HARVEST GLEANINGS

Volume One

FOREWORD

Pastor Charles Taze Russell has earned a reputation for being one of the most prolific religious writers of our modern times. His books have been printed and reprinted in the millions of copies in over 30 different languages.

His most noted works are the six-volume set of "Studies in the Scriptures" and his monthly magazine, "The Watch Tower," which he edited for over 40 years until his death in 1916. All of these books, and several others, have been maintained in print for several years.

In addition to these works, however, there are several other less-known works that have either never been printed before in book form, or which are currently out-of-print.

It is in the desire to preserve these valuable writings from extinction that the Chicago Bible Students' Book Republishing Committee has decided to produce a multi-volume set of the other writings of Pastor Russell –of which this volume is the first.

This book is divided into five sections:

(1) The Three Worlds
(2) The Russell vs. Eaton Debates
(3) The Russell vs. White Debates
(4) Old Theology Quarterly Tracts
(5) Bible Students Monthly Tracts

The first of these sections is the re-publication of the first book authored and printed by Pastor Russell (with the exception of an early pamphlet on the Lord's Second Presence.) This work, "The Three Worlds," was co-authored by Russell and an early co-laborer, Nelson H. Barbour. The concepts expressed in its pages form the outline for much of his later writings, though many of the thoughts have undergone revision in the author's own mind. This section has been re-printed mainly for historical purposes and to show the development of thinking in the ministry of Pastor Russell.

The thoughts of the "Three Worlds" were updated in a later publication, "Food for Thinking Christians," in 1881. This volume was distributed widely at Church doors throughout the nation by the use of Western Union messengers. The contents of this book can be found in the Reprints of the Watch Tower magazine for September 1881, pages R250-R255. Later it was again revised and published as his most popular work, "The Divine Plan of the Ages," volume 1 of *Studies in the Scriptures.*

The second and third sections of this volume are stenographer's reports of two noted debates between Russell and prominent clergymen of the time. The debate with E. L. Eaton was held in Pittsburgh, Pennsylvania in 1903 and the one with L. S. White was held in Cincinnati, Ohio in 1908. The Russell vs. Eaton debates was copied from the Pittsburgh Dispatch which carried complete coverage of the

event. The record of the Russell vs. White debates was reprinted from a book carrying the complete record distributed by the Church of Christ, of which White was a Pastor.

One of the largest-scale enterprises carried on by Russell and his co-workers was the distribution of tracts and other Free Literature.

The first of a regular series of tracts, under the general title, "Old Theology Quarterly," began publication in 1889 and was announced on the pages of the Watch Tower magazine in March of that year, and can be found on Reprint page R1109.

These tracts were written primarily for public dissemination and covered a wide range of doctrinal, prophetic and other Scriptural topics, interspersed with gleanings of current events and scientific developments. These brief news items have been included in this volume also, in order to give the historical context for the Scriptural messages which formed the main theme of these tracts.

This series of tracts were printed as multi-page tracts, about 5 inches by 7 inches, often going as much as 24 pages each. They were distributed free on a large-scale basis.

In 1909 the frequency of publication was moved from quarterly to monthly, and a larger print format was instituted. This new style of tract was introduced under the title, "Bible Students' Monthly," and was printed as a four-page tabloid newspaper.

These tracts were not only used in the United States but were also made available in the following languages: English, German, French, Swedish, Danish, Norwegian, Finnish, Welsh, Polish, Hungarian, Hollandish, Spanish, Portuguese, Italian, Greek, Russian, Armenian, Arabic, Tamil, Malayalam, Zulu, Esperanto, Maori, Gujarti, Marathi, Telegu, Urdu, Chinese (Wenli and Mandarin), Korean and Japanese. Braille editions were published in American, English, New York Point, German, French, Swedish and Danish. The above information can be found in the Reprints of the Watch Tower Magazines, page R5353, dated Nov. 15, 1913.

Much of the same material was simultaneously published in three other tract series, under a similar format –"The People's Pulpit," "Everlasting Gospel," and "Everybody's Paper." A very few articles did appear under these series' titles that are not found in the "Bible Students' Monthly" series. These will be published as a miscellaneous section at the end of the last volume of this current series of books.

The bulk of the remainder of this series will be given to the publishing of the Sermons of Pastor Russell which were syndicated to some 800 newspapers in the United States, along with over 200 others in the British Isles and in Australia.

In order to facilitate the use of these volumes as research tools in the study of the Scriptures, an index has been prepared to all texts cited in each of these books.

While not exhaustive, we have endeavored to make the material in these volumes as complete as possible. A debt of gratitude is owed to the many friends of Pastor Russell who have so graciously supplied us with the material which is reproduced herewith.

The reader will note by the many, many cross-references to other of Pastor Russell's works that a large amount of material in his tracts was reprinted from other sources. These titles are included for two purposes – (1) to assist the reader in finding the full text elsewhere; and (2) to inform the reader of all the material used in this voluminous production of tracts.

It is with the hope that this volume may, in some small way, help to preserve both the bright vision of Scripture-truth and the equally bright vision of its continued proclamation, that its current publishers send it on its way.

Sincerely in Christ,

CHICAGO BIBLE STUDENTS
BOOK REPUBLISHING COMMITTEE

THE THREE WORLDS, AND THE HARVEST OF THIS WORLD.

A BRIEF REVIEW OF THE BIBLE PLAN OF REDEMPTION, WHICH SPANS THREE WORLDS : "THE WORLD THAT WAS," "THE WORLD THAT NOW IS," AND "THE WORLD TO COME;" WITH THE EVIDENCES THAT WE ARE NOW IN THE "TIME OF HARVEST," OR CLOSING WORK OF THE GOSPEL AGE .

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle; and he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped."
-Rev. 14.

"The harvest is the end of the World." -Matt. 13:39.

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PREFACE.

In offering this book to the people and Church of God, the writer, while freely acknowledging his indebtedness for many of its best thoughts to friends of the cause, is aware of his inability to do justice to the great subjects presented. If they are of any value, their importance should cover the imperfections of the agents used in their dissemination. And may God in his infinite love, cause that the book may accomplish the work of leading the Church into the truth concerning the Bible plan of Redemption, and the Harvest of the Gospel Age.

N. H. BARBOUR.

THE THREE WORLDS
and plan of redemption,

A fourth world, or a fourth heaven, is nowhere named in the Bible or associated with the past, present, or future, of man; but three heavens and three earths, are distinctly mentioned. And in order to understand the language of Scripture, these three worlds must be recognized. -Not the heaven, earth, and hell, of the catechism; but the world that was before the flood; "this present evil world;" and "the world to come." And all that God has revealed of man or his destiny, is associated with one or more of these worlds. And they follow each other; that is, no two exist at one and the same time; hence the Bible is a progressive science.

If the above is true, the whole of Revelation, when properly handled, will arrange itself into one grand system. And the details, instead of being a confused mass of facts, commandments, and promises, will prove susceptible of perfect organization, every part taking its true place.

If one would but admit the truth of the above, and it is sustained from Genesis to Revelation, much of the obscurity connected with the plan of salvation would vanish; and harmony exist among the many apparently conflicting texts of Scripture.

Each of these three worlds is spoken of in 2 Peter 3rd, as a distinct "heavens and earth." "The heavens were of old, and the earth, standing out of the water, and in the water; whereby the world that then was being overflowed with water, perished; but the heavens and earth are now [clearly spoken of as distinct from the former] by the same word, are kept in store which unto fire.... Nevertheless, we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness" (vers. 5-13). Notwithstanding these various worlds are said to "perish," or "pass away," this planet is the basis of all three; passing away meaning nothing more than a change of dispensation; as is proven, not only by the facts connected with the flood, but also by positive Scripture testimony. At the flood the waters rose until the hills were covered, and then the mountains; and

when the waters subsided, the tops of the mountains and the hills appeared again. And even the trees were not uprooted, for if they had been floating on the water the dove could have found rest for the sole of her feet. And when sent out the second time she returned bearing an olive leaf, plucked off, "so Noah knew that the waters were abated from off the earth." If the olive tree had been floating, the plucked-off leaf would have been no sign of the waters having abated. Thus it appears there was little or no change of the earth, or heavens, but simply a great destruction of life. And yet the language, taken literally, would imply a total annihilation of both heavens and earth; and the one "that now is," is mentioned as another heavens and earth, which, in turn, is to "pass away," not with a great flood, but with "a great noise." And yet the general teaching of Scripture is that the "passing away" of this present heavens and earth, is only a change of dispensation, attended with great national destruction. "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest; they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail" (Heb. 1:10).

This is in harmony with Ps. 93:1, "The world is established that it cannot be moved." "While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, and day and night shall not cease;" and "the earth abideth forever. " And "the righteous shall inherit the land, and dwell therein forever."

The former dispensation was called "the old world" (2 Peter 2:5). And this, "the world that now is;" and that which is to follow, "the new heavens and new earth;" or "world to come."

The order of succession may be illustrated to the eye, thus; There are also three subdivisions of the world that now is, viz. the Patriarchal age, reaching from the flood to the death of Jacob; the Jewish age, reaching to the death of Christ; and the Gospel age, reaching to the first resurrection, and end of this world. Then follows "ages to come" (Ephe. 2:7); the first of which is

the millennial age; or rather the age of conquest, for in it Christ is to "reign until he has subdued all enemies; and death is the last enemy that shall be conquered" (1 Cor. 15:26).

In the world that was before the flood, man was without law or national government; and the result was utter corruption. In the world that now is, a system of gradual development has obtained. Under the patriarchal age a people were called out; after which, "the law was a schoolmaster to bring us to Christ." Then the gospel was given that the "seed," with the Great Captain of our salvation, "might be made perfect through suffering."

The "Seed," means one complete Christ; in other words, the head and body; "He saith not, and to seeds, as of many; but as of one, And to thy Seed, which is Christ" (Gal. 3:16). "And if ye be Christ's then are ye Abraham's seed [not seeds], and heirs according to the promise" (ver. 29). Thus the object and work of the

gospel is to perfect this "seed," those who are to take the name of Christ, and become one with him. And this agrees with Acts 15:14; "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." And this is the sole object of the gospel to the Gentiles; not to convert the world, that work belongs to the millennial age, but to perfect the second Adam and the second Eve, Christ and his wife. And the millennial age is introduced by the marriage of the Lamb; "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7).

This world ends with the second coming of Christ and the resurrection of this "seed;" just this number who make up the body of Christ, "Christ, the first fruits, afterwards they that are Christ's, at his coming." And then it is, the work of the salvation of the world begins.
All that was lost in Adam, is to be restored in the second Adam. And this "restitution of all things," begins only at the second advent: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things; which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

A restitution of all things, must include a resurrection of the whole human family; and as the resurrection does not commence until the end of this gospel age; and does not end until "the thousand years are finished;" therefore the restitution belongs, not to the gospel, but to the millennial age, and world to come. And it is there we get our reward; "There is no man that hath left house, or parents, for the kingdom of God, who shall not receive many fold more in this time, and in the world to come, life everlasting" (Luke 18:30).

The kingdom of God belongs to the world to come, and is a spiritual kingdom; and those who inherit it are to be spiritual beings. Christ, its head, was "put to death in the flesh, but quickened by the Spirit." And the apostle affirms, "Though we have known Christ after the flesh, henceforth know we him no more." And of the dead in Christ, it is said, they are "sown a natural [or animal] body; raised a spiritual body. There is an animal body, and there is a spiritual body. And so it is written, the first man Adam was made a living animal; [soul, in this text means person], the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is animal; and afterwards that which is spiritual. The first man is of the earth earthy; the second man, the Lord from heaven.... Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:44-50). A spiritual body does not mean a soul without a body. Hence, in the state of death, man has no body; for it is only at the resurrection we get a spiritual body. And in 1 Cor. 15, Paul claims that if there be no resurrection "then they which are fallen asleep in Christ are perished ." "But some will say, How are the dead raised up? and with what bodies do they come"? Then he goes on to show that the dead in Christ are raised a spiritual body.

Although the kingdom of God is a spiritual kingdom, it is to be set up on this earth; and we are taught to pray, "Thy kingdom come." In the second of Daniel,

four great empires, Babylon, Medo-Persia, Grecia, and Rome, are brought to view; and the fourth was to be divided into ten parts, represented by the ten toes of the image. These ten divisions of the Roman empire now exist as France, Germany, Austria, Switzerland, England, Spain, Portugal, Lombardy, Romania, and Ravenna. The last three, being "the three plucked up" by the papacy. And when "the stone" smites the image, it is on "the feet and toes;" viz. the divisions of the empire. And the explanation given, is that "In the days of these [ten] kings shall the God of heaven set up a kingdom that shall never be destroyed, and it [that is this kingdom of God] shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). And in Rev. 11:15, under the sounding of the seventh trumpet, the kingdoms of this world become the kingdoms of our Lord. And in Dan. 7:14, "One like the Son of man came in the clouds of heaven, and

there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him."

Here is positive proof that this kingdom of God is not set up, nor given to Christ, until the end of this world, when He comes in the clouds of heaven. And He himself says "My kingdom is not of this world."

The kingdom of God being a spiritual kingdom; and those who are to inherit it having spiritual bodies; when set up, it will be distinct and separate from the kingdoms of this world. Under the seventh trumpet, the kingdoms of this world are not said to become the kingdom of our Lord; but the kingdoms, in the plural. "Flesh and blood cannot inherit the kingdom of God; neither doeth corruption inherit incorruption." It is the kingdom of God, set up "in the days of these kings," which is to conquer and bring the kingdoms of earth into subjection, until "all peoples, nations, and languages, shall serve him," "and his will be done on earth, as it is in heaven," and not the gospel of the kingdom.

This subjugation of the nations is also affirmed in Rev. 17:14; "These [ten kings] shall make war with the Lamb, and the Lamb shall overcome them:for he is Lord of lords, and King of kings:and they that are with him are called, and chosen, and faithful." And in Rev. 19:19, it reads, "I saw the beast, and the kings of the earth and their armies, gathered together to make war against him that sat upon the horse, and against his army." Whatever the nature of this "war;" it is certainly opposition by the kings of the earth towards Christ and those who are with him. And in no way can such language be construed so as to mean gospel conversion, unless being cast "alive into a lake of fire," means conversion. It is only "the beast, and false prophet," however, who are cast into the lake of fire.

It will be remembered that God has promised the kingdoms of this world to Christ; "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; and thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. 2:8). This certainly does not look like the mild sway of the gospel. And in Rev. 11:15-18, we learn that when the kingdoms of this world become the kingdoms of our Lord,

"The nations were angry, and thy wrath is come." And in chapter 2:26, 27, the same promise is made by Christ, to his people, to be fulfilled at the end; "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, and as the vessel of a potter shall they be broken to shivers; even as I received of my Father." This is not gospel conversion, else He is simply promising his bride that if she is faithful to the end, she shall be permitted to rule over and dash herself in pieces. Nor is it the burning of the world, as some suppose; for in that case they would not rule over them at all. In Luke 19:11-27, Christ supports the same idea, that the reigning and the gospel are distinct; and that the above "ruling with a rod of iron," means real subjugation. He gave the following; " Because they thought, being near to Jerusalem, that the kingdom of God should immediately appear; He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. [Here is the work of the gospel, "Occupy till I come]. And it came to pass, when he had returned, having received the kingdom," he first reckoned with his servants, and afterwards exercised his sovereign power over his enemies. "The Lord at thy right hand shall strike through kings, in the day of his wrath; he shall judge among the heathen, he shall fill the places with dead bodies, he shall wound the heads over many countries" (Ps. 110). Compare also Psalm 46, and 47; "For the Lord most high is terrible, he is a great king over all the earth; he shall subdue the people under us, and the nations under our feet. God reigneth over the heathen:God sitteth on the throne of his holiness. Come, behold the works of the Lord, what desolations he hath made in the earth; he maketh wars to cease unto the ends of the earth. Be still, and know that I am God:I will be exalted among the heathen; I will be exalted in the earth."

This work of subduing, and ruling the nations with a rod of iron, does not commence, however, until the sounding of the seventh trumpet at the end of the gospel age; for until that time the kingdoms of this world remain in possession of "the prince of this world;" "wheat and tares grow together;" "evil men and seducers wax worse and worse," "and they that will live Godly shall suffer;" "for every son that he loveth, he chasteneth."

That Christ and his saints are eventually to reign on the earth, is placed beyond all doubt by comparing Rev. 20:4, and 5:10, "And hast made us unto our God kings and priests:and we shall reign on the earth. " And this reigning is positively affirmed to be after the resurrection; and in Dan. 7:13, 14, as if to make it doubly sure, it is shown that the dominion over the nations is not given to Christ until he comes in the clouds of heaven, which we know is at his second advent. And under the seventh trumpet, when the saints are rewarded, the kingdoms of this world become the kingdoms of our Lord and of his Christ. Hence until that time, they remain in possession of those who are opposed to Christ. And Jesus not only

acknowledged the devil to be the prince of this world, but positively affirms, "My kingdom is not of this world" (John 18:30). But the period of time during which the seventh trumpet is sounding, a period to continue yet nearly forty years, is a pivotal point, so to speak, between "this present evil world," and "the world to

come." And during this transition period, the kingdoms of this world are to pass into the hands of our Lord, but in the midst of such a "time of trouble," and "angry nations," as this world has never witnessed; when these kingdoms will be "dashed to pieces, like a potter's vessel;" and the above Scripture realized, "God reigneth over the heathen [not over the immortalized bride of Christ], Come, Behold the works of the Lord, what desolations he hath made in the earth; he maketh wars to cease unto the ends of the earth." And when this state of things obtains; when "the kingdom is the Lord's and he is the Governer among the nations," David says, "All the ends of the earth shall remember and turn to the Lord; and all the kindreds of the nations shall come and worship before thee" (Ps. 22:27). And there, in the millennial age, "Christ [and his immortal bride] shall reign until all enemies are subdued; and death [which is not conquered until the thousand years are ended] is the last enemy." And the conversion of the world, clearly promised, will then be consummated.

The Christian church have been right in believing in the eventual conversion of the world, no doctrine of the Bible is so clear and unmistakable; but they have failed to distinguish between the work of the gospel of the kingdom, and the kingdom itself; the one being a preparatory step to the other.

If the reader will but entertain the natural and Bible outcome of this progressive plan; that "the world to come," belongs after the "world that now is;" that the passage from the one to the other, is but a change of dispensation, greater than occurred at the first advent between the law and the gospel, but still only a change of dispensation from the gospel of the kingdom to the kingdom; a change involving a resurrection; for, "as in Adam all die, so in Christ, shall all be made alive, but every man in his own order;" he will see that "a restitution of all things, which God has spoken by the mouth of all the holy prophets since the world began" (Acts 3:21), is not a forced doctrine, but a necessity. He will also see that as yet, no one has entered the "world [aion, or age] to come," nor can until this one ends. And that therefore, the Adamic death is but a sleep; and only when "they that sleep in the dust of the earth, shall awake," do they enter upon a future life.

Probation to a restored human family in the millennial age, is not consistent, it is true, with the idea that the heathen, and all the unconverted go to a place of torment at death; but is consistent with the statement so universal in the Bible, that they are not dead, but sleep. The almost unanimous testimony of Scripture, when one was said to die, was, that "they slept with their fathers, and were buried" & c.; "They that sleep in Jesus, will God bring with him." And Christ said of more than one who was buried, or ready for burial, "He is not dead, but sleepeth."

This is what the Bible terms "sleep," but there is a death; to distinguish it, it is called the " second death." And it is a clearly Scriptural position that no man can die the real death, without committing that one sin which is "unto death;" "There is a sin unto death; I do not say that ye shall pray for it" (1 John 5:16); a sin which Paul claims that one must "taste the good word of God and the powers of the world to come," and thus be brought "to the knowledge of the truth; if such sin wilfully, there remaineth no more sacrifice for sin, but a fearful looking for of

fiery indignation" (compare Heb. 6:4-6, and 10:26 27). A sin Jesus says "Can be forgiven, neither in this world; neither in the world to come." But one must sin wilfully after having been brought by the Holy Spirit, to the knowledge of the truth, before they can commit the sin "that is unto death." But God has declared that "He will have ALL men come to the knowledge of the truth." Before the plan of redemption is finished this will be accomplished. God has promised a resurrection to all ; and a universal restitution; and that "All nations which thou hast made, shall come and worship before thee." Even the Sodomites are promised a restitution back to their "former estate" (Ezek. 16:55).

There is much positive Scripture, to be adduced, to prove that there is to be probation in the millennial age, or world to come, for all who have not been brought to the knowledge of the truth in this world, and committed the unpardonable sin. Christ gave himself "a ransom for all, to be testified in due time " (1 Tim. 2:6). God "is the Saviour of all men, specially of those that believe" (1 Tim. 4:10). Not that he saves all men eternally; but he will save all men from the Adamic fall. Every person must and will be saved; that is, come to the knowledge of the truth, taste of the good word of God and power of the world to come; and have their sins forgiven, before they can "fall away" into that fearful condition for which "there remaineth no more sacrifice." "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue confess" (Isa. 45:23). Paul in reasoning "that Christ both died and rose, that he might be Lord both of the dead and living, For it is

written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11), is proving a resurrection; and that all, both dead and living, will, in the day of judgment, or millennial age, be brought to this good confession.

If it be asked, Why did not God bring these extinct nations to the knowledge of the truth before they fell asleep, if he ever intended to do so? I answer, God having arranged that there was to be a second Adam, and a second Eve, the "wife" of this second Adam (see Rev. 19:7); and that through this second Adam all that was lost through the first Adam should be restored; has, thus far, been doing only a preparatory work. The Jewish nation supposed the promise of God that "All the families of the earth should be blessed," through the Seed of the woman, would be fulfilled under the law; while the Christian church have, with as little authority, claimed all for the gospel. If God had satisfied the Jewish nation, much Scripture in relation to Gentiles would have remained unfulfilled. If God satisfies the nominal Christian church, much prophecy irreconcilable with "the narrow way," would remain unfulfilled. But he has said that "He will be for a stone of stumbling to both the houses of Israel."

The salvation under the law, was for a class, and not for all mankind. The salvation under the "gospel of the kingdom," is for a class, "the bride, the Lamb's wife." Hence, the way is narrow, and few there be that find it. Hence, "many are called, and few are chosen." Hence, "No man cometh unto me except the Father

draw him." But in the kingdom, the waters of life will be broad and deep; and there, will the "Spirit, and the bride say Come, and whosoever will, let him take of the water of life freely."

As the "marriage of the Lamb," and beginning of "the restitution of all things," follows the second advent; the salvation of the world does not commence until then. Hence, Christ says, "I pray not for the world, but for them thou hast given me (John 17:9); and adds, (ver. 20), "Neither pray I for these [the twelve] alone, but for them also which shall believe on me through their word; that they all may be one, . . in us; that the world may believe that thou hast sent me." Notice carefully the meaning; He prays, not for the world, but for his own, his bride, all that will believe through the word of the twelve, that they all may be one with him; "they twain become one;" and the outcome of this mystical marriage, is "that the world may believe.

And, to show that this is the true order, the marriage is placed at the end of the gospel dispensation.
The positive proof that there is a chance for the world in the millennial age, after this present dispensation ends; after the second Adam and his "wife" are joined together, is gathered, first, from the order of progression given in 1 Cor. 15:45-49. The apostle, be it remembered, is speaking not of the individual, but of the race of Adam: "And so it is written, The first man Adam was made a living soul [person]; the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural [or animal]; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The apostles reasoning is, that the first stage of this progressive development of the human family, is to bear the image of the first man, male and female, for "they were one flesh;" after which, they are to bear the image of the "second man," who also has a "wife" who becomes one with him. And to suppose the apostle is speaking of only the "second man" and his wife, simply the bride of Christ, is just as absurd as to suppose when speaking of the "first Adam," he meant only the individual pair. He is showing that the earthy animal man, precedes the heavenly, spiritual man, as God's true order; and therefore, the work of the "first man," precedes that of the "second man." And God does not perfect separate individuals, but works by dispensations. While under the Jewish dispensation, not a Gentile could be saved; and even the Jew "could not be made perfect, without us." Hence, " David hath not ascended into the heavens" (Acts 2:34;) nor has any man, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). And the second Adam does not begin the re-generation of the "children of the kingdom," until the "marriage of the Lamb, when his wife hath made herself ready."

As the natural [or animal] man has multiplied and replenished the earth; so also, "In the re-generation, when the Son of man shall sit on the throne of his glory," will He multiply and replenish the earth with a spiritual family; "and a nation shall be born in a day." And the evidence is conclusive, that when he sits on the throne of his glory; when "the kingdom is the Lord's, and he is the governor

among the nations, ' 'All the ends of the earth shall remember and turn to the Lord; and all kindreds of the nations shall come and worship, before thee." But it is only when he comes in his glory, and during the sounding of the seventh trump, that "the kingdoms of this world become the kingdoms of our Lord (Rev. 11:15), and he thus becomes "the governor among the nations." Hence, it is after the marriage of the Lamb; after this present dispensation is ended; and in the millennial age [or "world to come"], that the conversion of the world,

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is due.

If God has been trying to save the world before the "second man" and his wife were perfected [in opposition to his own pre-arranged plan], he has taken a strange way to do it. Why, for more than two thousand years, did he let the human family go down in death [for "death reigned from Adam to Moses"], with no effort to bring them to the knowledge of the truth? Why, if he was trying to save the world under the Jewish dispensation, did he make it "unlawful to give the children's meat to dogs"? Why should Christ command his disciples, "Go not in the way of the Gentiles; and into any city of the Samaritans, enter ye not." They were dying day by day, and if modern ideas be true, were going to hell, to eternal torment; and Christ, who was about to give his life for the world, would not allow the "bread of life" to be given them; and excused himself by saying, "For I am sent but to the lost sheep of the house of Israel."

If there was to be no "restitution;" and this life was indeed the end of all hope to the sinner, such apparent indifference to man's eternal interests, could not be reconciled with God's professions of love to the world; "all men," " every man that cometh into the world," &c. Not a Gentile saved, or even an effort in that direction, until a prearranged and definite point of time had arrived; and yet God no respecter of persons: "And when the fulness of time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law; " and until the day of Pentecost, he made no provision for any other class. He did not come, at his first advent, to save the world; for he was sent only to those under the law. He did not even pray for the world, "I pray not for the world" (John 17:9). He took upon him our nature, "that he might taste death for every man; and "gave himself a ransom for all; to be testified in due time " (1 Tim. 2:6). And this "due time," is after his second advent, and during the mellennial age."
The gospel is designed to reach only a class, "a royal priesthood, a holy nation;" to become one with Christ; truly a wonderful exaltation, to become part of the Godhead; exalted above angels, principalities, powers; "know ye not that ye shall judge angels"? But the gospel dispensation must end, and a new order of things commence, before the world can be reached. Here, we are to be "pilgrims and strangers," separate from the world. Here, we are to suffer, and obey the powers that be. Here, the way is narrow, "strait is the gate, and narrow is the way, and few there be that find it." Here, "many are called, and few are chosen;" wheat and tares grow together; evil men and seducers wax worse and worse; even as it was in the days of Noah. How then can " all know the Lord, from the least to the greatest," and the knowledge of the Lord cover the earth, as the waters do the sea," in this dispensation?

When the "second man," Christ and his body, are complete; then begins the process of re -generation, and "the restitution of all things." "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion [that lost by the first Adam], and the kingdom shall come to the daughters of Jerusalem (Micah 4:8); the bride, "the Jerusalem that is above; the mother [in prospect] of us all."

Eve was a part of the human family; and was "the mother of all living" [excepting herself].
Then, indeed, when Christ "takes to himself his great power and reigns," the nations will be subdued under him. And He will rule them with a rod of iron; "and when thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness (Isa. 26:9). And this is the song to be sung by the immortalized bride on the "sea of glass;" "All nations shall come and worship before thee, for thy judgments are made manifest" (Rev. 15:4).*

"Come and let us reason together, saith the Lord." If God has been trying to save the world during the gospel dispensation, He has made as great a failure as during the Jewish age. And if he was not trying to save the world during the Jewish age, nor for the thousands of years prior to that, if he did not then care how many human beings went to hell, what put the happy idea into his heart, even at this late day, to send Jesus to suffer and try to save a few; for under the gospel, he claims but few, "narrow is the way, and few there be that find it"? If it be claimed that perhaps there was some way, before the first advent, for the myriads who never heard of a Saviour, to be saved; then it was a cruel thing to send Christ; for now there is no other way, "or name given among men, whereby we can be saved." And with all the dark ages under the papacy, there has not been one million in a hundred millions, since the gospel began, who have had any knowledge of Christ, or the way of salvation. If any man of ordinary ability could have been in possession, for these eighteen hundred years, of one half the means of Him, whose "are the cattle upon a thousand hills," he could have placed the simple story of the gospel before every

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* Note. The word "judgments," in Rev. 15:4, in the Greek, is (dikaioma), and means righteousness ; and is so rendered, in most cases in the New Testament. And the Hebrew word occurring in Isa. 26:9, (mish-paht) has precisely the same meaning. The same word occurs in Ps. 112:5 "He will guide his affairs with discretion," [margin, judgment]. Hence, the above texts are equivalent to saying, When Christ guides the affairs of the earth; when he is the governor among the nations, the inhabitants of the world will learn righteousness.

human being on this earth.

Is God's arm shortened that it cannot save? Does he not care for perishing men? Or peradventure he sleepeth, and must be awaked; or on a journey, and left the

eternal welfare of his children to a few church societies, trusting that they will successfully carry out the great plan of the redemption of a lost world.

Are God's ways unequal; or is it our theology which is unequal? It is true Christ sent his disciples with a world wide commission, to gather out from all nations a chosen people; but it is not true that he commissioned us to send all others to hell. "He that believeth and is baptized shall be saved, and he that believeth not, shall be damned" (Mark 16:16). The Greek [katakrino] "damned," occurs eighteen times, in sixteen of which it is rendered condemned. "The men of Nineveh shall rise in judgment with this generation and shall [katakrino] condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matt. 12:41). This has no connection with eternal torment, but means that the repentence of the Ninevites is a precedent which will condemn, or put to shame the nonrepentence of the Jews.. In the next verse, the queen of the south is to condemn that generation. The Jews condemned Christ by rejecting him and choosing Barabbas. Many thousand men and horses, were sent to the front and condemned, in our late war, being unfit for the service. And the great mass of mankind will be condemned as unfit for the service of the Master, in this "high calling." "Many are called, few are chosen." He that believeth shall be chosen, he that believeth not, shall be rejected.

If the second Adam and Eve, are to restore what was lost by the first Adam, they must of necessity restore this rejected class. And there is to be not only a restitution, but a re -generation, or reproducing. Even the Sodomites, who are held up, all through the Bible, as an ensample of wickedness; and "as suffering the vengence of etenal fire" (Jude 7); are to share in the restitution. "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them.... When thy sister, Sodom and her daughters, shall return to their former estate; and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.... Then thou shalt remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elder, and thy younger; and I will give them unto thee for daughters; but not by thy covenant" (Ezek. 16:53-61).

Long before this prophecy was written the Sodomites were submerged under the dead sea; and if, in the restitution of all things, they are restored to their former estate [and if the above is true, they certainly will be], Why may not Pharaoh and his Egyptian host also be restored? even if God did raise him up, and harden his heart for the express purpose "of showing forth his power."

Because God has "foreordained and predestinated certain men to destruction, is no evidence that they are not to share in the restitution, for the evidence is conclusive that such destruction, however strong the language used, has only to do with this Adamic life. Christ "tasted death for every man," Pharaoh as well as Moses. As the potter has power over the clay, to make one vessel to honor, and another to dishonor, that is, to be used for a less noble purpose; so God has power to mold the works of his hands. But that does not prove that all who are not called to this "high calling in Christ Jesus," are to be tormented to all eternity. O how lovable is the God of the Bible; and how hideous is the God of theology!

Election is a glorious doctrine; it is choosing out a few, to become the bride, the spiritual mother of a redeemed world. And "we trust in the living God, who is the Saviour of all men, specially of those that believe" (1 Tim. 4:10). And the fact that "he gave himself a ransom for all, will be testified in due time " (1 Tim. 2:6); and this dispensation is only a preparation, "that in the ages to come, he might show the exceeding riches of his grace, in his kindness toward us, through Christ" (Eph. 2:7).

There is a second life, as well as a "second death;" "As in Adam all die; so in Christ shall all be made alive; and if any man die the second death, it will be because he crucifies Christ afresh, after having been brought to the knowledge of the truth. And "for such, there remaineth no more sacrifice, but a fearful looking for of fiery indignation."

In all the Bible, there are but two or three passages which appear to conflict with these views, and they are parables, given to illustrate certain truths; and, like the "rich man and Lazarus," refer to nations, or churches, but never to individuals.

Let it once be admitted that there is to be a restitution, that man sleeps in death, but is to live a second time, that this re -generation, or reproducing, is as universal as the generation of the first Adam, and Scripture becomes harmonious, the ways of God equal, and his foreordinations, and denunciations, refer only to this present forfeited Adamic life; and would have been eternal in all their consequences, had not Christ, when there was no arm to save, steped in, and as the second Adam, taken upon himself to reproduce and restore what was lost in Adam. This

being true, the other class of texts have some meaning, Christ tasted death for every man; he gave himself a ransom for all; he is the light that lighteth every man that cometh into the world.

There are myriads of men who have come into the world and passed out of it, who never saw this light; "How can they hear without a preacher; how can they preach unless they are sent"? and if that text is true, they must receive that light hereafter.

Some think this is to good, that if the threatnings of God's wrath are confined to this Adamic life, that if Christ is to step in, and restore, and give every man a fair chance; men will cease to fear, and a great inducement to repentance will be lost. Indeed, then let us go back to "priest, candle, and purgatory;" if error is better than truth, let us have it in abundance.

THE END OF THIS WORLD

that is, the end of the gospel, and beginning of the millennial age is nearer than most men suppose; indeed we have already entered the transition period, which is to be a "time of trouble, such as never was since there was a nation" (Dan. 12:1).

The evidence of this will be given in a series of tracts, of which this is No. 1. And also soon to be published in book form.

As the "old world" ended with an almost entire destruction of individual life, so national life is to be destroyed in the end of this world. And it will be noticed that the denunciations and judgments, every where point at, and are addressed to the nations; "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." "The Lord at thy right hand shall strike through kings, in the day of his wrath; he shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries" (Ps. 110:5), "A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations, he will give them that are wicked to the sword. Behold, evil shall go forth from nation to nation, and the slain of the Lord shall be from one end of the earth to the other end of the earth. They shall not be lamented, nor gathered, nor buried; they shall be dung upon the ground" (Jere. 25:31-33). "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee; for I will gather all nations against Jerusalem to battle.... Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives" (Zech. 14:1-4). "Which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:14). "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen" (Hag. 2:22). For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:8).

Here and elsewhere, is proof in abundance not only that the millennium is preceded by the most terrible judgments on the nations; but that in consequence of these judgments, the people are turned to a pure worship. And this time of trouble, in the which "all the earth is to be devoured with the fire of God's jealousy," is, doubtless, the fire spoken of by Peter through which the world is to pass, at this next great dispensational change.

"THE FULNESS OF TIME."

The world that was before the flood, measured 1655 years. In this world, the patriarchal age, from the flood to the death of Jacob, was 659 years; and the Jewish age, under the twelve tribes, measured 1845 years. And we have now been under the gospel dispensation since the crucifixion, in A . D . 33; making a period almost equal to that of the Jewish age. And there is no lack of evidence that a change of dispensation is at hand.

In the world to come, the first, or millennial age, is to be a 1000 years; and is introduced by the "time of trouble," so often referred to in Scripture. There is very conclusive evidence that this time of trouble is to continue 40 years; and has

already commenced; and that "men's hearts are [beginning already] to fail them with fear, and for looking after those things which are coming on the earth " (Luke 21:26).

1H19

THE COMING FORTY YEARS OF TROUBLE.

The organizing of capital against labor, the rising of the people in self defense, the overthrow of law and order, the casting down of the "thrones" and governments, and "a time of trouble, such as never was since there was a nation;" are all clearly foretold in Scripture as events to precede the millennial age of glory. And the signs of great events at hand are so apparent that all are impressed with the dark shadow of coming trouble.

The nations are perplexed, and are preparing for a terrible struggle; huge engines of war are being multiplied by land and sea; millions of men are under arms, and still their numbers are increased, while the people are becoming desperate and alarmed.

When the struggle begins, as soon it must, a ball will be set in motion before which "all the kingdoms of the world, that are upon the face of the earth, shall be thrown down;" and, according to Scripture, one wild scene of desolation and terror will result. [This is the baptism of "fire" through which the world is to pass, e'er it enter that long promised and much desired age of glory when nations shall "learn war no more".]

That the millennium is to be ushered in, or preceded, by the most terrible and desolating wars this world has ever witnessed, is so clearly revealed, as to leave no room for the believer in the Bible to call it in question. Many texts might be offered in proof, but a few will suffice: "For they are spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:14). And in Joel 3:the restitution of Judah and Jerusalem is foretold; and it is added, "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there, for my people.... Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let the men of war draw near; beat your ploughshares into swords, and your pruninghooks into spears; let the weak say, I am strong;... Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near.... The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people." And are the nations not preparing for war, as never before? Huge guns are being multiplied, some of which are capable of projecting a tun of iron through the air for miles; and other preparations of equally vast proportions; and when the roar of the conflict reaches its height, the heavens and the earth will indeed "shake," "but the Lord will be the hope of his people." "I will tread down the people in mine

anger, and make them drunk, in my fury; and I will bring down their strength to the earth." And yet, notwithstanding these desolating judgments, the Lord will not cast off forever, for "he doth not afflict willingly, nor grieve the children of men." These judgments on the world, like the chastisement of his saints, are for their eventual good; and good is to result: "For my determination is, to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn the people to a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." (Zeph. 3:8).

Thus we learn that after the storm comes the sunshine. By these judgments, the people are turned to "serve the Lord with one consent. ' 'And the knowledge of the Lord shall cover the earth, as the waters do the sea."

But Scripture need not be multiplied to prove either the final conversion of the world, or that such conversion follows these desolating judgments on the nations; for prophecy clearly foretels a reign of peace, when "nations shall learn war no more." And until the battle of the great day; until the scenes are passed in which God calls upon the nations to "prepare for war," they will "learn war." "The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted; Come, behold the works of the Lord, what desolations he hath made in the earth; he maketh wars to cease unto the ends of the earth" (Ps. 46).

No one will claim that this is already accomplished, hence, it remains to be fulfilled. And certainly no one will for a moment, claim that the "desolations made in the earth," by which war is made to cease, is gospel conversion. Hence it is by these judgments and the conquest of the nations, and not by gospel conversion, that the reign of peace is to be ushered in.

At the present time the kingdoms of this world belong to the Gentiles by a God-given right, and they do not become "the kingdoms of our Lord, and of his Christ," until the "times of the Gentiles are fulfilled;" nor does war and oppression cease till then, for Christ says, "Jerusalem shall be trodden down of the Gentiles

until the times of the Gentiles be fulfilled" (Luke 21:24). [Let no one mistake the " times of the Gentiles," for the " fullness of the Gentiles" (Rom. 11:25), for they are entirely distinct; the former meaning the time during which the four Gentile kingdoms, Babylon, Medo-Persia, Grecia, and Rome, are to rule over and tread down Jerusalem; the latter, the period which spans the gospel to the Gentiles and "blindness to Israel."] The times of the Gentiles began when the diadem was removed from the head of Zedekiah, the last prince of the house of David; and terminate only at, or during, the sounding of the seventh and last trump. And to Zedekiah it was said, "O thou profane wicked prince of Israel, whose day is come; take off the diadem, remove the crown;... I will overturn, overturn, overturn it, and it shall be no more till He come whose right it is, and I will give it him" (Ezek. 21). "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

This interregnum in the royal line, from Zedekiah to David's great Lord and Son, is the time during which these "four great beasts" (Dan. 7:), were to tread down the whole earth. But it is almost ended, as we purpose to show; the fourth and last, or Roman enpire, having passed through all its many changes except the one last death struggle, is now girding up its loins, to enter the arena of Armageddon.

The fourth empire, represented by Rome, was to pass through many changes. It was to exist first as a purely civil power. It was then to exist as an ecclesiastical power. It was to be divided into ten parts, represented by "the toes of the image" (Dan. 2), and the "horns of the beast" (Dan. 7). It was also to have "seven heads" or governments. In Rev. 12:its characteristics as a purely civil power, are given under the symbol of "a dragon having seven heads and ten horns." In chapter 13, its leading characteristics as a compound of "church and state," are represented. In Rev. 17, its characteristics are given as a dual power, with church and state, "woman" and "beast," kept distinct.

It is a fact that the Roman empire, or civil power, while under the dominion of the papacy, although held in abeyance by the church, had a separate existence; and this dragon element, as we shall see, is maintained in the symbol to the end. The ecclesiastical element also exists to the end. And so does the body of the beast after its heads have fallen. And thus it is the "great city," [the fourth empire] is divided into "three parts" (compare Rev. 16:13, 19); a division now being consummated. I refer to the monarchical, the religious, and the republican elements of Europe. The monarchical, represents the imperial or "dragon" power; the papacy, the religious element; "the false prophet that wrought miracles" before the Roman beast (Rev. 16:13, and 19:20). While the International, or republican element represents "the body of the beast;" or "the peoples, and multitudes, and nations, and tongues," on which the woman sat. And this third of the empire, when fully developed, is to be a headless monster, or the "beast," after its last "head" is fallen (Rev. 17:11); just what the Commune, or Internationals profess to be.

THE "SEVEN HEADS" OF ROME.

The fourth empire is not recognized in prophecy until its conquest of the third empire. Hence any governments it may have had prior to the fall of Syria and Egypt, are no part of the prophetic "seven." Anthony conquered Egypt at about B . C . 30; at which time, and for some time previous, the government of Rome was a triumvirate under three dictators, or consuls; hence we will call this first head, Consular. This head fell when Augustus Cesar, one of the three, declared the empire in B . C . 27. This second, the Imperial head, remained until the empire was broken up by the Goths at about A . D . 476, when the Gothic kings took possession of Rome. This third or Gothic head fell in 538, and Rome was given into the hand of the Papacy, which thus became the fourth head from 538 to 1798; or for 1260 years. Although the power of the popes was only delegated; a power conferred on them at the pleasure of one or more of "these ten kings, ' who were to 'agree and give their power and strength unto the beast, until the words of God,

the time, times, and a half, were fulfilled;" still the Papal, was the only government having its seat at Rome, from 538, to 1798. This fourth head was "wounded unto death" (Rev. 13:3), when, in 1798, a Republic was declared; making the fifth head of Rome. In 1800, papacy was restored, and from that time until September, 1870, was again head of Rome. This restored papacy, however, was not the same as during the 1260 years, it was but an image of its former self; and in the prophecy, is called "the image of the beast."

1H21

Hence, we will call this the Image head.

During the existence of this sixth head, or from 1800 to 1870, the "judgment" has been executed on the "woman" Rev. 17:1). That is, the ten horns have hated the harlot, and have made her desolate and naked (ver. 16). They have taken away her dominion, and confiscated her property. In Dan. 7:26, in refering to the same power as the "little horn," it says, "But the judgment shall sit, and they shall take away its dominion, to consume and to destroy it unto the end. " Clearly showing that the judgment was to sit on that power and take away its dominion before the end; after which the execution of that judgment by a gradual consumption, was to follow; all of which has been fulfilled on the papacy since 1798. This sixth head went down in September, 1870; hence, the present government of Rome, that under Victor Emanuel, is the seventh and last.

REVELATION 17:

We will now make the application of this prophecy in detail.

"Come hither; I will show unto thee the judgment of the great harlot that sitteth upon many waters.... So he carried me away in the spirit, into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns" (vers. 1-3).
John was thus carried in spirit from A . D . 96, down to where "the judgment " was to be executed on the papacy, or from its restoration in 1800, to 1870, during the existence of the sixth head, as the statement in ver. 10, demands; because it is there said, " five are fallen, and one is [the sixth], and the other [the seventh] has not yet come." And after seeing the vision from that standpoint, the angel says to him, "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and the ten horns. The beast [this fourth empire] that thou sawest, was [as a civil power, or beast], and is not [for under the papacy it had become an ecclesiastical organization]; and shall ascend out of the bottomless pit, and go into perdition."
Vers. 9, 10; "Here is the mind which hath wisdom; the seven heads are seven mountains on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

These seven mountains, like other symbols in this chapter, have a double meaning:1st. they represent the "seven-hilled city," and thus fix the locality of the

seat of the woman as being the same as the seat of the dragon (Rev. 13:2). They also symbolize governments, or heads of the empire. And while the woman was said to sit upon these seven mountains, which is literally true, she is also said, in the symbol, to sit upon many waters (ver. 1); and upon the beast (ver. 3); which in ver. 15, is explained to be "peoples, and multitudes, and nations, and tongues."
Of these seven heads, five had fallen. There can be no mistake about the standpoint of the prophet; it was during the time of the sixth head, and while the judgment was being executed on the woman. And that these ten horns have hated the harlot, and made her "desolate and naked," during this present century, is known to all the world. And also that the sixth head or government of Rome, existed from 1800 to 1870.

From that standpoint, five had fallen; and one had not yet come. The Consular, Imperial, Gothic, Papal, and Republic, had fallen; the sixth, restored papacy, or the ' Image of the beast,' held the reigns of government; and the seventh, that under Victor Emanuel, had not then come. "And when he cometh, he must continue a short space." This last government has now continued as head of Rome since September, 1870; and to day more than 150 millions Catholics are biding their time, waiting and longing for the auspicious moment when a blow can be struck for its overthrow; vainly hoping for a restoration to Rome of papal sovereignty. While the prophetic symbol demands, not the restoration of papacy or any other government, but the rising of the beast itself, without a head; in other words, the peoples, and nations, or body of the beast without an organized government; as the next verse will show.

Ver. 11. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

This eighth, is not a head, since the beast had but seven. It is the beast itself; that on which the woman sat; the one having the seven heads and ten horns, as it is to be after its last head has fallen (see vers. 8, 9). "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns. The beast that thou sawest, was, and is not." And here, ver. 11, "the beast that was, and is not, even he is the eighth, and is of the seven. " The nations on which the woman sat, have been "of the seven;" and they do compose the body of the beast; and are already taking on a separate existence as the Internations, or peoples of all nations.

The reader cannot fail of seeing our present locality in the world's history; and that we are on the verge of

great events. And if he will revert back to near the end of the last century, may judge somewhat of the character of the events which are to follow the fall of this last head of Rome, and the ascension of the beast out of the bottomless pit. "And they that dwell upon the earth shall wonder, [whose names are not written in the book of life, from the foundation of the world,] when they behold the beast that was, and is not, and yet is."

The state of chaos and reign of terror in that demoniac equality, and atheistic liberty, which deluged France in blood, under the Commune ; when such monsters as Dupont, Robespierre, and their class, could wield the guillotine and ride the storm, is only a faint picture of the fully developed commune, or headless monster. The beast that ascendeth out of the bottomless pit and made war on "My two witnesses" [the Old and the New Testament], during the French revolution in 1793-6, (Rev. 11:3, 7), was the infancy of this same Commune, now to be fully organized. The ascension out of the bottomless pit meaning only a freedom from religious restraint. And the character of coming events can be gathered by what then occurred in France, with this difference, the commune came to the surface in only one of the ten divisions of the empire at that time, and was soon driven back; while now it is to become a universal scourge. And not only are "all the kingdoms of the world that are on the face of the earth, to be thrown down;" but there is to be want of employment, so that there shall be "no hire for man, nor hire for beast" (Zech 8:10); the natural outcome of this growing want of confidence between man and man.

With ver. 11; where "the beast goeth into perdition," the end is reached. But it will be remembered the prophet was taken in spirit, from the isle of Patmos and the year A . D . down the stream of time to the judgment on the woman, while he was seeing the vision; thus most of it is mentioned as in the past. But in the explanation, it is not so; with that, nearly all is in the future from A . D . 96. "The beast that thou sawest " (ver. 8); [in the vision you have seen]. "The ten horns which thou sawest" &c. (ver. 12). Without recognizing these two standpoints, all is confusion; but if you allow, as the text demands, that the seeing is down the stream of time to where the judgment is executed on the papacy, while the explanation is back at the date of the prophecy, all is harmony.
"The ten horns which thou sawest have received no kingdom as yet [in the year 96, the empire had not been divided], but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb" &c. (vers. 12-14).

Here a rapid survey, even to the end, is again given. After a few centuries the empire was divided, and these ten received power as kings one [hora] hour;" that is a little season; [the same word (hora), is thus rendered in Philem. 15: "He therefore departed for a season]". It was but a very short time after the empire was fully divided into its parts, as all historians are aware, before "these ten kings" did become of one mind [that is, they all became Catholic], and gave their power uand strength to the the beast. Ver. 15; "The waters which thou sawest, are peoples," &c. Ver. 16; "The ten horns which thou sawest, shall hate the whore, and make her desolate and naked." And who so blind as not to see its present fulfillment? Ver. 17; "For God hath put it into their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God [the 1260 years] shall be fulfilled;" since which they have made her desolate. Ver. 18: "And the woman which thon sawest, is that great city which reigneth over the kings of the earth."

Thus the symbol and the explanation are complete; and our present locality clearly defined. The fourth empire has come; has been divided into ten parts; been lost, or submerged under "MYSTERY, BABYLON THE GREAT, THE

MOTHER OF HARLOTS, AND THE ABOMINATIONS OF THE EARTH." And "the beast that thou sawest was, and is not, and shall ascend out of the bottomless pit and go into perdition." The seven heads have come, and the "eighth," the beast itself, without a head, everywhere coming to the surface; as seen in the International Commune, Grangers, labor organizations, &c. extending over all parts of the world. In fact, the body of the people everywhere are being moulded like the potter's clay, and prepared for the death-struggle. And soon the rich men, who have heaped treasures together for the last days, will "weep and howl for their miseries that shall come upon them."

At the partial development of this headless monster near the end of the last century, when the streets of Paris ran with gore; the blood of her rich, her noble, and her beautiful; men looked on with wonder. But now, when " every man's hand shall be against his brother;" and all confidence between man and man shall have forsaken the earth (Micah 7:1-6); when "the thrones are cast down;" when law and order gives way before the mad passions of the ruthless mob; when want of work and hunger, shall turn good men to demons; when the coming time of trouble shall be fully inaugurated; then indeed "they whose names are not written in the Lamb's book of life, from the

foundation of the world, shall wonder, when they behold the beast that was, and is not, and yet is."

This time of trouble, already beginning, is to swell to a mighty wave during the coming forty years. Its measure is found by two prophetic periods, one marking its beginning, the other its end; which, for lack of space here, must appear in some future No. I will only say, the seven "times of the Gentiles," or 2,520 years during which Jerusalem was to be trodden down of the four Gentile kingdoms, does not end for forty years from the beginning of the Jewish year commencing April 6th, 1875; as may be seen by adding 2,520 to 606 B . C . the date of the beginning of their captivity, and the treading under foot of Jerusalem. But the kingdom of God is to be set up before the days of the Gentiles end, for " in the days of these kings shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms" (Dan. 2:44). And this breaking in pieces, together with the battle of the great day, are some of the events of this forty years of trouble; and synchronize with Rev. 17:14, "These [ten kings] shall make war with the Lamb, and the Lamb shall overcome them." And thus the nations will be "bound for a thousand years" under the real Christ, as the dragon has been, in a very limited sense, under the antichrist.

By comparing Rev. 12:9, and 20:1, it will be seen that the "dragon called the Devil, and Satan," are the same in each; and the " angel " of Rev 20:with the great chain, who binds the dragon, represents the army of Christ, who subdue the nations and "rule them with a rod of iron." "To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. This honor hath all his saints" (Ps. 149:8). "The saints shall judge the world" (1 Cor. 6:2).

The binding of the dragon is a work of time, but will be consummated by the end of this forty years; for there, the "times of the Gentiles" end.

MANNER OF THE COMING OF CHRIST.

There are two classes of Scripture in relation to the coming of Christ which seem contradictory; "Behold, I come as a thief;" and "Coming in all his glory."

A thief never comes with a "great sound of a trumpet;" but secretly. Christ went away quietly, and it was unknown by the unbelieving; and is to return " in like manner as they saw him go." He went into "the Holy Place" unglorified; and ten days after, the Holy Spirit was given: "The Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:39). And he comes back in like manner. This also agrees with the law; the high priest on the day of atonement entered the tabernacle unadorned with those glorious linen garments, covered with gold, and purple, and scarlet, and studded with twelve kinds of precious stones, "and made for beauty and for glory" (Exo. 28). These garments, put on after he entered, were to be worn only while in the holy place, and he was to " leave them there," when he came out (Lev. 16:23). Thus he came out unglorified, as he went in; and it is thus Christ returns, for no part of the law will fail of a fulfilment. He did not go up to heaven in flaming fire; yet "He shall be revealed from heaven in flaming fire." Again; His saints are sleeping in the dust of the earth. And yet we read of "The coming of our Lord Jesus Christ with all his saints. " "With ten thousand of his saints;" "The Lord my God shall come, and all thy saints with thee" (1 Thes 3:13; Jude 14; Zach 14:5). (Saint, means Eloh-heem yeh-rag (God-seed). And both in Hebrew and Greek means, the "holy ones;" those begotten by the Spirit and born of God; viz. Christ and his bride).

We also read of a period of time called the harvest: "The harvest is the end of the world; and in the time of harvest" &c. (Matt. 13). Here we learn that the gathering of the saints is a part of the work of the harvest. And it is taught, in many places, that their resurrection occurs only at the coming of Christ. Hence, if he is to come to harvest the earth, to gather his saints; and is also to come ' with all his saints; ' there must be two parts or stages of his coming.

With this view, and it seems consistent, these two classes of Scripture become harmonious. He comes as a thief to harvest the earth, or gather his saints; and he comes openly, with all his saints, and every eye shall see him, after the harvest is ended.

If Christ comes in all his glory, on leaving the Holy Place, it would be in direct opposition to the teaching of the law; and it is "easier for heaven and earth to pass; than for one jot of the law to fail." The laying off of those glorious garments, and coming out, as he went in, was made a very prominent feature of the atonement. Hence I would ask the reader for his own sake, to be candid enough to admit there may be more in regard to the coming, than the one grand glorious outburst for which so many have looked.

The harvest is a definite period of time called "the

end of the world." And the work of the harvest is of an entirely different nature from that the gospel. One is sowing seed, the other, gathering fruit. One is done by men, the other, by Christ and the angels. And although both may be going on at the same time, still the work of harvest must have a definite beginning. And as tares and wheat are to grow together until the harvest, and the harvest is the end of the world [aion, age], it follows that when the harvest begins, a period called the end of the age, begins. And yet the living saints are not taken until near the end of the harvest. And as they are found in the mill, field, and bed, it is very evident the angels are invisible to them while gathering the tares; whether it be a longer or shorter period. And yet notwithstanding this, it is not out of character to suppose, as they are children of light, that the day of the Lord will not come on them unawares; but that by taking heed to the sure word of prophecy, they should know their whereabouts and time of visitation.

Because the change from mortality to immortality comes in a moment, it does not follow all the work of the harvest must be consummated in the same moment.

It is not our object now to show the length of the harvest; but simply that there is such a time, and that it is to transpire during the mortality of the saints. And that while Christ and the angels are doing the work of this gospel harvest the world will be ignorant of what is going on; and the church, still walking by faith, will know the time of visitation only by the evidences drawn from the Scriptures.

Is it possible that a Christian will let prejudice, or preconceived opinion keep him from an investigation from a purely Bible standpoint, of so important a subject? Nominal Christians will. And the first house of Israel stumbled over this very stumbling stone, viz. the fulfillment of Scriptures in relation to the coming of Christ, in a manner they did not anticipate. And I am satisfied that you, who now hold this paper, if you are not already interested, whether you are a Presbyterian, Methodist, Baptist, Adventist, Catholic, or what not; as you are part of the Laodicean church (Rev. 3:14), think that you are rich, in a spiritual sense, and will not give these things a fair investigation. Many are called, few are chosen. If you are not one of the chosen, some excuse will be found; for it is certain to come upon all the world as a snare; while "ye, brethren, are not in darkness that that day should overtake you as a thief." The Bible so clearly teaches that the mass of the Christian world, and especially the leaders, will stumble, that it cannot be otherwise.

"Coming," often means presence; "What shall be the sign of thy coming, and of the (harvest) end of the world" (Matt. 24:3). This word in the above text, is [parousia], and means presence . It occurs in 2 Cor. 10:10; "For his letters are powerful, but his bodily presence [parousia] is weak." And in Phil. 2:12; "As ye have always obeyed, not as in my parousia only, but now much more in my absence." And 2 Peter 3:4, in the Emphatic Diaglott reads, "Knowing this first, that in the last of the DAYS scoffers will come with scoffing, . . and saying,

Where is the promise of his PRESENCE? For from the time the fathers fell asleep all things continue in this way from the beginning."

No one would be so simple as to ask for a promise of his coming; the Bible is full of such promises; and we should point to John 14:3, "If I go and prepare a place for you I will come again;" or to Acts 1:11, "This same Jesus shall so come, in like manner as ye have seen him go." They might not believe in the promise of his coming, but they do not ask, where is there such a promise. But there are scoffers not far from you, who ask, with a sneer, Where is there a promise of his presence while as yet all things continue as they were from the beginning. And this is just what so many are offended at, because we teach the presence of Christ, while as yet 'all things continue as they were. ' And you would perhaps like to know where this promise is found. I will answer you. Matt. 24:37 is one of these promises: "But as the days of Noe were, so shall also the parousia [presence] of the Son of man be." They were eating and drinking, planting and building, marrying, and giving in marriage, as they had been from the beginning, and knew not [until the flood came.]

They did know, when the flood came; and they will now know when every eye shall behold him. But his parousia is nowhere compared to the flood, but "to the days of Noe," "the days that were before the flood," while the ark was preparing (1 Peter 3:20); while everything continued as from the beginning.

"And as it was in the days of Noe, so shall it also be in the days of the Son of man" (Luke 17:26). In the days of Noah, they were planting and building and knew not. If he indeed comes to reap the earth and gather the fruit, before he comes with all his golden grain, you can see how the above can be true, and the harvest end before the world will know any thing of it; and how his parousia, or "the days of the Son of man," can be compared to the days of Noah; while they were planting and building. The days of the Son of man, is "the time of harvest; the time in which he is preparing for the destruction now coming; when he will tread the winepress alone.

The above being true, you can see that a time must come when we shall be in the time of harvest and the

angels gathering the "children of the wicked one" into organizations; while yet the "children of the kingdom" are about their business in the field and mill. And that time has already commenced, the harvest, or end of the aion [age] began on the tenth day of the seventh month in 1874. And this "time of harvest," measures three and a half years. If you ask how we know this, I answer, by taking heed "to the sure word of prophecy, which shines as a light in a dark place."

If you desire to investigate, take some steps to that end; either obtain and read all the evidences; or come out from organized " bundles," which are endeavoring to separate you from present truth, and hear each one for himself. But if you have no desire; no drawing of the Spirit, that will enable you to "search, as men search for hid treasures;" and feel spiritually "rich," and that you now have all that is

necessary, and "have need of nothing;" I counsel you to buy eyesalve; least " that day come upon you unawares ."

"Ye brethren are not in darkness that that day should overtake you as a thief." But ye scoffers, who say "where is the promise of his presence? for all things continue as they were from the beginning," are in darkness; even though you have the Round Lake sanctification, or from any other cause, feel that you are "rich, and increased in goods, have need of nothing."
The test of true brotherhood in Christ, is not feeling, or profession ; but walking in the light of present truth. And whether we are now in the time of harvest, or it does not come for ten thousand years, when it does come; when this transition period that is to separate the tares and wheat, and usher in the destruction of the day of the Lord, does come, the true church will be in the light on that particular subject, and all others in darkness. Else 1 Thess. 5:1-5, has no apparent meaning.

This harvest message is the natural outcome of the parable of the ten virgins; and they that are ready will go in before the others know anything more than that he is near. And believing him near, in the immediate future, as so many do; with no definite knowledge on the subject; will help you as it helped the first house of Israel, when their rabbi's taught that the time of his coming drew near, "and all men were in expectation." And they continued to think it near, until their destruction came.

They looked for him to come out of Bethlehem. But the angel of the Lord turned him aside to Nazareth, that he might be called a Nazarene. You are looking for him, not as he went, but in all his glory. Be careful you do not stumble because he comes as he went away, and harvests the earth before he makes the open manifestations for which you look; and when too late, you find "the harvest is past, and the summer is ended, and your soul not saved." And yourself with the class represented in Matt. 25:11: " Afterwards came also the other virgins, saying, Lord, Lord, open to us."

Christ appeared in various forms, and on various occasions, during the forty days after his resurrection, because he wanted witnesses that he had risen. But when he would "vanish out of their sight," they could not follow, or trace his locality. But now he has a work to do alone, and requires no eye witnesses: "I have trodden the winepress alone; and of the people, there were none with me." During that forty days he did appear in the secret chamber, "the doors being shut." He also appeared in the wilds of Galilee "and there shall ye see him." But now, "if they shall say unto you, behold, he is in the secret chamber, believe it not; behold, he is in the desert, go not forth." Then he required witnesses; now he will have none: "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see " (Luke 17:22): "For as the lightning that cometh out of the east, and shineth even unto the west; so shall also the presence of the Son of man be" (Matt. 24:27). And Luke 17:24, supports the same rendering; "For as the lightning &c. so shall the Son of man be, in his day ."

Spiritual bodies are represented as shining as the lightning: "I beheld Satan as lightning, fall from heaven" (Luke 10:18). "His countenance was like lightning" (Matt. 28:3). "His face as the appearance of lightning" (Dan. 10:6). "And last of

all he was seen of me also" (1 Cor. 15:8). When Paul saw him the shining was so bright that his sight was destroyed; and yet "the men that journeyed with him saw no man." The chariots of fire, and horses of fire round about Elisha were not seen by his servant. And because during the "days of the Son of man," Christ is to be here in his spiritual body, to gather his own; instead of proving that mortals will see him, proves exactly the contrary. For although spiritual bodies are represented as shining like the lightning; and, perhaps, moving as the lightning; still no mortal ever saw a glorified spiritual body, without a miricle. Nor indeed one that was not glorified. No sinful man will ever see him "as he is; for "Without holiness no man can see the Lord," And yet he is to reveal himself to the world "in flaming fire," and in various ways. "But we shall be like him, for we shall see him as he is ."

"He shall descend from heaven with a shout, with the voice of the archangel and the trump of God."

The trumpets all have "voices" (see Rev. 8:13). And the noise, shout, voices trumpets,, &c. connected with the coming of Christ, and the closing work of the gospel, are events, and not literal noise, or metallic trumpets as under the law. "Set ye up a standard in the

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land, blow the trumpet among the nations" (Jer. 51:27), does not mean metallic trumpets. And to suppose that Christ and the angels are to get up an exhibition of that character, is simply childish. The angelic movements under the seventh trumpet, are as noiseless as they have been under the other six trumpets; or, as were the hosts that surrounded Elisha.

The way is narrow; even the warnings of Christ, and some of the sayings of Paul are "hard to be understood," as Peter says; and are designed as stumbling blocks.

Knowing the time is perhaps of no importance in itself, but walking in the light is all important; and if you are in the light you will know. "The wise shall understand;" and the Ecclesia will know the time of their "visitation," whatever your teachers, who are themselves in darkness may say to the contrary. "Take heed least your hearts be overcharged with the cares of this life, and so that day come upon you unawares ."

"The Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut." Nowhere in the Bible is there a hint that the world, or the foolish virgins, will behold the meeting of the Bridegroom and his chosen. They are taken away noiselessly and by unseen hands, during the harvest, and will be visible, only when "The Lord cometh with ten thousand of his saints, to execute judgment upon all."

[PUBLISHER’S NOTE: All known original copies of "Three Worlds" are missing two pages at this juncture.]

SAINT AND ANGEL

The word translated angel, in the Greek is, [angelos); and the word for saint, is [hagios] The literal for angelos, is messenger. And for hagios, [holy or holy-one.]

In the Hebrew, the word used for angel, is [mal-ahch]; the lit. of which, is messenger . And the word for saint, is [ghah-seed]; the lit. of which is God-seed. When used as an adj. the word saint, is [kah-dosh]; lit, holy; and is then applied to things as well as persons. Angel always means messenger; and the character of the angel depends on whose angel he is. If it is an angel of the Lord, it is generally so stated; or if it is the Devil's angel, we are informed of that fact, The same word is used when speaking of the messenger of Samuel, Saul, Hiram, &c. But the words for saint, God-seed, or the holy ones, applied to persons, always refers to Christ, or those who are Christ's; that is, those who "are counted for the seed. "Neither wilt thou suffer thine Holy One (ghah-seed, saint) to see corruption, Ps. 16:10). "Gather ye my (ghah-seed) saints together; those that have made a covenant with me by sacrifice," (Ps. 50:5). Again:the word saint when used as an adj. is [kah-dohsh]; thus, "Despised the word of the Holy One [kah-dohsh, saint] of Israel," (Isa. 5:24). "And the Lord my God shall come, and all the [kah-dohsh] saints with thee, (Zech-14:5).

There is not a single instance either in the Old, or New Testament, of any word used for angel, being translated saint, or vice-versa; unless it be assumed that the two "saints," of Dan. 8:13, were angels. But as the word [kah-dohsh] saint, and not [mal-ahch] angel, is used; Enoch and Elijah are suggested. Hence, his appearing "with all his saints," means with "the church of the firstborn." "And when He shall appear, we shall appear with him." Therefore, he will not be visible until the "harvest is past" "and his saints, who have made a covenant with him by sacrifice," are gathered together unto him. And the Scriptural evidence that we are now in this "time of harvest," is so abundent that those who are investigating this subject, "can lift up their heads, and look up; knowing their redemption draweth nigh."

" Coming," in Matt. 24:3, 27, 37, 39; and 2 Pet, 3:4, is (Parousia), and means presence; and is so rendered in the Emphatic Diagiott: "What shall be the sign of thy presence and of the end of the world"? And the answer is, verse 37, "As the days of Noe, so shall also the presence of the Son of man be." Compare also Luke 17; 26.

THE WORLD TO COME.

Shall we know each other there?

What is the future of the redeemed? and how are they to pass the days and years of forever? Is there no clue to the mystery? Has God indeed left us in darkness, with only a vague undefined hope? No other

subject has so deeply interested mankind in all ages, as this of the future life. Both language and song have been exhausted in describing its imaginary joys:-

"We speak of the realms of the blest;
Of that country so bright and so fair;
And oft are its glories confest:
But what must it be to be there"?

The Indian loves to meditate of the happy hunting ground, where the boundless woodland and broad prairies shall teem with deer and bison. The Mohammedan, of a paradise of love and sensual delight. The Buddhist, of perfect rest; a heaven where he will be absorbed into Deity, and remain passionless, inactive, and inexpressibly happy. But the Christian world is divided; one part believe they are to bask in the immediate presence of God, where "there is fullness of joy;" but have no definite idea of their occupation; hence their heaven approximates somewhat nearly to that of the Buddhist: perfect, but undefined happiness.

The other part of christendom, including Pre-millennialists, Age-to-come believers, and all classes of Adventists, believe in agricultural heaven, where "the righteous shall inherit the land, and dwell therein forever." And the desert blossom as the rose; and instead of the thistle shall come up the myrtle; and instead of the thorn, shall come up the fir tree and box tree, to beautify the place of his sanctuary. They also expect to build houses, and inhabit them; plant vineyards, and eat the fruit of them, and long enjoy the works of their hands (Isa. 65:17-25).

These approximate in principle more nearly to the red man's heaven. Who, being a race of hunters, believe in a heaven where all the difficulties and dangers of the chase will be forever banished. The Christian, being, in the main, an agricultural race, look for a heaven where thorns and thistles and drought and all the effects of the curse will be removed, and every man permitted "to sit under his own vine and fig tree, with nothing to hurt or destroy."

Thus we find the religions of the world divided into two distinct classes; the one teaching a spiritual, the other a temporal, or material heaven. And there is much in the Bible which favors both. The prophets clearly foretell a material heaven, and a high state of agriculture for mankind in the millennial age. There is to be "a restitution of all things" (Acts 3:19). And "As in Adam all die, so in Christ shall all be made alive, but every man in his own order." And in the restitution, all nations will enjoy to some extent, their own ideas of heaven. To illustrate: There is a distinct promise for the Sodomites, every one of whom were destroyed, that they shall be restored to "their former estate," and given to Judah for daughters by another covenant. (See Ezek. 16:51-61). But in the restitution, the "curse" being removed, the evil of their former estate will not be. Hence they will enjoy, as "daughters of Judah," the highest degree of happiness they are capable of appreciating. So in the restitution of all things, the Indian will be restored to his former condition, without the evil; and thus enjoy to some extent, his expected happy hunting grounds. Presented in just this way, this may seem like a strange

doctrine; but a restitution of all things is clearly promised, and is accepted by fully one half of the Protestant church.

As "there is no knowledge in the grave whither thou goest;" "and that very day, his thoughts perish;" all nations will come up in the restitution, with the same ideas they had in this life; and at first, know nothing more than they knew at the moment they fell asleep. Hence, they will commence with all the habits, good and bad, with which they left this life; and will require to be ruled "with a rod of iron," until they shall "all know the Lord, from the least to the greatest;" for God has sworn, "As I live, saith the Lord, Every knee shall bow to me, and every tongue confess to God." Hence, from the Jewish nation, who are promised a restitution to Palestine, down to the lowest Hotentot, they will, in the restitution, each and all realize to some extent, their highest ideas of happiness and heaven.

But there is a kingdom of heaven, and a "little flock" who are to inherit it, and become "as the angels of God, neither can they die any more." And although "we trust in the living God who is the Savior of all men, specially of those that believe " (1 Tim. 4:10); yet this special salvation to immortality was not understood, or taught, under the Jewish economy; "but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). These are they of whom it is written, "And hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5:10). For the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; and all peoples, and nations, and languages, shall serve and obey (Dan. 7). It is to this class in the world to come, and not the nations in the flesh, to which our question refers. Shall we know each other there?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

This seems at first to shut out all inquiry, "it doth

not yet appear what we shall be;" but there is another part of this text, "we know that when he shall appear, we shall be like him." Hence, all that is revealed of him, is just so much revealed of our future.

"Supposing him to be the gardener, she said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away. Jesus said unto her, Mary. She turned herself and said unto him, Rabboni."

Did Jesus know Mary, and Peter, and John? Then we shall know our Marys, and our brother John. For we shall be like him; "and know as we are known."

"But as it is written, Eye hath not seen, nor ear heard, neither hath entered the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). Does this make the case doubtful? Read on, "But God hath revealed them

unto us by his Spirit, which searcheth all things, yea, the deep things of God, . . that we might know the things that are freely given us of God" (verses 10, 12). Here is a certainty that what we wish to know is revealed; "and those things which are revealed, belong unto us and to our children forever."

Now comes the question, How shall we find it? for truth is hid, and must be found by searching "as for silver." The next verse answers: "Which things also we speak [the things which are freely given us of God], not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual-things with spiritual. " Here is the rule; and we are about to apply it; that is, to compare what is revealed of Christ and the angels, with the risen saint; of whom it is written, "Sown a natural body; raised a spiritual body." But let me say, if the reader has traditions so sacred to him that he is already determined to oppose every new idea suggested; and is alarmed lest our course should lead to spiritualism, or some dreadful thing he has not heretofore believed, he had better lay this aside and read no more. For we shall not only accept all the Bible teaches directly, but all that can be fairly deduced from the movements and manifestations of both good and evil spiritual beings; notwithstanding it may carry us so far as to put to shame all present spiritual manifestations, and develop facts of the future life of the saints, unparalleled by the golden dreams of Eastern genie and fairy lands-Things beyond what the eye hath seen, the ear heard, or the heart of man conceived.

Did the genie of the lamp supply the table at Bagdad with the choices wines? So Christ supplied the table at Cana of Galilee. Was Alladden transported by invisible hands to the palace of the king? So Paul was caught away to the third heaven. Did the genie enable Alladden to bind the prince of Persia with cords of hemp? So Christ says, "He that keepeth my works unto the end, to him will I give power over the nations;" and Ps. 149:8, adds, "To bind their kings with chains, and their nobles with fetters of iron; this honor hath all his saints." All that Christ or the angles have done on earth, are but foot-prints in a shining pathway in which the glorified will walk. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."

Very little is known of the nature of a spiritual body, "It doth not yet appear what we shall be." But we know many things they have done, and which, by comparing spiritual things with spiritual, we know the saints will do. Spiritual beings can appear as a flame of fire, "Who maketh his angels spirits, and his ministers a flame of fire," (Ps, 104:4; Heb. 1:7). "And the angel of the Lord appeard unto him in a flame of fire out of the midst of the bush," (Exo. 3:2). Christ also is to be revealed to the world, in flaming fire. "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof, (2 Kings 2:12).

They can be as the lightning; "His countenance was as lightning," (Matt. 28:3). See also Dan. 10:6. "For as the lightning that lighteneth out of the one part under heaven, shineth to the other part under heaven, so shall also the Son of men be in his day, or days." This word [heemera] day, is the same in ver. 26, "As it was in the days of Noe, so shall it be also in the heemera [day, days, or time] of the Son

of man." Hence, notwithstanding Christ is to be "as the lightning," in his day, or days; yet it is to be "as it was in the days of Noe," when they planted, and builded, and knew not.

The appearing as fire, lightning, &c. seems to be their own peculiar glory, as they actually are; and as we shall see them when we are made like them; but as the world will never see them. A full description of this glorified, or spiritual body, is given in Dan. 10:5, 6; and Rev. 1; 12-15; "Then I lifted up my eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And there remained no strength in me; for my comliness was turned in me into corruption, A similar description is given of Christ's glorious body, in Rev. 1:and when this corruption shall put on incorruption, we shall see him as he is, "for we shall be like him." But the spiritual body, though shining

"above the brightness of the firmament," cannot be seen by mortals without a special revelation; as is proven by numerous instances where they have been present: "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses of fire, and chariots of fire roundabout Elisha," (2 Kings 6:17). "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation," (Heb. 1:7)? [O what lack of faith in the church!] "Nevertheless when the Son of man cometh, shall he find faith on the earth"? Also in the case of Daniel, the men that were with him "saw not the vision." And although Jesus appeared in his present glorious body to Saul, it hurt the eyes of no one else; for "the men that journeyed with me saw no man." And Christ is to be, not as he was in the flesh, but "as the lightning that shineth, &c. so shall the Son of man be in his day, or days," (Luke 17:24). And men are to continue to eat, drink, and marry, and know not, even as they did in the days of Noah, and Lot. "As it was in the days of Noe, so shall it be also, in the days of the Son of man." And although there is overwhealming proof from the Bible, and given in these pages, that we are now in the 'harvest, ' or end of the world; and that Christ has actually come in person, but will not be manifested until the harvest is passed; yet so strong are old theological ideas, that the nominal church, and especially those who have thought the most of these things, and are, therefore, thoroughly indoctrinated into the false idea that his parousia, [presence], begins with the open manifestations, instead of thus ending, are sure to stumble and be snared.

Spiritual beings can appear as common men with fleshly bodies, as did Christ, after his resurrection; and as angels have always done when, instead of appearing in their actual glory, they have appeared as common men. Compare Dan. 9:21, and 10:6.

They will, when appearing under a vail of flesh, eat and drink the food of men:-" And while they yet believed not for joy, and wonder. He said unto them, Have ye

here any meat? And they gave him a piece of broiled fish, and of a honeycomb. And He took it, and did eat before them," (Luke 24; 42). And so it was with the Lord, and the two angels:-And Sarah hasted and set before them butter, and milk, and the dressed calf, and the cakes; and they did eat and talked with Abraham, (Gen. 19:3).

They will be able to transport themselves from place to place independent of physical laws:-" The same day, at evening, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst" (John 20:19). "And after eight days, again his disciples were within, then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you" (verse 26). "And their eyes were opened, and they knew him, and he vanished out of their sight" (Luke 24:31).

Such language was never applied to the movements of Jesus before his crucifixion, and is used only in speaking of spiritual beings. When the Lord and the angels appeared to Abraham:He lifted up his eyes and looked, and, lo, three men stood by him." He did not see them coming, but, apparently, it was just there, at his side, they took on a visible form.

We also learn in other places, that shut doors, or prison walls, are no barrier to spiritual beings. When the angel appeared to Peter, nothing is said of the prison being opened; but as Peter came out, "The iron gate that leadeth unto the city opened to them of its own accord" (Acts 12:10). Hence, even if doors had to be opened for them, and can be made to open and shut of their own accord, they could not obstruct their movements.

What is contrary to physical law, is called miraculous; but these very miracles may be in strict accordance with the laws of spiritual life. At least Christ and the angels exercised such power before his ascension to "My Father, and your Father; my God, and your God." And "the works that I do shall ye do also; and greater works than these shall ye do, because I go to my Father."
I suppose the reader begins to think this is spiritualism; and so it is, real Bible spiritualism; a glimps at the inner life of what is in reserve for the glorified saint when this mortal shall have put on immortality; which God has revealed by his Spirit; not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, not by prophecy, nor by expining unfulfilled prophecy, but by comparing spiritual thing with spiritual.

Then you may ask, How does Bible spiritualism differ from the popular spiritualism of the day?

Modern spiritualism, like modern theology, teaches that all men become spiritual beings at death. While the Bible teaches that one must be born of the Spirit, in order to become a spiritual being:-" That which is born of the flesh, is flesh; and that which is born of the spirit; is spirit" (John 3:6). If the soul of the natural man is born of the flesh, it has no claim to a spiritual life. If it is born of the Spirit, it will "inherit the kingdom of God;" for there are but the two kinds of births. Hence, unless a man is born again, he can never become a spiritual being. And it

is only spiritual beings who can materialize themselves; since all others are already materialized.

Again:-The Bible teaches that after death, man

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" sleeps " until the resurrection; and that such as are to become spiritual beings, are "sown a natural body; raised a spiritual body" (1 Cor. 15:44)). Hence, it is only after the "redemption of the body," the "manifestation of these sons of God" is due (Rom, 8:19-23). And in the resurrection, these become "as the angels of God" (Matt. 22:30).

Therefore only angels, or those who, in the resurrection, are made like them, exist as spiritual beings. Modern spiritual manifestation is therefore the work of angels. But as they claim it to be the work of deceased humanity, they are lying, or fallen, angels; and are, therefore, counterfeits, and bear the same relation to Bible spiritualism that Jannes and Jambres did to Moses, "but they shall proceed no further: for their folly shall be manifest unto all men, even as theirs also was" (2 Tim. 3:9). For when the counterfeit is compared with what is revealed of the genuine, its false character can be made apparent to all.

"And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting [age lasting] chains under darkness, unto the judgment of the great day" (Jude 6). "God spared not the angels that sinned, but cast them down to [tartaroo] hell;-literally, the lower atmosphere; hence the Devil is called "the prince of the power of the air;, '-and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter 2:4).

Angels, or spiritual beings, have the power to appear in different forms, as has been shown. Hence, these fallen angels can appear in the form and character of any person they choose to represent, as easily as Christ could appear as a gardener, stranger, or with pierced hands and side.

That these spirits who claim to represent deceased humanity, are "reserved under chains of darkness," they themselves admit. Darkness is the first and foremost condition of all their manifestations, nor can they endure the full glare of a tallow candle, even though placed in the further corner of the room. God has placed them under this one restriction of darkness.

It is useless to deny their wonderful developments. And that they do now materialize themselves, and appear in the actual likeness of the person they choose to represent, is placed beyond all reasonable doubt by the testimony of numerous and creditable eye witnesses. And that they will yet do still more wonderful things, as claimed by their votaries, we cannot doubt. That they may yet eat and drink, and thus actually consume food of man, is not at all improbable. Angels of light have so done in former dispensations; and after the resurrection, the saints will thus manifest themselves. Hence, there is one and only one absolute test by which to determine their true character.

That they are spirits, all admit; and some of them claim to be good spirits; but, "by their fruits ye shall know them." Ask a fish if it is a creature of the air, or of the water. And if it had the gift of language, and should claim to be a bird of paradise; you have only to take it out of its element, to discover the fraud. " Try the spirits"! Throw back the shutters, open the doors; let in the clear light of day; and if they are spirits of light, your seance will not be disturbed. The angels of light appeared to Abraham "as he sat in the door of his tent, in the heat of the day. " But if they are the spirits God has reserved under chains of darkness, they will be compelled to retreat from the light, even as vermin slink into holes under similar circumstances.

No rational human being, except their deeds are evil, can desire the fellowship of spirits of darkness. They are obliged to have some light by which moving objects can be discerned, as a necessity to the spectators, we know; and so is a fish obliged to have some air; but the line of demarcation between their element, and the light, is clearly defined; and no one need any longer be deceived, unless they love to be led captive by spirits of darkness; for just in proportion to the amount of light, their power of materialization is diminished.

To say you do not believe these are fallen angels, does not help the matter; you know they are of the darkness; and that darkness is twin to evil; and that all the foul spirits of earth seek its cover. And that no respectable person likes to be found in these dens of darkness; or with the literature that comes from such a fountain.

As it is a God-given rule to compare what is known of angels and spiritual things, in order to know what he has in store for the saints, we gather, from all of the above, first; that in filling the office of "kings and priests, and reigning on the earth;" the saints will be and appear on all ordinary occasions, just like human beings in the flesh. That they will eat, drink, and sleep.

At least they will rest, even as God rested: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written:this honor hath all his saints. Praise ye the Lord" (Ps. 149:5-9).

In these manifestations if they take on a real body of flesh, eating and drinking is either a necessity, or a pleasure. For in those cases where Christ or angels have thus materialized themselves, and so remained for a considerable time, they have eat and drank; otherwise they have not. Witness the case of Gabriel's

appearing to Daniel, to Zacharias, and to Mary. Also that of Manoah:-" And the angel of the Lord said, Though thou detain me I will not eat of thy bread.... And the angel did wondrously. For it came to pass, when the flame went up from off the altar, that the angel of the Lord ascended in the flame of the altar" (Judges 13:16-20). Hence, there is no reason why resting on their beds may not be either a

necessity, or pleasure. The above text clearly places the saint in glory, and at the time he is prepared to execute judgment on the nations, when he is called upon to "sing aloud upon his bed." Hence, it appears their life and enjoyments, are in many respects, to be similar to those in the mortal state. All this, including their power to take on, or put off a body of flesh, is no more wonderful than is the change itself from mortality to immortality, which occurs "in a moment, in the twinkling of an eye, at the last trump." And as angels can materialize themselves, or pass off in a flame of fire; we know the saints will do these things; for in the resurrection, they are to be "as the angels of God."

The execution of "vengeance," [chastisement] upon the heathen, and judgment upon the people &c. is explained by the apostle, and also by Christ. "The saints shall judge the world" (1 Cor. 6:2). "He that keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron:as the vessels of a potter shall they be broken to shivers; even as I have received of my Father" (Rev. 2:26).

With the myriads of ignorant, and barbarous heathen, who have gone down to the grave with life-long habits of fierce passion and deep degradation, all of whom are coming up just as they fell asleep, for "there is no knowledge in the grave whither thou goest: " they will require to be "ruled with a rod of iron" until they learn to know the Lord, Also, in the "restitution of all things," the nations will have to be reorganized; and present governments and nationalities will be dashed in pieces:-" Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel" (Ps. 2:). "And in the days of these kings [the divided Roman empire] shall the God of heaven set up a kingdom, and it shall break in pieces and consume all these kingdoms" (Dan:2:44).

The saints, who are to be kings and priests, and reign on the earth, will not be ghosts or phantoms, but when they choose to appear under a "vail" of flesh, will walk the earth in the light of day, appearing like mortals, but with a mysterious power, that could hurl destruction on an opposing host, even as the angel of the Lord overthrew an hundred and four-score thousand Syrians, as they lay encamped by deep Galilee. This will indeed be having "power over the nations; to bind their kings with chains, and their nobles with fetters of iron."

The "manifestation of the sons of God," and the judgment on the nations, is not till the resurrection: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . And not only they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body," (Rom. 8:). The creature [ktisis], is the same as in Mark 16:15, "Preach the gospel to every creature; " and means man in the flesh, not cattle, as some explain it. It is then, in the age, or world to come, that the creature will come to the saving knowledge of the truth:-" Because the creature [ktisis] itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God, (verse 21).

How shall they be clothed? "And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment." And of the angel who rolled away the stone, it is said, "His raiment was white as snow." Daniel saw one "clothed in linen, and his loins girded with fine gold of Uphaz." Christ also, was seen by John, clothed with a garment down to the foot, and girt with a golden girdle. And on the mount of transfiguration his raiment became shining, exceedingly; white as snow; so as no fuller on earth can white them. Then the saints will not only require food, but raiment; how are they to be supplied? How did Christ get the gardener's suit in which he appeard to Mary? He left those in which his earthly body had been wraped, carefully folded up in the sepulchre:-" Take no thought what ye shall eat, or what ye shall drink; or wherewithal ye shall be clothed. But seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." When Christ wanted wine, he could say, Let there be wine. When he wanted a fire, and coals, and fish laid thereon, and bread; he spake, and it was done. "And without him was nothing made that was made," "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Some have supposed, from Isa. 65:21, that the saints; those who, having received Christ, with him become heirs of all things, and kings and priests of the Most High; are to "build houses, plant vineyards, and long enjoy the work of their hands." Even the genie of the wonderful lamp was better than that. Aladdin

could have wine without " panting vineyards;" and the choicest viands for his table; and even a richly furnished palace, built by unseen hands, in a single night. And think you the heart of man has conceived better things than what God has laid up for them that love him? Think of Gabriel, with saw and chisel, framing a house; Michael, setting out grape vines; and, [be it spoken with reverence], "our Elder Brother" doing the heavier spading.

That such is the heaven for the glorified saints, is believed by the half of Christendom. A heaven no better than is promised the Jew in the flesh. "The earth was made for man," and the meek shall inherit it; but the saints, the Eloheem seed, although they possess the kingdom under the whole heaven, look for an "inheritance incorruptible, undefiled; reserved in heaven; ready to be revealed in the last time."

"If ye had faith as a grain of mustard seed, ye might say to this mountain, Be thou removed, and cast into the sea; and it should be done," even now in this life. "Seek first the kingdom of God, and these things shall be added." Christ has prepared them:-" In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you." These, are among "the things which are freely given us of God."

Shall we retain our human feelings, so as to mingle, to all appearance as one of themselves, with the sons and daughters of earth; who are thus to be led to a holier and higher destiny?

When Mary arrived at the sepulchre the two angels say unto her, "Woman, Why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they have laid him. And turning herself, she saw Jesus standing by her; and knew not that it was Jesus. And he saith unto her, Woman, Why weepest thou"? as though he knew not the slightest cause for her tears. But Mary, too full to answer, and yet strong in her love and grief, felt that no task was too hard for her, burst out with, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Again; with the two on their way to Emmaus, Christ acts the stranger:-" What manner of communications are these that ye have one with another as ye walk, and are sad"? So they explain all about one Jesus of Nazareth, which was a prophet, mighty indeed before God and man; and how the Jews had put him to death; and that this was the third day since these things occurred. Jesus all the while gravely listening, to learn the particulars. "And they drew nigh unto the village, whither they went, and he made as though he would have gone further. But they constrained him, saying, Abide with us; for the day is far spent: and he went in to tarry with them" (Luke 24:28).

Why was this, unless for our instruction? The deep things of God, taught by the Spirit; are often found revealed, not in words, which men's wisdom teacheth; but which the Spirit teacheth, comparing spiritual things with spiritual.

Even as Christ passed from this to another world, and angels have come and gone; so too the saints shall traverse space, and pass with lightning speed from star to star; or walk the earth as mortals:-" They shall mount up as eagles; they shall run and not weary; they shall walk and not faint."

These few facts drawn from the many spiritual things revealed, are enough for us to gather a general idea of what our future is to be. "And hast made us unto our God kings and priests, and we shall reign on the earth." Hence, if you are one of "the called, and chosen, and faithful;" it will be your work, not only to rule the nations, and enforce obedience to divine law, as kings ; but to exercise the gentler office of " priests of the Most High God." But in your ministration to mankind, whether as judge-" The saints shall judge the world"-or as friend, companion, and guide:-even as God was the friend of Abraham-your actions will no more be clogged with the imperfections of mortality. If you now possessed such power it would make you miserable; you would be continually fearful least you might err in judgment; "but then you will know, as you are known;" and like the Saviour, "need not that any one should tell you what is in man;" hence, you will act with decision and judgment.

You can be visible as an ordinary mortal; or you can be present, and remain invisible. You can transport yourself from place to place independent of physical obstructions. Thus all secrets will be laid open to your personal investigation. You can enjoy social intercourse with friends, parents, or the children you have left; with power not only to comfort, but to protect. And in this time of trouble, now coming on the earth; "though pestilence walketh in darkness, and destruction wasteth at noonday;" "no plague shall come nigh thy dwelling; only with thine eyes shalt thou behold, and see the reward of the wicked." You shall drink (Matt.

26:29) of the fruit of the vine, and yet plant no vineyards. You shall have mansions on the banks of a river margined by fruits of gold, and whispering myrtles. And walk in the light of skies as cloudless, save with here and there a roseate hue, as, through the years of forever, shall be the tablet of your own heart' (Rev. 22; Isa-66:13). You shall but call, "Nay before they call, I will answer," and every desire shall be satisfied. You can speak, and it will be done; command, and it will stand fast. "This honor have all

his saints; Praise ye the Lord."

These are the things; and this a glimps of what is in store for the body of Christ; the Ecclesia, who inherit the kingdom.

THE KINGDOM OF GOD

Will it be seen by mortals?

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, [or margin] outward show; neither shall they say, Lo here, or lo there! For, behold, the kingdom of God is within [or, margin] among you, (Luke 17:20). Every where in the Bible, the Church, or people of God, represent the kingdom of God: "And ye shall be unto me a kingdom of priests, and a holy nation," (Exo. 19:6). And this promise to the typical Israel and kingdom; is to be fulfilled to the true children of the kingdom;-" And hast made us unto our God kings and priests; and we shall reign on the earth," (Rev. 5:10),

A complete kingdom is an organized power. The gospel church is not complete, and yet Christ makes it represent the kingdom, in all his parables. But it only represents it; and not until it shall be glorified, will it really be a kingdom in the fell sense.

Land may be an element of an earthly kingdom; but nothing that is of the earth, earthy; will ever be an element of the "heavenly kingdom." Its locality will be a spiritual or heavenly City. And, although the saints who compose the kingdom, will be among them, still the world will not be able to point to any locality, or say Lo here, or lo there is the kingdom of God. The kingdom of heaven [or church], is now likened to a net in which are fish, both good and bad. Also to tares and wheat; wise and foolish virgins; &c. And in the harvest, he will gather out of his kingdom all things that offend; and them which do iniquity; and cast them into a furnace of fire. Then shall the righteous shine forth as the sun. That is t
he church will then be glorified; and the kingdom organized, or set up. (Compare Matt. 13:28-43; and Dan. 2:44. And as the nations are now subject to the spiritual powers and rulers of the darkness of this world; so in the world (age) to come, all peoples and nations under the whole heavens, shall serve this kingdom of priests. But except a man be born again; that is becomes a spiritual being, he cannot see the kingdom of God.

The Bible teaches that the fallen angels, like the angels of light, are spiritual beings, and they are invisible, except under the God-given restriction of darkness; under which circumstances, now,
since the "day of the Lord" began, they seem to have been permitted to materialize themselves. The Bible also teaches that the risen saint is to be a spiritual being. Just what a spiritual body is, doth not yet appear; only that they are capable of wonderful changes.

Because the saints are to reign over the nations, many seem unable to distinguish between the kingdoms of earth, and the kingdom of God, which is to break in pieces and consume them. The kingdom of God is a heavenly kingdom (2 Tim. 4:18); not because of its locality; but because of its nature. Heavenly, is spiritual. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly [that is, be raised spiritual bodies]. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:47-50). Hence, the term "heavenly kingdom," is descriptive of its character, and not its locality.

The kingdom of Satan is called a "spiritual power [kingdom] in heavenly places" (Ephe. 6:12, margin). How some men can persistently overlook all these statements in relation to the spiritual nature of the kingdom of God, and maintain that it is nothing more nor less than an earthly kingdom, puzzles me. If they are correct, why must one "be born again, born of the Spirit," in order to see it? If it is a literal fleshly kingdom, "set up in the days of these kings," and is to "break in pieces and consume all these kingdoms" (Dan. 2:44), why cannot the heathen kingdoms see it while it is ruing them with a rod of iron, and breaking them in pieces? [This question is for such as oppose the Age to come. And the following, for such as accept it]. If the kingdom of God is confined to Palestine, as some believe, will not those nations in the flesh who go up to Jeruralem from year to year, to keep the feast of tabernacles (Zech. 14:16), see the kingdom of God, without being born from above? But all this confusion, and making the Scriptures contradictory is quite as reasonable as is the kindred idea of the glorified saints, who are to become "equal unto the angels," and "like unto Christ's glorious body," planting vineyards, and building houses. But you may say, they appear as

common men. So have angels when they have manifested themselves to mortals, but to suppose they will come down to the drudgery of a fleshly life is nowhere taught. When they shall enter the "heavenly kingdom," and are "as the angels of God," they will be with the Lord, and see him, as he is. But the saints do not inherit the land, only in the broad sense in which they inherit all thing.Prince Albert is heir to the crown of England; he does not inherit the land; the common people inherit that. He inherits the kingdom. "The righteous shall inherit the land," but the Godseed, the Ecclesia, are of the Royal family, and "take the kingdom, and possess the kingdom under the whole heaven." But that does not preclude the idea that they are of a higher order than "the peoples, and nations, and languages" who serve and obey. They shall be kings and priests, both rulers

and instructors; and mankind, not the land, is their work-shop. They have a right to enter through the gates into the heavenly [spiritual] Jerusalem, whose maker and builder is God. Hence they build no houses; their mansions are prepared for them. And there is the home of the redeemed; "but without, are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie;" a plain description of the natural heart, not of demons. And Christ and his glorified saints are to rule, instruct, and subjugate these nations who are saved from the Adamic death; walk in the light of the city; and bring their glory into it, as from time to time, they shall be translated into the heavenly kingdon. (See Rev. 21:24; Rom. 8:21).

Moses was a type of the God-seed; Christ, and they that are Christ's. Hence he was both king [law-giver] and priest; and had access to God and man, as Christ and his saints are to have when He, the mediator and his "body," is "perfected. When Moses came from the presence of God, his face shone so that without a vail, the children of Israel could not behold it. But when he went in before the Lord the vail was laid aside until he came out. (Ex. 34:34). This vail means the flesh (Heb. 10:20).

When Moses would come out to the people to exercise his office as lawgiver, judge, or priest; he wore a vail because they could not endure the glory. When the "kings and priests of God" shall go out of the city "which has no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof," they will need to wear a vail; "For if that which was done away was glorious, much more that which remains is glorious. Seeing then that we have such hope, we use great plainness of speech" (2 Cor. 3; 12).

In the manifestation of the sons of God to "the creature," who is without the city, they will need to be under a vail of flesh, to obscure their glory; even as Christ and angels have manifested themselves to men. Saul could not endure to behold the unvailed Nazarene; and Daniel and John were overwhelmed, and became as dead men, when permitted to see one without the vail of flesh; "And there remained no strength in me; for my comliness was turned in me into corruption" (Dan. 10:8).

Some may say, this is too much like spiritualism; we will have nothing to do with it. Do you believe there are fallen angels, as taught in Jude and Peter? that they are the "spiritual rulers of the darkness of this world"? If so, is it strange they should retain some of their former characteristics and power? Surely the difference between these lying spirits, bound under chains of darkness, and angels of light, is clear and well defined. Do you believe "the angels of God are ministering spirits; sent forth to minister to them that shall be heirs of salvation"? Perhaps you do not believe we shall be "as the angels of God;" "raised a spiritual body;" "born of the spirit;" or that "that which is born of the Spirit, is spirit. " Perhaps you expect to know Christ as he was once known, after the flesh; and think that flesh can inherit the kingdom of God, if blood cannot. "That which is born of flesh, is flesh;" and there is not one atom of Scriptural support to favor such a view, except an inference drawn from the appearing of Jesus under a vail of flesh after his resurrection. Moses, in the type, appeared under a vail, not once, or twice, but always when he passed from the presence of the Lord, out to the

people. "According to thy faith be it unto thee. " "There is a spiritual body;" and we expect to be thus "clothed upon;" and have a right to enter through the gates into the city.

What makes these things look the more glorious, is that they are about to be realized. For, though the saints have been long sleeping in Jesus; the resurrection morn is beginning to dawn; and the shadows to flee away. "And the pathway of the just, which is as a shining light, that shineth more and more unto the perfect day;" is, evidently, in this present truth, receiving its last halo from the great fountain. These truths have shown in the pathway of "the virgins," just at the time where they were due. Witness the midnight cry, the jubilee message, the harvest message, and now the light is shining on the things "Eye hath not seen, nor ear heard; neither hath entered the heart of man; but God hath revealed them unto us, by his Spirit; and not in words, but by the Holy Ghost; comparing spiritual things with spiritual." And this, together with all the other evidences, fully convince us that the great change is at hand, and the

Millennium about to dawn.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body." Hence this glorious manifestation is not due until the saints, "Sown a natural body, are raised a spiritual body."

THE NATURAL AND THE SPIRITUAL.

Many seem to think that a spiritual body is not a literal body. In other words, that it is not a real body. Literal, says Webster, means real; not figurative or metaphorical.

"There is a natural [animal] body, and there is a spiritual body," (1 Cor. 15:44). Does any one suppose the apostle here teaches that there is a real body, and there is a figurative or metaphorical body; and as we have born the image of the real, we shall bear the image of the metaphorical? One would suppose they so read, from their exceeding blindness in recognizing any but the natural, or animal body. They seem fearful lest, if the idea be entertained that Christ comes the second time in any other than an animal body, it will lead to the rejection of a literal resurrection, &c. We do reject the idea of the saints being raised "a natural, or animal body;" and if that is rejecting a literal resurrection of the saint, we must plead guilty, and beg to be excused simply on the ground that the Almighty has said, "It is raised a spiritual body. "

Now will some one inform me why it is unscriptural, or fanatical to maintain that Christ has a spiritual body; and, as the saints are to be like him, that they are raised spiritual bodies. Because some seem to think that a spiritual body is not

real, but is only a metaphorical body; and that nothing is real except it is "of the earth, earthy," is no reason why those who can discern spiritual things, which the natural man cannot, (see 1 Cor. 2:14), should remain in darkness. The two cases on record in which a spiritual body is described, (Dan. 10:6-, and Rev. 1:12-, represent a very nice kind of a body, and one which Daniel appeared to think was real. And we have the promise of being made like unto his glorious body; and that as we have borne the image of the earthy; we shall also bear the image of the heavenly. The first man and his race are of the dust of the ground, and therefore, of the earth. Christ also took upon him our nature, to work out a plan by which we can take upon us his nature; and as he has borne the image of the earthy; we shall also bear the image of the heavenly. "Yea though we have known Christ after the flesh, henceforth know we him no more." Many seem to think that because Christ appeared under a vail of flesh, after his resurrection, just as the Lord appeared to Abraham, that in some way they are to know him again after the flesh. The world may see him thus; but we shall see him as he is; and not under a vail.

To the natural man it is foolishness, neither can he understand the things of the Spirit. Hence, to teach that one who is born of the Spirit can come and go like the wind; is foolishness to them. If they cannot rise above the flesh, how can they believe when told of heavenly things? Hence, the only course left for them, is to explain away these texts.

When it is said, "This same Jesus which ye have now seen go into heaven, shall so come, in like manner, as ye have seen him go;" the "natural man" at once fixes his mind on, not the Jesus who would suddenly appear in their midst; and then vanish out of their sight; and who was mysteriously invisible during most of that forty days of his presence in his spiritual body; but on Jesus in the flesh; forgetting that we are to know him no more, after the flesh. The Jesus that went away was the one born of the Spirit; a being who, according to his own words, is as invisible to mortals, without a miracle, as is the wind. He would suddenly appear in their midst, "the doors being shut;" and then "vanish out of their sight." Nor could they tell "whence He came, or whither he went. So is every one that is born of the Spirit." This is the Jesus who went away; and who comes again "in like manner. There are experts at explaining away Scripture, who can dispose of these things and make them mean nothing, I admit; and so they can any and all Scripture; nevertheless the word of God standeth.

To the natural man, a spiritual body means an earthy animal body with spirit, instead of blood, running through the veins and arteries. And yet spirit is nothing real, but metaphorical. Therefore, a spiritual heavenly body, is a fleshly earthy body with a figurative or metaphorical substitute for blood. Truly a wonderful discovery. And this, it seems, is the highest ideal of a spiritual body to which the natural man, unaided by inspiration, can attain. How then can we talk to them of the kingdom of God, which a

man cannot see, until he is born of the Spirit; and which will therefore never be visible to the man in the flesh.

"He shall sit upon the throne of his father David," to them means a restitution of Israel in the flesh, with Christ exalted to reign on an earthly throne over an earthly Jerusalem.

What then does Gal. 4:22-31, mean? "For it is written, Abraham had two sons, the one by a bondmaid, the other by a free woman. Which things are an allegory." The earthly Jerusalem with her children, including the fleshly kingdom of David with all that pertained to that dispensation, "stands for Agar, which is Mount Sinai in Arabia." Is the great plan of redemption to progress backwards? Is the kingdom of David [or the Anointed, and which in prophecy, always means Christ] to be set up as a part of the fleshly house? Is it Agar, the old mount Sinai in Arabia, the Jerusalem that is in bondage, the children of the bondmaid, who shall not be heirs with the children of the free woman, who are to constitute the kingdom? That typical kingdom was but an allegory, a figure, or "shadow of good things to come, and pointed to something real, viz. an heavenly, "a city which hath foundations." Is it the figure, or the true, Christ is going to establish? The fleshly kingdom of that old dispensation was just as truly a figure of the true kingdom, as was the tabernacle made with hands, a figure "of the true tabernacle."

Old Jerusalem is to be restored, we do not doubt, "Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling places; and the city shall be built upon her old heaps. I will multiply them, and their children shall be as aforetime." "And Jerusalem shall be inhabited again in her own place, even in Jerusalem. There shall be no more utter destruction, but Jerusalem shall be safely inhabited." "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. The measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. It shall be holy unto the Lord; it shall not be plucked up or thrown down forever," (Jer. 31). "Behold, I create Jerusalem a rejoicing, and her people a joy;... and they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them," (Isa. 45). "Thus saith the Lord of hosts; I was jealous for Zion with great jealousy; and I was jealous for her with fury. Thus saith the Lord. I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts. There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age; and the streets of the city shall be full of boys and girls, playing in the streets thereof, (Zech. 8:2-8). For before those days, there was no hire for man, nor hire for beast," &c. (verse 10).

That Jerusalem is to be rebuilt, and made glorious, there is no lack of evidence. And that they will build houses, and plant vineyards, is beyond question. But that this restored Jerusalem with her old men and old women leaning on their staff for very age, is the kingdom of God, I do not believe. Because God has promised great things for the Jews, and other nations, in the restitution age, it does not follow that the children of the flesh are to be heirs of the kingdom. "In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, saying Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," (Isa. 19:24).

There are two Jerusalems; one stands for the bondmaid; the other for the free woman. The twelve tribes, or Israel in the flesh, no matter how much God may do for them, stand for Agar; as does David, a mere type, stand for Christ.

"They which are the children of the flesh, these are not the children of God:but the children of the promise are counted for the seed." Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. If the restored Jew is not in the flesh, but an immortal spiritual being, then he may inherit the kingdom, otherwise he cannot. Although the fleshly house of Israel are to be restored to their former estate, that former estate is as much beneath the kingdom, which flesh and blood cannot inherit, as our present position is beneath that of the angel Gabriel. "When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives [Jerusalem] in the midst of them," (Ezek. 16:53). This is when and how, the Jews are to be restored. And Jerusalem, re-built, is to be the head quarters of the nations, (Zech. 14:16); and will belong to Christ, just as all other nations in the flesh will be subject to him. But "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." And yet, say our Age-to-come brethren, old Jerusalem, rebuilt, "Agar," is to the capitol; and the nations of the earth are to go there from year to year to keep the feast of tabernacles, and be punished if they do not go. The Jerusalem that descends from heaven, "the mother of us all;" the one Abraham looked for, and through the gates of which no one who has not been born of the Spirit can enter, finds no place in their theology. What
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does this talk about the two Jerusalems, one representing the children of the flesh, the other those who are born of the Spirit [raised "spiritual bodies]" mean; if there is but the one old typical Jerusalem of Palestine, which is to represent the real kingdom of God? A man cannot see the true kingdom of God, the one of which David's was the type, except he be born from above; and that which is born of the Spirit, is spirit .

Our Age-to-come brethren, almost to a man, seem incapable of grappling with the spiritual . Can it be that none of them are yet begotten of the Spirit? "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. '

Can they not see that the whole tenor of New Testament teaching is an advance from "the natural to the spiritual;" from the nature of the first Adam to that of the second? "Howbeit, that which is spiritual is not first, but that which is natural; and afterwards that which is spiritual." One who can see nothing in the restitution of the kingdom of Israel, but what stands for Agar, the Jerusalem of the flesh, a mere shadow, "or figure for the time then present;" is indeed unable to "discern spiritual things."

With their views of the age to come, no wonder those who are spiritually minded cannot accept it. The New Testament every where teaching that the kingdom of God is to be of a higher order than was the earthly kingdom of Israel; as much as

the second Adam is higher than the first; or as Christ is above David; that flesh and blood cannot inherit it; that except a man be born of the Spirit, he cannot enter into it; while Age to-come people teach that the restored Jew, converted to Christ, but still in the mortal fleshly state, will enter the kingdom of God. And, in the main, constitute the kingdom; the immortal saints being only one feature or class, in the kingdom. Thus putting new wine into old bottles. But their bottles will burst.

Jesus and the gospel teaches that one who is born of the Spirit can no more be seen of one who is in the flesh, than can the wind; that the kingdom of God cometh not with observation, or visibly; and that except a man be born again he cannot see it; and only those who bear the image of the heavenly, can enter in, or inherit it. A converted or restored Jew, no more bears the image of the second or heavenly man, than does a mortal christion . So long as they are of the earth, earthy; neither of them can enter into the kingdom. But with the "seed" perfected; the second man, male and female, Christ and his bride, complete; there begins a special work of redemption; viz. The creature, or "natural man," will, as he becomes mature, "be delivered from the bondage of corruption, into the glorious liberty of the sons of God." That is, be translated from the earthly, to the heavenly kingdom, or heavenly Jerusalem. The restored Jews are not sons of God, they are the children of Abraham according to the flesh: "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed, (Rom." 9:8). Therefore the Jews, not being the true heirs, will not receive the kingdom; nor will they be in the kingdom: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God ." The kingdom of God was taken from them, to be given to a people bringing forth the fruits thereof. And this little flock, born of the Spirit, raised spiritual bodies, are going to have it, in spite of age to come theories.

One can get along very well with the Old Testament evidence to prove that the old Jerusalem, the typical kingdom of David, and fleshly Israel, are again to represent the kingdom of God; but he must ignore, or explain away, all the teaching of Christ and the gospel. The kingdom of David is to be restored; but David means Christ; just as Isaac, the seed of promise, stands for Christ. And the kingdom of David, was the kingdom of the Lord, (see 1 Chron. 29:23). God's kingdom was given to Israel in the flesh, and was thrown down. But is now to be given to the true seed; "the natural first, and afterwards the spiritual;" is the order in which the Holy Spirit teaches that the whole plan is moving.

A faith which can grasp nothing higher than a kingdom in the flesh, will, I fear, raise those who possess it, only to its own level; "thistles do not bring forth grapes." "But it says He shall reign in Mount Zion, and in Jerusalem, and before his Ancients gloriously." True! And so does David say, "for my meat they gave me gaul; and in my thirst they gave me vinegar." But the question, in the light of the gospel, which brought to light immortality and eternal life, is, How are we to interpret the promises of God in relation to the kingdom:Are they to be fulfilled in those born of the flesh, or those born of the Spirit?

I am beginning to think Age-to-come people, and many others among pre-millennialists, do not believe in anything of a spiritual nature, or have the most

remote comprehention of things of that order; either that the saint is raised "a spiritual body," or in the existance of spiritual beings, or even of the Holy Spirit itself. I know one class of age-to-come believers, the Christadelphians, do not. The Holy Spirit, say they, is but a principle, or element of power, and not an intelligence. It is nothing more nor less than "electricity;" is taught in one of their books, now before me. What wonder they discern only a fleshly future.

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SOPHISTRY.

False reasoning on this "natural" or animal plain, by those who cannot discern spiritual things; is leading many other, than Christadelphians, into darkness. I will give a sample of their way of reasoning:The words Satan, and Devil, says the above book, means accuser, or adversary; and are only Bible synonyms for sin. Ergo . It was a Bible synonym for sin that contended with the archangel about the body of Moses. "Mary," is a synonym for bitter; ergo:It was the principle of bitterness that took Christ to be the gardener. "The words that I speak, they are spirit;" that is, a principle of power. Christ is the Word, (John 1:14); ergo:Christ is a principle, and not an entity. Holy Spirit [pnuma] is an element of power, electricity. "God is a spirit [pnuma]." Ergo:God is electricity.

A man becomes my enemy, he is an adversary, therefore he does not exist, he is a synonym of opposion. Granting that such a being as the Devil does exist, will some of these Sophists please tell what he could have been called? If he had been named Peter, they would have insisted that he was only a stone.

Satan hath desired to have you, that he might sift you as wheat, said Christ. A principle desired to have Peter. If Bible language were clay, designed to be shaped by every reader to suit himself, these men might be right.

There is ten times the evidence of the existence of fallen angels, familiar spirits, "wicked spirits in heavenly places" [margin]; "the rulers of the darkness of this world;" and of their chief, the "prince of the power of the air;" that there is of the existence of Michael the archangel, with whom the Devil contended about the body of Moses, (Jude 9). And the same kind of sophistry that will explain away fallen spirits, will also explain away the existence of angels who are "ministering spirits." Angel means a messenger or servant, Satan means an adversary. And both are applied to more than one order of beings. I am thankful they do not desire to prove that angels are mere principles in nature; since it would be such an easy task. And if they really set about it, as the Christadelphians do, they can explain away the Holy Spirit. And the same reasoning, carried to its legitimate conclusion, can also dispose of both Christ and the Father. How pertinent then becomes the query, "When the Son of man cometh, shall he find faith on the earth?

PLAN OF REDEMPTION.

An Outline.

The plan of salvation is progressive, and has required ages for its development. A "seed" was promised (Gen. 3:), and that promise was renewed to Abraham, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.... And if ye be Christ's then are ye Abraham's seed (not seeds), and heirs according to the promise," (Gal. 3:16, 29). "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed," (Rom. 9:8). Hence, the "seed" means, not Christ alone, "the firstborn from the dead," but "the church of the firstborn" complete: Christ and his body. And not until the "marriage" when Christ and his bride are made one, will the promised "seed," which was to bruise the serpent's head, be perfected. While the blessing which is to flow to the world through that seed, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18), does not come before its development, but follows it.

The promise in Eden was very dark, a mere germ of a great tree. Centuries passed; a whole world were born and died, and a new world came into being before that promise began to be realized. Then it was renewed and enlarged with a little increase of light. But not until the law was given from Sinai did the light begin to shine so as to point to the true Seed, and then only through the dark imagery of types. Why did God permit one whole world, and many generations of another, to go down in death with little or no effort to bring them to a knowledge of the one and only great plan of redemption? "Death reigned from Adam to Moses." The exceptions being Abel, Enoch, and Noah; Abraham, Isaac, and Jacob. Nothing but the fact that there is to be a restitution, that "as in Adam

all die, so in Christ shall all be made alive," can account for this apparent neglect in the slow development of a plan for the salvation of mankind.

God's love for the world, and the fact that he is no respecter of persons, can be reconciled by no other view. Nor can the statements that Christ "tasted death for every man;" that he is the "true light that lighteth every man that cometh into the world," be harmonized with the supposition that almost the entire race from Adam to Christ, perished without being brought to the knowledge of the truth.

During the Mosaic dispensation the whole world, excepting that one nation, were left in darkness; and it was not "lawful" to give them light. Nor, after his advent, would Christ permit his disciples to go to the Gentiles. Clearly because the time to begin to save Gentiles had not come. Hence, it can be seen, a definite plan was being developed; and that plan is not yet complete, since countless millions, during the gospel dispensation, have died without being enlightened by "the true light that lighteth every man that cometh into the world. "

Without a restitution of all who have thus died, facts and Bible cannot be reconciled; for even if the gospel were to continue until the world's conversion,

the dificulty with respect to this class who continue to die unenlightened, would only be increased. But in the real plan of redemption, as it is revealed; these difficulties find a solution. When the "seed" is complete; when Christ and his body are perfected; when the gospel to the Gentiles, which was "to take out from among the Gentiles a people for his name " (Acts 15:14), is ended; then all who have died in Adam will be made alive in Christ; "and all the nations which thou hast made shall come and worship before thee;" "and in thy Seed shall all the nations of the earth be blessed."

To prove a restitution in one case, of such as have died in their sins, is to prove it in all cases (only of that class who, having sinned against the Holy Spirit "shall be forgiven neither in thisaion (age), nor in the aion to come." [Some teach that none who die can be forgiven in the aion to come]. This exceptional class, among whom are those who have persecuted the saints, live not again until the aion to come (" the thousand years") are ended. *

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* That Rev. 20:4, 5, refers to a class, and not to all mankind, is clear; or else none but the martyrs under the gospel, will reign with Christ. Neither "the beast," referred to, nor its "image." existed in the days of David, or the patriarchs. And surely they are not to be rewarded for not worshiping it. Those of whom the Revelator is there speaking are, evidently, the martyr church and those who put them to death. The rest of this class live not again &c.

The word here translated "rest," is the same as that occurring in the last verse of the previous chapter, [remnant]; "and the remnant were slain with the sword of him that sat upon the horse."

Those who had worshiped the beast, and its image, and put to death God's saints; the class referred to in 2 Thes. 1:6-9; the troublers and betrayers of the body of Christ; who, like Judas, would have been better off had they not "been born;" this class, having come in contact with, and opposed the truth; have no share in the restitution. If the language here used, cannot be made to cover all who are to live and reign with Christ, and it certainly does not include the prophets and saints of other ages, but simply of the gospel Church, how can the "remnant," of whom he speaks, mean all the human family? And to insist upon such a forced construction in opposition to the whole tenor of Scripture in relation to the work of restitution and judgment, is not demanded by the language. [See "The Divine Plan of the Ages," Chapter 14, pp. 288-289.]

That the Sodomites died in their sins, none will question; or that they would have repented, if they could have had the chance offered the Jews: "If the mighty works which have been done in thee, had been done in Sodom, they would have repented long ago." But they were destroyed; not one escaped. Hence, there is no remnant left alive; and if ever they are restored, it must be from the captivity of the enemy death. Let God be true, though theology may be found at fault. Ezek. 16; clearly teaches that they are to be restored to their former estate, and given to Judah for daughters by a new covenant. And in language which cannot be made to

mean any thing else. Sodom and her daughters, Samaria and her daughters, and Jerusalem and her daughters, are all to be brought back, not to judgment merely, and then to heaven or hell, but to their " former estate: " "And I will give them unto thee (Jerusalem] for daughters, but not by thy covenant," (Ezek. 16:61).

Read Ezek. 16:53-61, and make up your mind whether you will believe it, or whether you prefer your old theology. There are those who admit this Scripture is true, but claim that it is not until after the next age is ended that the Sodomites are to be restored. And yet these same theologians maintain that the Jews will be restored immediately after the second advent of Christ. That the Jews are to be restored at the end of the gospel age, if ever, I presume all will admit. That the Sodomites are not yet restored, I need not stop to prove. But what I can prove, is that " when Sodom and her daughters shall return to their former estate, then thou [Jerusalem] and thy daughters, shall return to your former estate," (Ezek. 16:55). And least you misinterpret it, read also the 53rd verse: " When I bring the captivity of Sodom and her daughters,

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. . . then will I bring the captivity of thy captives, in the midst of them. " There is but one restitution [yet future] promised to Israel, dead or alive; and when that transpires, Sodom will also have a restitution. And as certainly as the Jews are to return to Palestine immediately after the close of this present gospel dispensation, so certain is it that "the restitution of all things," begins at that time.

That the restitution of the Sodomites is from death is certain, and how any one, after reading Ezek. 39:can hold the unscriptural position that only those among the Jews who are living at the appearing of Christ, are to be restored, puzzles me. The latter part of verse 23, reads, "Therefore hid I my face from them, and gave them into the hand of their enemies, so fell they all by the sword. " Now read verses 27, 28; which end thus, "But I have gathered them into their own land, and have left none of them any more there." First they are scattered and fall by the sword in their enemies land; then he brings them into their own land, and leaves none of them there; and also in the 37th chapter he states positively that it is from the grave he brings them, and yet, many Age-to-come people deny that any but the living Jews, will ever be restored.

JUDGMENT, TRIAL, PROBATION.

Will the saints be brought to trial?

Perhaps no subject of revelation is so little understood as is that of the judgment. Probation and judgment, mean one and the same; viz. a trial. Probation, says Webster, is the act of proving; a trial, or examination. In the M. E. Church, converts are placed on probation; that is, on trial for six months; and if they pass through this trial successfully they are admitted to full membership. During this six months trial they are expected to learn the ways and doctrines of that church. The day of judgment is the day of trial, or probation for eternal life.

"We shall all stand before the judgment seat of Christ." That is, all mankind must pass through a trial or probation under him, in order to determine with them the question of eternal life, or eternal death. Christ himself submitted to a trial, won the victory, and became the "firstborn from the dead." And "now is the judgment of this world; now is the prince of this world cast out. And I, if I be lifted up will draw all unto me, (John 12:31). The Greek here for judgment is the same word as in Matt. 11:24, and that class of texts; and evidently refers to the final and decisive judgment.
The final judgment of all mankind, then, began with the head of the Church; who, of course, passed his trial triumphantly. And thus abolished, or conquered, death; and commenced the process which shall cast out the prince of this world, or him that hath the power of death. Prior to this, their probation was for an earthly inheritence, and a fleshly kingdom; and had been a total failure. But now "He sends forth judgment [trial] unto victory," (Matt. 12:20); and life and immortality are brought to light by his own successful probation.

After Christ, the next to pass through the judgment, [probation, or trial] is "the church of the firstborn," or house of God; "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end," (Heb. 3:6). That is, if we pass the trial successfully.

Having seen that the judgment of this world began with our Lord; we will now show that the judgment on his Church also transpires in this life. In other words, judgment [not the sentence, but the TRIAL] transpires during probation; here on the church, hereafter on the world.

"For the time is come [says Peter in his first epistle] that judgment must begin at the house of God; and if first at us, what shall the end be of them that obey not the gospel of God"?

As judgment means trial, it follows that where probation ends, the judgment ends. With the gospel church it ends at death; and with the world it will end with their time of trial.

The objection may be urged that judgment comes after death: "It is appointed unto man once to die, and after that the judgment." This is true only of mankind in general; but the gospel church is an exception. "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasling life, and shall not come into judgment; but is passed from death unto life," (John 5:24). The word "judgment," which in this text is rendered condemnation, is krisis, the same as in Heb. 9:27; and also in Matt. 12:36; "Every idle word that men shall speak, they shall give an account thereof in the day of judgment" [krisis]; and clearly means the final great decisive day of trial. Those who accept of Christ here, have their trial, or judgment in this life, and "have passed from death unto life," that is, the sentence of

life is pronounced, and they "shall not come into judgment," or another trial; are the words of the Master.

Judgment is not executed until after the trial, but the trial is the judgment, and with the saint ends at death. So that with the apostle he can say, "I have finished my course; I have kept the faith; [I am not going to another trial; I am not going to judgment; the sentence of eternal life has been already awarded] and a crown of righteousness is laid up for me, which he, the righteous judge, shall give me at that day, and not to me only" &c. If sentence had not been pronounced at the end of Paul's probation, and he has yet to stand a trial to decide whether a crown of righteousness is laid up for him, then the Holy Spirit was premature in passing sentence. "He that believeth on him that sent me is passed from death unto life, and shall not come into judgment," Hence all the future judgment for the saint, is its execution, or the receiving of the reward: "Sown a natural body; raised a spiritual body." Which second birth, is the crown of life; "neither can they die any more."

Thus "the judgment of this world," which Christ said began with himself; who was tried in all points; has, thus far, been a probationary trial for life. And there is abundance of evidence that the great judgment day is designed and set apart expressly for the purpose of placing the world on a probation or trial for life. It is certain the mass of mankind, from Adam to the present time, have not had probation in Christ, the only name given under heaven or among men, whereby they must be saved. And no one can escape, either in this age, or the next, of standing a probationary trial for his life at Christ's tribunal, "For to this end Christ both died, and revived, that he might be Lord both of the dead and living. For we shall all [either while living, or after death] stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," (Rom. 14:9-11).

"Marvel not at this, for the hour [time] cometh, when all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment," (John 5:28). [Krisis, is translated judgment thirty-nine times, and is the word used when speaking of the day of judgment; and yet in this, and two other cases it is, for no other than a theological reason, rendered damnation]. "It is appointed unto man once to die, and and after this damnation," (Heb. 9:27); this is the same word, and the same rendering. But our Lord teaches in this, as in other texts, that one class are raised to life, sentence being already passed, so that they "shall not come into judgment; while the others are raised to probationary trial. If it be otherwise, and he has no good for them, but they are raised only for punishment, how is it that every deed "whether it be good or whether it be evil, is to be rewarded? " Whosoever [this is a big word, and takes in men of all characters] shall give you a cup of water to drink, in my name because ye belong to Christ, verily I say unto you, he shall not lose his reward," (Mark 9:41).

From the general teaching of Scripture it appears that the probation of the next age will differ from that of this age. Here it has been under grace, and exclusively for the "Church of the firstborn. "No man can come to me except the Father which sent me draw him." These are judged in Christ; and hence appear only by proxy. That this class do not appear in judgment we know, for those who believe on him " shall not come into judgment, but are passed from death unto life." The sentence

of a crown of righteousness laid up for them, is already passed, and it is to be given in that day. But with the world it is not so. They must answer for themselves, and receive a reward for every deed, whether it be good, or whether it be evil. And this includes all who are raised to judgment. Another proof that the saints who are forgiven, are not raised to judgment. A queer forgiveness, if we have still to answer for every deed. In the judgment of the world, they will be rewarded for every good deed they ever done in their life, if it was only the giving of a cup of cold water to help a disciple of Christ, as surely as they will be rewarded for their evil deeds. And it is thus, they can now "make to themselves friends with the mammon of unrighteousness." For "he that giveth to the poor, lendeth to the Lord, and he will repay him again." And he has appointed a day in which these things will be adjudicated. But their rewards and punishments will be proportioned, not by the magnitude of the deed merely, but by a righteous judgment: "The servant who knew his lords will, and did it not, shall be beaten with many stripes; while he who knew not, but did commit things worthy of stripes, shall be beaten with few." And "where there is no law [not even that of consciencs], sin is not imputed."

In this gospel age, there is no law to one who walks not after the flesh, but after the Spirit. But in that age mankind will be subject to law, and not to grace. And those laws will be enforced with rigor: " Thou shalt rule them with a rod of iron."

The age of judgment is the time of separation as brought to view in Matt. 25:31----. The sheep and goats, of that parable refer to the good and bad of that age. And those who are finally saved will surely inherit the kingdom. The scene is at the time he sits on "the

throne of his glory," and therefore at the time "the kingdom is the Lord's, and he is the governor among the nations." And Christ reigns during the restitution age which is a thousand years duration. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." But this end is not reached until all classes are raised; "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order." Though the apostle gives the "order" of the resurrection only so far as it relates to the Church of the firstborn, still the statement is, that all are to be raised, "then cometh the end; when he shall have delivered up the kingdom. As one order of the dead "live not again until the thousand years are ended;" we know where the "end," of which he speaks is due, viz. When all the dead are disposed of, and the last enemy, death, is destroyed. And as there can be no trial for life, after there is "no more death," it follows that probation must end with the thousand years.

There is no third death mentioned; hence we may assume that men will not die in that age, unless they die the "second death," which is eternal. Therefore, as they come to maturity, the good will be translated, or "delivered from this bondage of corruption, into the glorious liberty of the sons of God," without tasting death; as we may suppose would have obtained, had man not sinned. This would be a perfect restitution. "But the sinner being a hundred years old, shall be accursed." That is, in the restitution, when men are once made alive in Christ, they will no

longer die in Adam, or else Christ's work is made of none effect; but the soul that sinneth the sin which is unto death, shall die.

When all the human family who have died in Adam, have had probation for life, that is, have been brought to Christ's tribunal, and there is no other name by which they can obtain life, then those who have committed the unpardonable sin, in this life, and "live not again until the thousand years are ended," are raised, and, with the nations who are left, after the good have been taken out, are brought to the final executive judgment; as given in Rev. 20:9, 10; which is the end, to which Paul refers.

Verses 11, to 15, is, I apprehend, a mere recapitulation of the whole scene from the setting of the judgment, Rev. 4:to the end.

Tell the whole world these blessed tidings,
Speak of the time of rest that's near;
Tell the oppressed of ev'ry nation,
Jubilee lasts a thousand years.

Chorus -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.

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.

Haste thee along ages of glory,
Haste the glad time when Christ appears-
Oh, for the faith of ancient worthies;
Oh, for that reign of a thousand years.

BIBLE CHRONOLOGY.

Although there is no direct evidence that at the end of six thousand years from the creation of Adam, the "second" Adam should begin the new creation, or restitution of all things; still there is much indirect evidence. Enough, at least, to make the subject of the age of the human family one of great interest, to those who are investigating the subject-matter of this book.

The chronology by Bishop Usher, as found in the margin of our English Bibles, is one hundred and twenty-four years too short. That is, direct Scripture can be adduced giving that number of years over and above what is found in his chronology. For instance:instead of four hundred and fifty years, he gives but three hundred and fifty, for the time of the judges, and shortens the reign of the kings of Judah six years, in his efforts to harmonize them with the reign of the

kings of Israel; and begins the seventy years captivity, or rather, the seventy years of desolation, during which the land was to enjoy her Sabbaths, (2 Chron. 36:21), eighteen years before it was thus made desolate. That is, in the fourth year of Jehoiakim, instead of at the end of Zedekiah's reign, who was the last king of Judah. Thus, in these three places, making the chronology one hundred and twenty-four years too short. Hence, although according to Usher, the six thousand years do not expire until A . D . 1996, the facts are, that they ended with the Jewish year which began in the autumn of A . D . 1872, and we are, therefore, already in "the great day of the Lord;" or, seventh thousand.

To the reader of this book, I need not dwell on the importance of understanding Bible chronology. The

mass of evidence which synchronizes with the fact that the six thousand years are already ended, is absolutely startling, to one who will take the trouble to investigate. And if the reader really means to know what the Scriptures teach in relation to the great events of the ending of the gospel, the separation of the "tares and the wheat," the glorification of the church, and the introduction of the millennial age, he must become thoroughly acquainted with Bible chronology.
No one need make the excuse that this is a difficult subject. If you can read and add up figures, you can understand this whole subject just as well as the best historian that ever lived. No man can, nor does any one claim to measure the age of the human race, back of the historic age, only as he draws his information from the Bible; and you can read what that says, just as well as can Bishop Usher, or any other person. And if the Scriptures, in the English tongue, are not fit for you to rest your faith on, and must be interpreted only by those who have a thorough theological education, then the place for you is in the Roman Catholic church, since they, and they only, carry out the above idea to its full and legitimate conclusion.

One evening spent with Bible, paper and pencil, added to a thorough determination to know just what it does teach, will enable you to master the whole subject, and measure for yourself, the six thousand years to their termination in 1873; and having done this, you will be able to understand all the evidences which prove that we are now in the midst of the greatest changes this world has ever experienced since men were upon the earth. A morning of joy, and a night of weeping. "The morning cometh, and also the night." The morning to the church of the first born the Ecclesia, and a night of weeping to those who are shut out of the kingdom, as "many" will be, according to the words of the Master. "The wise shall understand;" and you may be sure you cannot understand these things, and the day of the Lord will come upon you as a thief, and you will loose your "crown," no matter what your professions may be, unless you are willing to make an effort and search for truth as men search for silver. And also possess the spirit, not of the haughty Pharisee, but of the little child.

If you have the spirit of a little child, you will please get a large piece of paper, your Bible and pencil, and begin with Gen. 5:3. Let me urge you, a few months and "The harvest will be passed, the summer ended." Again I say, this chronology

is the basis of all that can throw present light on the prophetic Scriptures. If you once get interested, the chances are that you will be led into such a flood of light as you never dreamed could be found in God's precious book. "Sanctify them through thy truth; thy word is truth."

You will now please begin, pencil in hand: "And Adam lived a hundred and thirty years, and begat a son and called his name Seth (Gen. 5:3).

Place this 130 at the top, and near to one side of your paper, and make your figures even and distinct, so that you can add up a long column. With the remainder of Adam's life we have nothing to do. "And Seth lived one hundred and five years and begat Enos," (verse 6). Put this 105 under the 130; and so on. "And Enos lived ninety years and begat Canaan," (verse 9). See also verses 12, 15, 18, 21, 25, 28; at which you reach the birth of Noah. And Noah was six hundred years old to a day when the waters of the flood were dried up (Gen. 8:13). Place this six hundred at the bottom of your column, and add them up. If you have made no mistake, the total will be 1656 years from the creation of Adam to the day the flood ended.

Place this 1656 off by itself, as you will have a number of similar totals, to add to it, to complete the six thousand. [Those familiar with figures will please excuse this minute direction, as I am writing for some who require it]. The next period is from the flood to the death of Terah, Abraham's father. "Shem begat Arphaxad two years after the flood," (Gen. 11:10). Begin a new column with the 2 years. "And Arphaxad lived five and thirty years and begat Selah," (verse 12). Place this 35 under the 2; and see verses 14, 16, 18, 20, 22, 24, 32. The total of all these is 427 years from the flood to the death of Terah. Place this under the 1656.

At the death of Terah all regular chronology ceases until the Exodus from Egypt, and we have to arrive at it by a system of reasoning, "comparing Scripture with Scripture." But do not be discouraged; indirect evidence is sometimes as strong as direct, which, in the present case, I think you will be ready to admit.

Our next period is one of four hundred and thirty years. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt," (Exo. 12; 40, 41). Here is all the chronology we have, to reach from the death of Terah to the Exodus, and, as you see, there is not one word as to where, or when this four hundred and thirty began, while the day it ended is very positively stated. It is true Abraham's age is given, and Isaac's, and Jacob's, but there it stops. Joseph's age, when he dies in Egypt, is given, but his father's age, at Joseph's birth, is not given, so that no light can be had from that direction. And at the death of Joseph, all reckoning ceased until

they came out of Egypt. Hence, this 430 is our only hope, and we will try what comparing Scripture with Scripture will do towards connecting this apparent break.

At the death of his father Terah, God called Abraham into Canaan, and made him the promise of the land-" Unto thy seed will I give this land," (Gen. 12:7), and this occurred when his father died, (Acts, 7:4, 5). The promise of the land was the covenant; "which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting possession, saying:Unto thee will I give the land of Canaan, the lot of your inheritance," (Ps. 105; 9, 11). This promise, made when Abraham came into Canaan, was not only "the covenant," as you see, but it was the covenant confirmed of God in Christ. "Now to Abraham and his seed were the promises made; He said not, And to seeds as of many, but as of one; And to thy seed, which is Christ," (Gal. 3; 16). The very words used in Gen. 12:7, "Unto thy seed, will I give this land."

We have now learned that the covenant which was confirmed of God, in Christ, was made with Abraham when he came out into Canaan, and also, that he came out at the death of his father Terah. And it was at the death of Terah our regular chronology stopped. And yet we have the statement in Exo. 12:41, that at the end of four hundred and thirty years, which years began somewhere, they came out of Egypt. "Now this I say, the covenant that was confirmed before, of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect," (Gal. 3:17). Hurrah! Victory! The breach is closed, and the 430 have a beginning, viz:where the 427 ended at the death of Terah, and you now have the chronology unbroken, from Adam, to the Exodus from Egypt. For the law began the very night in which they left Egypt; in the passover, that glorious feature which pointed to the "Lamb slain from the foundation of the world."
There are difficulties in chronology, as you see; but, thus far, the Scriptures have contained, within themselves, the means for overcoming them; and so it will prove to the end.

From leaving Egypt, to the crossing of the Jordan, was forty years; and from the crossing of the Jordan to the division of the land, six years. But of this six years there is no direct measurement. From the sending of the spies, to the division of the land, was forty-five years, (Josh. 14:7, 10). That would leave one year to fill the time from leaving Egypt, to the sending of the spies; and it can be proven to have been a period of less than two years. Thus:They left Egypt on the fifteenth day of the first month, (Num. 33:3). They started from Sinai, for the wilderness of Paran, on the twentieth of the second month of the second year after leaving Egypt, (Num. 10:11, 12). It was from Paran the spies were sent, (Num. 13:3); and from Kadesh-barnea, in Paran, (Num. 32; 8). Here is one year, and an unknown fraction of a year between leaving Egypt and the sending of the spies.

It can be shown to have been thirty-eight years and a large fraction of a year, between the sending of the spies, and the end of the "forty years in the wilderness." Because the time from leaving Kadesh, after the return of the spies, up to the day they passed through the coast of Moab, was thirty-eight years, (Deut. 2:14, 18); and this must have been many months before the forty years ended; since Moses was then alive, and they had not, as yet, conquered any of the territory given to the two and a-half tribes on that side of Jordan. Hence there was,

first:the forty days, during which the spies were absent, (Num. 14:34); this thirty-eight years; all the time they consumed in conquering the territory on that side of Jordan; [which was accomplished before the death of Moses], the thirty days they were mourning for Moses, (Deut. 34:8), and some little time after that, between the sending of the spies, and the crossing of the Jordan, or end of the forty years. Hence, although the time from leaving Egypt to the sending of the spies was a little more than one year, it certainly was considerably less than two years. And this fraction of a year is not counted because out of the seven fractions of years occurring in the whole chronology, they exactly, or almost exactly balance each other, and could, therefore, in no way make a difference of one whole year, in the total out-come. Hence, you may put the 40 years in the wilderness, under your 430; and the 6 years under the 40, and you have the chronology from Adam to the division of the land. "And when he had destroyed seven nations, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel, the prophet. And afterwards they desired a king; and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David, to be their king," (Acts 13:19-22).

From the division of the land, to David, is another dark place in chronology, as it is left in the Old Testament. For instance: "Samuel judged Israel all the days of his life;" and yet no measure of that time is given. But here are two spaces of time; the first, reaching from the division of the land to Samuel; the second, from that, to David; and unless this is the true measure of that time, Bible chronology is imperfect,

since there is absolutely no other connected measure of this long period to be found.

If it was certain that it was the design of the Spirit to teach chronology, in the above language of the apostle, there would be no room for doubt, and we might pass on without further investigation. But was that the design of the Spirit? I think it can be proven that it was. But as this period from the division of the land to David, or rather to the forty years given to Saul, has been and is considered the most obscure and difficult of any part of chronology, it will not do to pass it over without collecting all the evidence the Bible furnishes for its measurement.

And first, as a very important fact, I will state, that this time from the division of the land, to David, and that from the covenant to the law, are the only two periods left obscure in the chronology of the Old Testament, and the only portions of chronology in any way referred to in the New Testament. Why did the Spirit put it into the mouth of the apostle to name that definite period in Gal. 3:17?

Clearly because chronology would have been imperfect without it. The same four hundred and thirty years were given in Gen. 12:41, it is true, but they were given in such a way that, to all appearance, they had no connection with the death of Terah. Hence, it was necessary for God to reveal, in his own way, it is true, but still to reveal the fact that they began where the thread was dropped in Gen. 11;

32. Why did the Spirit cause the apostle to name these two periods, the one of four hundred and fifty, and the forty of King Saul? [The forty years in the wilderness is so often named in all parts of the Scriptures, that the fact of the apostle referring to it here, or elsewhere, has no such significance as has the other two]. It is true, the four hundred and fifty years for the judges, are to be found in the Old Testament; but, as in the other case, they are so given as to make it impossible to have determined that they began, or were designed to measure from the division of the land, the place where the chronological thread had been dropped, without this testimony from the apostle.

The chronology as given in the judges is as follows: Judges 3:8, gives 8 years; verse 11, 40 years; verse 14, 18 years; verse 30, 80 years; 4:3, 20 years; 5:31, 40 years; 6:1, 7 years; 8:28, 40 years; 9:22, 3 years; 10:2, 23 years; verse 3, 22 years; verse 8, 18 years; 12:7, 6 years; verse 9, 7 years; verse 11, 10 years; verse 14, 8 years; 13:1, 40 years; 16:31, 20 years; 1 Sam. 4:18, 40 years, under Eli, the last of the judges, before "Samuel the prophet."

These all together, make a total of 450 years. But the judges did not cover all of this space of time; they were merely scattered over most of it. There were times between the judges, when their enemies ruled; and part of these nineteen periods measure the rule of those enemies. Hence, Paul could well say, "And after that he gave to them judges about the space of four hundred and fifty years, until Samuel;" although the time itself, from the division of the land, had been just that number of years.

As this chronology stands in the Old Testament, there are three difficulties; one at the commencement, one in the middle, and one at the end of this four hundred and fifty.

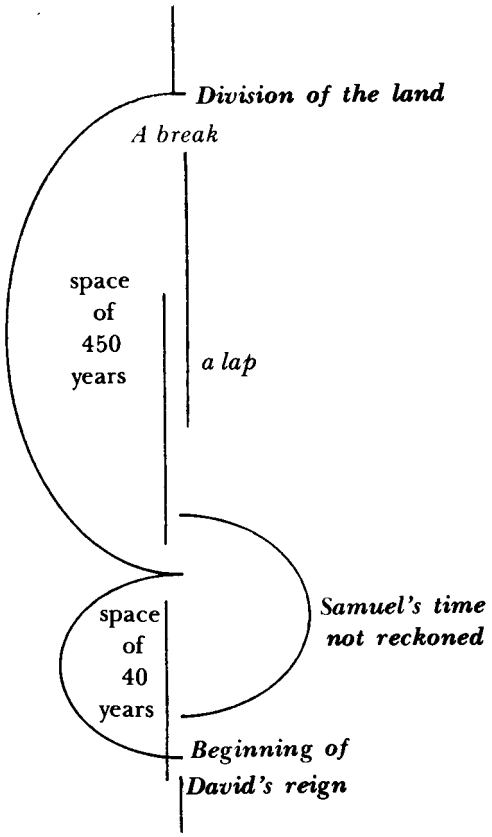
Between the division of the land and the first eight years, (Judges 3:8), there is a break, a period covered by the statement found in Judges 2:7, but having no direct measurement. Then in the middle of this period there is a lap of 20 years during the judgeship of Samson. His time is given, (Judges 16:31), as a part of the chronology, just like all the others. But, in another place, we learn that his judgeship was in or during the forty years of the Philistines (Judges 15:20), which had just been counted. And yet it takes all that is given in Judges, this twenty included, to make the 450 mentioned by Paul. The third difficulty is with the terminus, "Until Samuel the prophet," is a very indefinite ending. Samuel was with Eli, the last judge, when a mere child; and he was cotemporary with king Saul during nearly all of his reign; and even anointed David as king. But, notwithstanding all these difficulties, we think the apostle has used just the language to set everything right, connecting each end, and taking out the tangle in the middle.

To my mind; the fact that only in this, and the one other difficult place, is the subject of chronology introduced in the New Testament, and that without such assistance, we should have been entirely at fault, is satisfactory evidence that the design was to impart light, and I accept it as such, with far more satisfaction, than I could take Bishop Usher, or any other chronological writer, who gives these Bible statements the go-by, as being too difficult to master, and take the easier

course of appealing to Josephus, to help them over these difficulties. For he had only the Jewish sacred books from which to draw his information; and he is so universally careless in all his chronological statements, that seldom, if ever, is he in harmony with his own Scriptures. For instance; he says the children of Israel remained for thirty days after they left Egypt, on the shores of the Red sea before crossing over. Which is in direct opposition to the statement in Exod. 16:1. And his chronology is generally faulty.

1H46

The following diagram will illustrate the whole position, at a glance:



Here the chronology stands, just as it is given.

We had reached to the division of the land, with no break.

Now follows a period during the remainder of the life of Joshua, and the elders who outlived him, of the measure of which the Old Testament is silent. Then, after a long period under various judges, the lap of the twenty years of Samson occurs, followed by the last judge, Eli, then king Saul, before we reach the time of David, where the regular chronology begins again.

Samuel was cotemporary both with Eli and king Saul; and nowhere is the age of a prophet associated with chronology; hence Samuel's age is not given. Although there is no doubt that considerable time transpired between the death of Eli and

the crowning of Saul. Still there is no measurement covering this, only as it is included in the two spaces of time named by Paul, which seem to cover all from the division of the land until Samuel, and, from that, to David. And the time named, "four hundred and fifty," is exactly what Paul, who was familiar with the Scriptures, must have found given in the Judges, as its measurement. Nor could he have been ignorant of the break during the life of Joshua, or of the lap, during the judgeship of Samson. And yet he says, "He divided unto them their land by lot, and after that he gave judges, about the space of four hundred and fifty years,... and afterwards they desired a king and and he gave them Saul, the son of Cis, by the space," or in the space, [the preposition "by" is not in the original], "of forty years."

Place the 450 years under the 6; but the forty years for Saul, will be reckoned among the kings, in the next period, as follows:Saul, 40 years, Acts 13:22.) David, 40, (1 Chron. 29:27.) Solomon, 40 (2 Chron. 9:30.) Rehoboam, 17, (12:13.) Abijah, 3, (13:2.) Asa, 41, (16:13.) Jehoshaphat, 25, (20:31.) Jehoram, 8, (21:5.) Ahaziah, 1, (22:2.) Athaliah, 6, (22:12.) Joash, 42, (24:1.) Amaziah, 29, (25:1:Uzziah, 52, (26:3.) Jotham, 16, (27:1.) Ahaz, 16, (28:1.) Hezekiah, 29, (29:1.) Manassah, 55, (33:1.) Amon, 2, (33:21.) Josiah, 31, (34:1.) Jehoiakim, 11, (36:5.) Zedekiah, 11, (36:11.) Total, 513 years. Place this 513 under the 450.

With the "end of the eleventh year of Zedekiah, unto the carrying away of Jerusalem captive," (Jer. 1:3), we reach the end of the kingdom. And it is here the diadem was removed to be no more until He comes whose right it is, (see Ezek. 21:25-27). Then follows the seventy years captivity, or rather desolation of the land, (2 Chron. 36:21). Place this 70 under the 513, and you have reached the end of inspired chronology.

This seventy years terminated in the first year of Cyrus, king of Persia, to fulfill the word of the Lord by Jeremiah, (2 Chron. 36:21).

At about this point of time the Medo-Persian empire takes its place as the second universal monarchy, Babylon having been the first. And it was at about this era, that history has its birth. Prior to this, the most civilized nations, Babylon and Egypt, used only hieroglyphics, a method of picture writing by which dates and details of history could not be recorded. This, we know is true in relation to Egypt, and also to the Babylonians, or Chaldeans, since specimens of the Chaldean hieroglyphics are now on exhibition in the British museum. But from the beginning of the Persian era, the alphabet and a written language has been used by these nations. Hence, as far back as the first year of Cyrus, history is full and clear, while beyond that, it immediately drops off into twilight and the darkness of fable. And, outside of the Hebrew language, there is no pretension to accuracy further back than the reign of Nebuchadnezzar.

As soon as a written word-language was used, the date of battles, eclipses, &c., were recorded, from which fact it is now in our power to determine dates with absolute accuracy. And when we can help

ourselves, God ceases to do for us. From the first year of Cyrus, or, indeed, from the first year of Nebuchadnezzar, which was nineteen years before the seventy years captivity of Jerusalem, (see Jer. 52:12), there is no essential difference between the different chronological writers. The first year of Cyrus being B . C . 536, in which year the seventy years ended. Place this 536 under the 70, and add 1872, A . D ., and you will have a total of 6,000. Thus:

From death of Jacob to leaving Egypt	98 years

(The following chart originally appeared on this page in "The Three Worlds.")

In the wilderness	40 "
To the division of the land.	6
" Space of time for the Judges	450
" Under the Kings	513 "
Captivity, while the land enjoyed her Sabbaths.	70
" To beginning of the Christian era.	536
" To the death of Christ, 32 " Total,	1845 years.

(The following chart is what appeared on this page in "Harvest Gleanings.")

Adam to the end of the flood	1656 years
Flood to the covenant	427 years
Covenant to the Law	430 years
In the wilderness	40 years
To the division of land	6 years
Under the Judges	450 years
Under the Kings	513 years
The captivity	70 years
To Christian era	536 years
This side of the Christian era	1872 years
Total	6000 years

The six thousand years did not end in 1872, but in the autumn of 1873. Thus: The seventy years desolation of Jerusalem, began in the end of the eleventh year of Zedekiah, as we have seen, (Jer. 1:3). The king Zedekiah, was taken, and the city broken up in the fourth or fifth month of his eleventh year, (Jer. 52:1-12); but the cities of Judah were to be desolate "without an inhabitant," (Jer. 34:22), which seems to be what God meant, by "making the land desolate, that it might enjoy its Sabbaths," (2 Chron. 36:21). And it was thus made desolate, and without an inhabitant, (Jer. 44:2). When Zedekiah was taken, in the fourth month, the land was not desolate, for the Chaldeans left "certain of the poor of the land for vine-dressers and husbandmen," (Jer. 52:16); and so long as they remained, the prophecy was not fully met; for the land was not yet enjoying her Sabbaths; but soon after, they all left and went down into Egypt, (Jer. 43:5, 6). And this occurred in the seventh month of that year, (see the whole story as told by Jeremiah, beginning with chapter 41). Hence, the 70 years desolation, in which the land enjoyed its Sabbaths, did not begin until the seventh month after

Zedekiah was taken. Nor did the 70 years desolation end when they received permission to return; for the land was still desolate until they actually got back again into their cities. This also occurred in the seventh month of the first year of Cyrus, the year they started to go back, (see Ezra 2:in which he gives the number of those who went back; and it seems they got back so as to be in their cities again in the seventh month; verse 70; and 3:1).

As this seventy years did not end until the seventh month of the year B . C . 536, it follows that five hundred and thirty-six full years from that would not end until the seventh month, (Jewish time, which is always at about the autumnal equinox), of the year one of the Christian era. And 1872 years this side of the autumn of A . D . 1, would end in the autumn of 1873, since one year from the autumn of A . D . 1, would not end until the autumn of A . D . 2, and so on.

It was in the autumn of 1873, the present hard times, financial trouble, &c., & c., began, as all will remember. And there it was "the day of the Lord" began. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry then bitterly. That day is a day of wrath, a day of trouble and distress," (Zeph. 1:14). And this time of trouble which began in the autumn of 1873, though but a ripple, is gathering headway, and will engulf all business, all order, all government, all society; until at last, every man's hand will be against his neighbor; and there shall be no peace, "and no hire for man, nor hire for beast," (Zech. 8:10). These are the true sayings of God, and it is only in the word of God these great events upon which the world is entering, find their true solution.

"THE TIMES OF THE GENTILES."

"And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."-Luke 21:24.

Though the earth is now given up to the undisputed dominion of the Gentiles, the time was when God had a kingdom on earth. "Ye shall be unto me a kingdom of priests, and a holy nation," (Exo. 19:6). "And Solomon sat on the throne of the Lord as king, instead of his father, David," 1 Chron. 29:23). "And ye think to withstand the kingdom of the Lord in the hands of the sons of David," (2 Chron. 13:8). But the Lord permitted his kingdom to be subdued by the Gentiles. Zedekiah was the last of the line of David, who reigned, and from his head the diadem was removed and the kingdom overthrown, but not forever. For it was said to him, "Thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God: Remove the diadem,

take off the crown, this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is, and I will give it him," (Ezek. 21:25).

During this interregnum in God's kingdom, between Zedekiah's reign and that of Christ, the four Gentile kingdoms, as foretold by Daniel, Babylon, Medo-Persia, Grecia and Rome, were to have their day. It was at the beginning of the seventy years captivity of Jerusalem, that God's kingdom ended, the diadem was removed, and all the earth given up to Babylon, the first of these four universal Gentile kingdoms. And to Nebuchadnezzar it was said: "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory; and wheresoever the the children of men dwell, the beasts of the fields, and the fowls of heaven hath he given into thine hand, and hath made three ruler over them all," (Dan. 2:37).

So long as God had an organized reigning kingdom on earth, there could be no universal Gentile kingdom. But when his kingdom was broken up, and he gave all to the Gentiles, "the times of the Gentiles" began; and the times of the Gentiles will end only when God shall recognize his kingdom and subdue them. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and it shall break in pieces and consume all these kingdoms, and it shall stand forever," (Dan. 2:44); is the language used in reference to this second great change to occur at the end of the times of the Gentiles.

It is true the nationality of the Jews was maintained until after the first advent of Christ, for such was the prophecy, "The sceptre shall not depart from Judah, nor a law-giver, [from his loins, lit.], until shiloh come, and unto him shall be the gathering of the people," (Gen. 49:10). And although Jerusalem was in the hands of the Gentiles, and had been troden down by them since its total overthrow by Nebuchadnezzar, it was not entirely destroyed until after the advent of Christ.

The four Gentile kingdoms are called "four great beasts that came up from the sea, diverse one from another. The first was like a lion, and had eagles wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon its feet as a man, and a man's heart was given to it."

This will be better understood when we see what Nebuchadnezzar, the king of Babylon has to pass through, as a type of the human family, in its fall and rising again.

"And behold another beast, a second, like to a bear and it raised itself up on one side, and three ribs in the mouth of it between the teeth of it:and they said thus unto it, Arise and devour much flesh."
This one represents Medo-Persia, and the "three ribs," the three kingdoms it subdued.

"After this I beheld and lo another, like a leopard, which had upon the back of it four wings of a fowl; and the beast had also four heads; and dominion was given to it."

The wings doubtless represent the rapidity of its movements under Alexander the great, its first king. And the four heads are explained in chapter 8:8, to be four divisions of the empire, after Alexander's death.

"After this I saw in the night visions; and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." (Dan. 7; 3-8).

This fourth beast is the embodiment of both pagan and papal Rome, the beast under which the gospel church has suffered, the one under which Christ himself was put to death. And if Babylon, Medo-Persia, and Grecia, could be fairly represented by the lion, the bear, and the leopard; only such a terrible nondescript could represent Rome. And the human family were to be given up to the control of these beasts during "the times of the Gentiles." That is the nations are compared to what God, in these symbols, calls "wild beasts." And they have glutted themselves to the full with war, blood, rapine, and murder, which has been their pastime, and their glory, until history is one continuous stream of the details of "man's inhumanity to man."

God has chosen that this world's history, as foretold by his prophets, should be pictured out by types. If he would fortell the captivity of Jerusalem, he has his prophet portray a likeness of the city, lay siege to it, eat his bread with trembling, and go through with all the paraphernalia of a siege, captivity, &c. If there was a Babylon, there must be a mystic Babylon; a river Euphrates, also a mystic Euphrates. A Jerusalem earthly, has its antitype in a heavenly, or spiritual Jerusalem. An earthly kingdom is followed by a heavenly kingdom, which "flesh and blood cannot inherit."

"Howbeit that which is spiritual is not first, but that which is natural, and afterwards that which is spiritual." Type and antitype, runs through the law and the prophets, "see thou make everything after the pattern shown thee in the holy mount." Abraham was a type of God, the Father, and Isaac, the seed of promise, of Christ; and as God freely offered his Son, so Abraham offered his. Job was the type of the

restitution, hence, the book of Job is first a loss, then a long and severe trial, ending with a complete restitution. Nebuchadnezzar was a type of the natural man, the first Adam and his race. Hence, as dominion was given to Adam, it was conferred on Nebuchadnezzar in almost the identical language used to Adam. Compare Gen. 1:28, and Dan. 2:25. As mankind have degraded themselves to the level of the beasts of the earth, so Nebuchadnezzar had his heart changed from man's, and a beasts heart was given him.

In the type, Dan. 4: "Whereas they commanded to leave the stump of the tree root, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." But before he learned this lesson, he had to be driven out. "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and let a beasts heart be given him, and let seven times pass over him." All this came upon the king; but at the end of the days, his understanding returned, his heart was again changed, and he honored the God of heaven, and his kingdom was restored with additional majesty and glory. The "stump of the tree root," was

left, that the tree might sprout again; that is, that there might be a restitution of the kingdom. That root was the life-giving principle left to the tree. Although the human "tree" has been cut down, and death passed upon all, yet the tree root still lives, "the root and offspring of David," is to be the bright and morning star; and as in Adam all die, so in Christ; "the root out of dry ground," shall all be made alive, "and the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High." And man will have his beasts heart changed, and learn war no more.

"Let seven times pass over him, until he shall have learned that the heavens do rule; and at the end of the days his understanding returned." Time has its type and antitype, like every other part. If God would have the children of Israel wander forty years in the wilderness, he has the spies wandering in their search of the land, forty days. If He would have Israel suffer captivity three hundred and ninety years, he has the prophet in the type, confined that number of days. "A day for a year," (Ezek. 4:1-8). And in all symbolic Time, God has arranged for a day to represent a year, as in the seventy weeks of Dan. 9:24; the persecution of the church, (Rev. 12:6,) and other places.

Seven literal years, or "times" (Hebrew), passed over Nebuchadnezzar, and seven prophetic times or years, is the measure of the "times of the Gentiles." "I will punish you seven times more for your sins," (Lev. 26:18). As in Dan. 4, this period of "seven times," is four times repeated, (verses 16, 23, 25, 32), so in Lev. 26, it is four times repeated of God's people, thus: "They that hate you shall reign over you," (verse 17), which we know was the Gentiles, and he would punish them "seven times," &c., in verses 18, 21, 24, 28. As in Nebuchadnezzar's case, although repeated four times it was the one period of seven years, so in this case, these "seven times," are but the one period of seven prophetic years. And it is a fact that Jerusalem has been trodden down of the Gentiles ever since the end of Zedekiah's reign. But the fig tree begins to bud, and there are many indications that the restoration of the Jews will not be much longer deferred.

Seven prophetic years, a day for a year, represent 2,520 years, The authority for using a day to represent a year, comes from God himself; that is, He has made the application. The Bible teaches truths, not directly, but by parables, dark sayings, and symbols. For instance:We are informed in Dan. 7, that a "horn" when used as a symbol, represents a kingdom. Now if I find a "beast" used as a symbol in the Bible, having two or more horns, I have the right to assume that those horns represent kingdoms, although in that particular case it might not be so stated. I grant you, that one who chooses to oppose, and is only desirous of pulling down, and is not searching for light has the privilege of demurring, and saying, as it does not say in this special case, that this horn means a kingdom, he will not accept of the application. But I care nothing for that man or his opinion. I have found a Bible precedent for such an interpretation, and choose to accept it. Others will do as they please. Now, I can produce a God-given precedent, for making a day stand for a year when it is associated with symbols. A symbol is anything used to represent another thing, no matter whether it be a beast, a picture, a type, or a parable. The particular case to which I now refer, may be found in Ezek. 4:1-8, in which case the time used to measure the symbol, is itself symbolic, and each day, in such a case, represents a year.

I do not expect, nor do I desire to prove anything from the Bible in such a way as to convince a man against his will. God himself does not undertake such a work.

When, in the book of Daniel, or the Revelator, I find time used to measure symbols, whether it be a "woman," a "horn," a "beast," or any other thing, I have the right, from one God-given precedent, to assume that the time itself, is symbolic; and if so, that a day represents a year. Then if the facts of the case demand such an application. I am fully warranted in accepting it.

That the "seventy weeks," or seventy sevens, of Dan. 9:24, represent that many years, the facts in relation to the coming of the Messiah, clearly support.

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That the vision of Dan. 8:, which is called the "vision of the evening and the morning," (verse 26), or the vision of the "days," giving it the same rendering as in verse 14, "Until two thousand and three hundred days," (Hebrew, evening morning, see margin), means a day for a year, is self-evident. The vision embraces three empires, Medo-Persia, Grecia and Rome, and is called "the vision of the days." [The Hebrew word here is boh-kar, and is the same in verses 14 and 26.] And Daniel called it the vision of the boh-kar ; and when asked how long the vision? the saint answers: "until two thousand and three hundred days," and a little something to follow, viz: the cleansing of the sanctuary. And this we know, that a little more than six literal years, bears no proportion to the duration of what the vision embraces; and as the time there is used to measure symbols, unity demands that the time should be symbolic also.

Thirty days is the Bible measure for one month, (see Gen. 7:11, 24, and 8:4). The fountains of the great deep were broken up on the seventeenth day of the second month, and the waters prevailed upon the earth a hundred and fifty days and the ark rested, in the seventh month, on the seventeenth day. And this one hundred and fifty days was exactly five months, thirty days to the month. And in Rev. 12, the woman, [church], fled into the wilderness for 1260 days, (verse 6); and in verse 14 it is called "a time, and times, and half a time." And in Rev. 13:5, the power from which she suffered had power to continue "forty and two months." Forty-two months are three and a-half years, or " times; " and 42 times 30 are 1260. Hence, as three and a half "times," represent twelve hundred and sixty years, so " seven times," represent twice twelve hundred and sixty, or 2520 years.

The seventy years captivity ended in the first year of Cyrus, which was B . C . 536. They therefore commenced seventy years before, or B . C . 606. Hence, it was in B . C . 606, that God's kingdom ended, the diadem was removed, and all the earth given up to the Gentiles. 2520 years from B . C . 606, will end in A . D . 1914, or forty years from 1874; and this forty years upon which we have now entered is to be such "a time of trouble as never was since there was a nation." And during this forty years, the kingdom of God is to be set up, (but not in the flesh, "the natural first and afterwards the spiritual)," the Jews are to be restored, the Gentile kingdoms broken in pieces "like a potter's vessel," and the kingdoms

of this world become the kingdoms of our Lord and his Christ, and the judgment age introduced.

These are some of the events this generation are to witness. But the manner of accomplishing all these things, as well as the time of their fulfilment, are where the church are to stumble and fall as did the first house of Israel, "Because they knew not the time of their visitation."

The very fact that Jerusalem has been trodden down of the Gentiles, nearly all of this 2520 years, and that the indications are unmistakable that forces are at work to prepare the way for their restoration, is of itself, a powerful argument in favor of the correctness of the above application. It may be said, granting that in the main, you are right, still you do not know but you may be a few years, more or less, out in your calculation. Supposing I admit that, is that a good reason for you to turn your back on the whole thing, and again sink into the world, and become overcharged with the cares of this life?

But I am not willing to admit that this calculation is even one year out. Not from dogmatism, for I am ready to admit that my opinion, or my reasoning, may be as faulty as that of many others; and if, in the present case, there was but this one argument, I should say, it is quite possible errors may be found arising in some unexpected quarter. But there is such an array of evidence. Many of the arguments, most of them, indeed, are not based on the year-day theory, and some of them, not based even on the chronology; and yet there is a harmony existing, between them all. If you had solved a difficult problem in mathematics, you might very well doubt if you had not possibly made some error of calculation. But if you had solved that problem in seven different ways, all independent one of another, and in each and every case reached the same result, you would be a fool any longer to doubt the accuracy of that result. And this is a fair illustration of the weight of evidence that can be brought to bear on the truthfulness of our present position.

Forty years, or now, about thirty-eight years before the times of the Gentiles end, is none too much time, for the accomplishment of the many wonderful events that must transpire during their continuance. If our calculation showed that they were to end this year, or even during this decade, doubts might well arise as to the possibility of this being true. But there seems to be time enough, since events move rapidly in this age of the world.

After the saints are taken, and the gospel, dispensation ended; the "fullness of the Gentiles," who are to compose the bride of Christ, having come in, blindness is to be turned away from the Jews. "And God will set his hand a second time to restore the

remnant of Israel." But after this remnant, that is, the living Jews of this generation have made their way back to Palestine, and the "waters of the Euphrates are dried up," that is, the Christian nations of Europe, the kings of the East, and of the whole world are to be brought up to Jerusalem to battle, and the

city is to be taken, as described in Zech. 14. Then the Lord shall appear with all his saints, and his feet shall stand upon the mount of Olives, which is a-half mile to the east of Jerusalem, and overlooks the city. And the Jews, who have been worsted in the battle, will cry out, "Lo, this is our God! we have waited for him, and he will save us." "Then shall the Lord go forth and fight against those nations," and the battle of the great day of God Almighty takes place. This state of things, however, may not, and evidently will not, obtain for many years, probably near the end of the forty years. For the Lord will make a short work on earth when he takes it in hand. "God came from Teman, and the Holy One from mount Paren. Before him went the pestilence, and burning diseases (margin) went forth at his feet. He stood and measured the earth; he beheld, and drove asunder the nations."

After the "seven last plagues, in which is filled up the wrath of Almighty God," are poured on this generation, and the battle of the great day is ended, the times of the Gentiles will terminate, and Jerusalem no longer be trodden down by its enemies. Then comes the completion of the restitution of, not a " remnant," but of " the whole house of Israel. " "Behold! O, my people, I will open your graves and bring you up out of your graves, and bring you into the land of Israel." The present remnant of the Jews, may go back in railroad cars, if they take time enough; but when the whole house of Israel go back, the few railroads in the east will be of little account; and they will go in litters, on dromedaries, and other swift beasts, and be helped in every way by the Gentiles, who will then acknowledge that God is among them, (see Isa. 66; 20). And the Gentiles will go up from year to year, to keep the feast of tabernacles at Jerusalem. And the kingdom shall be the Lord's.

THE TWO COVENANTS:

Or,Jewish and Gospel Dispensations.

A clear and comprehensive Time argument can be drawn from these two dispensations. One being the exact counterpart of the other, by measuring the first we are enabled to get the duration of the second. And we shall show that Zion's warfare was to be "double;" that is, in two equal parts, and that there are two nations; the one representing the people and kingdom of God on the plane of the flesh, and which was purely typical; the other representing the people and kingdom of God on the plane of the spirit, and is therefore in its nature eternal. That as the first man, Adam, was of the earth, earthy; so in the order of God, the seed, the people, the kingdom, and all that pertained to the first covenant, was of the earth, earthy. That as the second man, Adam, is the Lord from heaven, so the seed, the people, the kingdom, and all that pertains to the kingdom and the inheritance, are spiritual, or heavenly. That one was designed as a pattern of the other, "see thou make everything after the pattern shown thee in the holy mount," and what a wood pattern in a foundry, is to a casting made with precious metal, so is the first covenant, the natural, to the second covenant, the spiritual. Hence, in one, we have the measurement of the other.

I will state a few points in which the similarity is strongly marked: The one was from twelve tribes; the other from twelve apostles. They were both children of

Abraham, the one after the flesh, the other after the promise. Each have their warfare, the one with flesh and blood, the other against spiritual powers. "We war not against flesh and blood, but against spiritual powers in heavenly places." Both are overcome and taken captive, the one by Babylon, and the other by mystic Babylon, the mother of harlots. The one were children of the earthly, and the other of the heavenly, Jerusalem. To one Christ came in the flesh, "a body hast thou prepared me;" to the other he comes in a spiritual body, for description of which see Rev. 1:12. Hence, the apostle could say, "yea, though we have known Christ after the flesh, henceforth know we him no more." Both were to be a kingdom of priests; "Ye shall be unto me a kingdom of priests, and a holy nation," (Exo. 19:6). "But ye are a chosen generation, a royal priesthood, a holy nation." "And hast made us unto our God kings and priests, and we shall reign on the earth," (1 Peter, 2:9, and Rev. 5:10). Did the first covenant have its temple and sacrifices? so have the second. "Ye also, as lively stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices," (1 Peter, 2:5). Did they have the tabernacle made with hands? we also have one "not

made with hands." Did they have their holy place into which the high priest entered to make the atonement? we also have a High Priest "who can be touched with the feeling of our infirmities," and who entered in beyond the vail, "that is the flesh." Incense was offered under the first covenant; "and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony that he die not," (Lev. 16:12). "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense with the prayers of the saints ascended up before God, out of the angel's hand," (Rev. 8:3). "Full of incense beaten small. " Long prayers made to be heard of men, "have their reward," and never reach that golden censer before the throne.

Each dispensation also ends, not only with an advent of Christ, 'but with a harvest, (compare John 4:35, and Matt. 13:39). In the first harvest the reapers were men in the flesh, in the second harvest "the reapers are the angels." Thus the two dispensations are double, in every particular.

Paul makes this clear in Gal. 4:22. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons; the one by a bond-maid the other by a free woman. But he who was of the bond-woman was born after the flesh; but he of the free woman, by promise. Which things are an allegory, for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar,... and answereth to the Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all.... Now we, brethren, as Isaac was, are the children of promise.... Nevertheless, what saith the Scriptures? Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the

free. Stand fast, therefore, in the liberty wherewith Christ has made us free, and not be again entangled with the yoke of bondage." Fleshly Israel are the real sons of the real Isaac, the seed of promise. But all this, on the plane of the flesh, the first Adam, is but an allegory. And fleshly Israel never has, and never will, represent the real kingdom of God, any more than Isaac represented the real seed of promise. "The promise was unto thy seed, which is Christ," says the apostle. So the first covenant simply represents what the second is in reality.

These things being true, is it strange that God has carried these parallels a little further, and that the measure of the two should also be equal? That there is no direct measurement of the gospel age, between the lids of the Bible, we are fully convinced. In fact, the gospel dispensation is thrown in, as it were, in a parenthesis, as if the children of the flesh having failed, every thing in the regular order of events had stopped, until this wonderful process of developing a seed on a higher plane should be accomplished. Prophecy, in the Old Testament never speaks of two advents of Christ; and almost always, if not invariably, associates the works of the first and the second together, as if they were one and the same. Read Isa. 9:10. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders," &c. Where in that, can the first advent, to suffer, and the second advent, to reign, and the long years between the two, be distinguished? Read Luke 1:31-33, "Thou shalt call his name JESUS, and he shall be great, and shall reign over the house of Jacob forever." Where could Mary see the whole gospel dispensation, between the beginning and end of that sentence? Compare also Isa. 61:2, and Luke 4:19. "To proclaim the acceptable year of the Lord, and the day of vengeance of our God;" at the word "and," between "Lord" and "thee," in the above prophecy, the gospel parenthesis comes in; also see Zech. 9:9, 10. Jesus rides into Jerusalem on the ass, he speaks peace to the heathen, and his dominion is from sea to sea; all of which, except the riding into Jerusalem, belongs to the restitution age.

From the above, many suppose that the reckoning of time stopped between the two advents, so far as prophecy is concerned. Hence, they feel at liberty to place the last week of the "seventy weeks" of Dan. 9:somewhere in the future, while admitting that sixty-nine of those weeks ended at the coming of "Messiah the prince," when he came to his own, after the preaching of John, and count the gospel age a blank, and connect the other week with the second advent. But although events found in close connection in prophecy, may, in the fulfillment, be wide apart, time never ceases, either in prophecy or otherwise.

The gospel church is referred to in prophecy, if at all, only in types and dark sayings, and all the prophecies concerning the work of the first and the second advent, would read just as smoothly if the restitution age, when Christ takes the kingdom and reigns, had followed the Jewish age, without the introduction of a gospel dispensation.

God has certainly promised a restitution and a

glorious future to Israel in the flesh; and it is only in the New Testament we learn that these same prophecies are also to be fulfilled, in a higher sense, to spiritual Israel. For the children of the promise are counted for the seed; "and the children of the bond-woman shall not be heirs with the children of the free woman," nevertheless there are great promises in store for them, because, like Ishmael, they are the seed of Abraham.

It is between the casting off of fleshly Israel, and their restoration, that the gospel dispensation to the Gentiles, to take out from them "a people for his name," comes in, "I would not have you to be ignorant of this mystery, that blindness in part, is happened to Israel until the fullness of the Gentiles be come in." And here, during the period in which they were to be cast off, is where we find the measure of the gospel age. For blindness cannot be turned away from them, until the gospel to the Gentiles shall end.

When they have received " double " for all their sins, "their appointed time will be accomplished, and their iniquity pardoned." Double means two equal parts, and if God has thus divided their chastisement, so that the two parts are distinctly marked, and we can find the measure of the first part, of course the length of the other half will be determined. "Comfort ye, comfort ye, my people, saith your God:speak ye comfortably to Jerusalem, and cry unto her that her warfare [margin, appointed time] is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand, double, for all her sins," (Isa. 40:2).

From the beginning of their history until the coming of Shiloh, or Christ, they held a peculiar relation to God. "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come." During the time Christ was in the loins of Judah, their relation to God remained unchanged, although they were continually being chastised. But when Christ had come, offered himself to fleshly Israel, and was rejected, "and put to death in the flesh," they lost that relationship; since which he has been taking out a people "for his name," by a new process, begotten and born of the Spirit, and "not of the flesh, nor of the will of man;" and Israel in the flesh has been utterly forsaken of God, and their "house left unto them desolate." This was certainly the turning point in their history, for from that day to this, their relationship to God has remained unacknowledged, and they, left to their blindness, "until the fullness of the Gentiles be come in."

The idea may be a little startling, but in the spring of 1878, a point in their history will be reached when this latter half will be just equal to the former. In other words, the measure of the period during which they held a peculiar relationship to God, and the measure of this time during which they have been utterly cast off, will be equal. Double, means two equal parts; and in the spring of 1878, they will have received " double for all their sins." Will not the comforting message then go forth? and the work of their restitution commence?

This prophecy of Isaiah concerning the "double," or their chastisement in two equal parts is not alone; we find it in Jeremiah. And in Zechariah we find the very day the double, or last half began.
In Jer. 16:13 to 18, there is a clear statement that he would cast them off " where he would not show them favor," which did not occur until they rejected their Messiah; and this is followed by a promise of a restoration back to their own land. "And first I will recompense their iniquity and their sin double," (verse 18); and in Zech. 9:9-12, the prophecy of Christ's rideing into Jerusalem, and the statement occurs, "even to-day do I declare I will render double unto thee," (verse 12); and it was that very day he wept over the city, left their house desolate, and the second half, which makes the double, began.

These are all strong points, and to me they do not appear far fetched; while the facts of their history, and the probabilities that they are on the eve of a restoration to Palestine, also lend their support to this view.

The argument from the prophecies leaves the last half of this double period a blank; but there is a second argument drawn from the types in the law, which touches the gospel church that was to fill this latter half, and makes the Jewish and gospel dispensations equal, not merely in duration, but in all those parallels we have named.

If you ask, can you prove your present position so absolutely that one who is opposed to the whole thing, will be compelled, in his own mind, to acknowledge its truth? I answer, no! I am not trying to reach that class, but am writing for those who are hungry for truth, and are willing to search for it in this direction.

These two covenants were represented by the two cherubim over the mercy seat, each cherub had its wings extended so as to touch the walls of the house; that is, the one on the one side of the mercy seat had its wings extended from the one wall to the center, over the mercy seat; and the other, from the other wall to the center, and their faces were turned inward toward the mercy seat. The Jewish covenant looked forward, in all its sacrifices, to Christ. The gospel looks back to the Rock from whence it was hewn; and these cherubim were to be "of equal measure and of equal size," (see Exo. 25:22, and 1 Kings, 6:23)

The mercy seat, where "I will meet with thee,"

(Exo. 25:22), represents Christ. The Greek for "mercy seat," is hilasteerian, and occurs but twice in the New Testament. "And over it the cherubim of Gold, shadowing the mercy seat," (Heb. 9:5). The other text is in Rom. 3:25. "The redemption that is in Jesus Christ, whom God hath set forth to be a hilasteerian through faith in his blood." The cherubim looked, the one forward, and the other back to the mercy seat; and we know the Jewish covenant looked forward, and the gospel back to Christ. The cherubim spanned the house, temple, or church of God; and we know that the church complete, is to be made up from the two covenants; "and thou shalt make them of equal measure and of equal size."

We have not exhausted the evidence to prove that these cherubim represent the two covenants, or testaments, it is the same word; for to do so, involves the introduction of the " two witnesses," of Rev. 11, for which we have no space in this chapter; but will add that the evidence from this source, that the two are to be of equal measure, is fully as strong as from the prophetic argument.

The measure of the first dispensation, under the twelve tribes, was 1845 years, as we will show. That dispensation began at the death of Jacob, and ended at the death of Christ. Prior to the death of Jacob, the one-man age obtained; that is, one man represented God's church. Abraham was alone, as was Noah. Isaac was the only son chosen; then Jacob. Until Jacob's death his children were not recognized as the twelve tribes of Israel, but simply as the sons of Jacob, and brethren of Joseph. At his death a radical change occurs. It is no longer one man, but the twelve tribes of Israel, that represent God's people. And they continued so to do until Shiloh came, and with him, the one man age began again. Christ and his body, "all members of the one body," &c. Between the death of Jacob and the death of Christ, events occurred in their history, such as the exodus, the giving of the law, "which was added because of transgression," their entrance into the promised land, captivities, &c., but no change occurred; the twelve tribes remained the twelve tribes, and the representatives of God's church, through all their ups and downs. And on the death bed of Jacob, it was said, "The seeptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come, and unto him shall be the gathering of the people," (Gen. 49:10). And it was then they were first recognized in these words: "All these are the twelve tribes of Israel," (verse 28). The chronology from the death of Jacob to the death of Christ, is as follows:

The death of Jacob occurred 232 years after the covenant was made with Abraham; for at that time Abraham was seventy-five years old, (Gen. 12:4). Isaac was born 25 years after, or when Abraham was a hundred, (Gen. 25:5). Isaac was 60 years old when Jacob was born, (Gen. 25:26) Jacob lived 147 years, (Gen. 47:18). 25, and 60, and 147, make 232. As from the covenant to the day they left Egypt was 430 years, and from the covenant to the death of Jacob was 232 years, the time from the death of Jacob, to the day they left Egypt, was 198 years.

The Measure.

From death of Jacob to leaving Egypt	198 years
In the wilderness	40 "
To the division of the land.	6 "
Space of time for the Judges	450 "
Under the Kings	513 "
Captivity, while the land enjoyed her Sabbaths.	70 "
To beginning of the Christian era.	536 "
To the death of Christ,	32 "
Total,	1845 years.

This 32 years comes thus: Christ was crucified in the spring of A . D . 33, on the day after the evening of the Passover; and hence, on the fifteenth day of the first month, Jewish ecclesiastical time; and as the Jewish ecclesiastical year begins in

the spring, He was, therefore, crucified fifteen days after the Jewish year, corresponding to A . D . 32, ended. Hence, only 32 years and fifteen days, (Jewish time), had passed on this side of the Christian era, at his death. There is good evidence that Christ was thirty in the autumn of A . D . 29, or six months before our A . D . 30 began. Hence, in the spring of A . D . 33, he was thirty-three years and six months old.

It was remarked in the early part of this chapter, that the Jewish dispensation ended with a "harvest." "Lift up your eyes and look on the fields; for they are white already to harvest. . . I send you to reap that whereon ye bestowed no labour," &c. And as proof that this harvest was the closing work of the Jewish age, and belonged exclusively to them, we give Christ's testimony that he was sent "but to the lost sheep of the house of Israel;" and further, he would not permit his "reapers" to go to any other; "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not." As proof that this age also ends with a harvest, I refer you to Matt. 13:or the parable of the "tares and wheat." "Let both grow together until the harvest."..."

1H55

The harvest is the end of the world." "And in the time of harvest I will say to the reapers, gather ye together first the tares."

A harvest is the time of gathering fruit, but the work of the gospel is sowing seed . Hence, you are not to mistake, and suppose that the end of the world, aion, or age, has been the gospel itself. The end of the Jewish world (aion), came at the first advent of Christ; "now once in the end of the world, (age), hath he appeared to put away sin by the sacrifice of himself," (Heb. 9:26); and the end of the gospel aion, comes at the second advent of Christ. "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). "This gospel of the kingdom shall be preached in all the world, as a witness to all nations, and then shall the end come," (verse 14).

The harvest to the Jewish age, was the three and a-half years of Christ's ministry; and the harvest of this age is also one of three years and a-half, to transpire during the personal presence of Christ; not in the flesh, but in the character, in which he comes to his " spiritual house." And all the details of the closing up of that age have their parallels in the closing up of this age. And, as from the death of Jacob, to the death of Christ, was 1845 years, so from the spring of A . D . 33, to the spring of A . D . 1878, will be 1845 years, at which time they will have received "double," and when blindness begins to be turned away from them, the fullness of the Gentiles will have come in, and the gospel dispensation close.

But we must now drop this subject, as two or three other lines of argument must first be presented, before this part of the " double " can be understood by the reader.

THE JUBILEE.

"Verily I say unto you, till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled, (Matt. 5:18).

In this argument we purpose to show that the system of sabbaths inaugurated as a part of the law, are not yet fulfilled; that they point to the great jubilee, or restitution age. And that as they are not yet fulfilled, they cannot pass away. The system of counting the sabbaths, and each succeeding jubilee, was a part of the law; hence, that system of counting cannot pass away "till all be fulfilled;" and that system of counting, continued to the present time, proves that the great jubilee, or "times of restitution of all things," (Acts 3:19), began on the 6th of April, A . D . 1875.

The " times of the restitution," mean the whole restitution age, which will be at least one thousand years, and possibly three hundred and sixty thousand; and the fact of their having begun, involves nothing more visible to us than the [parousia], presence, of Christ, and the progression of the work of the harvest of this age, And as the coming of Christ and the harvest of this age is a preparatory work of the restitution of all things, it follows that these two ages, must lap, one on the other, as the law and the gospel lapped, at the first advent. Since the work of Christ was both a closing work to the Jewish age, and a preparatory work of the gospel. That the Jewish age did not end until Christ, who came to his own, had offered himself to them and been rejected, and finally left their house desolate, all will admit. Christ was "born under the law, circumcised the eighth day," and during his ministry and their "harvest," taught them to keep the law; "The scribes and Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, that observe and do," (Matt. 23:3); and yet Christ came, " preaching the gospel," (Mark 1:15). Hence, you must not be surprised if the gospel age, and the age of the restitution also, lap a little.

Each feature of the law is fulfilled in that to which it points; the mere keeping of it having nothing to do with its fulfillment. For instance: If the Jews had continued to keep the feast of the paschal lamb down to the present time, that would not have fulfilled it; it pointed to Christ; and must be fulfilled in him.

Some have the idea that the law was all fulfilled at the first advent, because of the following: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill," Matt. 5:17). But he no more fulfilled all the law, than he did all the prophecies. He fulfilled all connected with the sacrifice and shedding of blood, and nothing connected with the kingdom . Even the passover was fulfilled only so far as the slaying of the lamb; the eating of its flesh has been going on all through the gospel dispensation; and the passover itself, which followed the eating of the flesh and sprinkling of the blood, (see Exo. 12:1-13), is not yet fulfilled; but is to be, in the kingdom of God, (Luke 22:15, 16).

As the law is fulfilled in that to which it points, and all of the law foreshadows "good things to come," and there is a sabbath of rest remaining to the people of God, the sabbatic system which points to that which is

to come, has not passed away. Hence, we are on a sure track, and if we carry out the system correctly to its final conclusion, we shall reach a true result, as surely as that heaven and earth would pass, easier than this system of sabbaths prove defective.

The Jews kept six kinds of sabbaths; the seventh day, Exo. 31:15; the 7th week, Deut. 16:9; the 7 x 7 and 50th day, Lev. 23:15, which was the day of Pentecost, and was fulfilled by the descent of the Holy Spirit, Acts 2:. They also kept a sabbath, beginning on the 7th month, Lev. 23:24; the 7th year, Lev. 25:4; and the 7 x 7 and 50th year, Lev. 25:10. This last was a "jubilee," which means a reverting back, or restitution. "In the year of jubilee ye shall return every man unto his possession," verse 13. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3:19-21. It seems that these times of restitution of all things, have been spoken of by every prophet, either directly or indirectly. But did Christ speak of this restitution? for he was a prophet; "and Jesus answered and said unto them, Elias truly shall first come and restore all things," Matt. 17:11. Then there is to be a restitution of all things; the Sodomites, Indians, Hottentots, Jews, in fact, everything lost by the fall. "As in Adam all die, so in Christ shall all be made alive; " because there is to be a restoration of all things. And so important is this restitution that God has spoken of it by every prophet since the world began. But did Daniel speak of it? Yes; I answer. First, in the type of Nebuchadnezzer, who was made to represent the restitution in all its phazes. He lost his dominion, was driven out with the beasts of the field, and at the appointed time had a restitution of all that he lost, with an addition of glory and majesty. Daniel also speaks of this restitution of all things, where he teaches that "the kingdom is to be given to the people of the saints of the most high;" and that the lost dominion is to be thus restored. Was Job a prophet? then he speaks of the restitution of all things. And how? The whole book teaches a restitution. God speaks in symbols, parables, and dark sayings; and the whole book of Job is an allegory, teaching a restitution of all things, with an increase of glory. Does he not lose all that he has, and the end with him, was a "restitution of all things?" But Moses was a prophet, and has he spoken of the restitution? Aye! and in tones of thunder. A whole sabbatic system organized and carried out to teach it. Read Lev. 25:where we learn that the system of sabbaths which culminated in the jubilee, leads to a full and complete restitution of both person and inheritance.

The law provided six sabbaths, terminating in a jubilee or restitution; but being only a shadow of good things to come, and not the very substance, only pointed to the great and final restitution, to which they failed of attaining. Therefore, there remaineth a restitution, "and a keeping of a sabbath to the people of God;" and if we follow out its teachings, we shall surely arrive at the substance.
The system of sabbaths was a system of multiples; The fiftieth day was reached by multiplying seven sabbaths; "And ye shall count unto you from the morrow

after the sabbath, from the day that ye brought the sheaf of the wave offering, seven sabbaths shall be complete; even unto the morrow after the seventh sabbath, shall ye number fifty days," Lev. 23:15. And the jubilee was also thus reached; "And thou shalt number seven sabbaths of years unto thee; seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound," &c., Lev. 25:8.

The whole system of sabbaths was one continuous round of cycles, and multiplying one into another; and we have positive instruction that it points to something to come, in which it is to be fulfilled, and that it cannot pass away until all be fulfilled. Hence, these sabbatic cycles must in some way continue in active opperation; otherwise they have passed away, and passed without a fulfilment. But as they cannot thus pass away, they do continue. Still it may be said, neither Jew nor Gentile, have recognized them for nearly three thousand years. This is true, and can be explained thus:This system of cycles in its very nature enlarges; even in its typical character, the increase was from a cycle of one week up to that of fifty years; and while the smaller cycles would naturally be brought to their continual notice, the larger ones would be of less immediate interest, and the one of fifty years would pass over thousands, who would never expect to see it consummated, and, although their inheritance might have fallen into the hands of aliens, they would look forward to its restitution merely for their children. A multiple of the sixth sabbath or fiftieth year, into itself, is an immense cycle; and notwithstanding God has promised to bring them back to their own land, "that they shall be restored to their former estate," &c., &c, yet so large has been this cycle, that the Jew, himself, has lost his reckoning, and in the hardness of his heart, forgotten to count. But though the watchmen have slept, He that keepeth Israel will not slumber. Heaven and earth may pass, but one jot of

the law shall in no wise pass, till all be fulfilled.

Though fifty times fifty is a large cycle, the restitution, spoken of by the mouth of all the holy prophets, the sabbath of rest that remaineth to the people of God, will surely come; since this feature of the sabbatic law, must have a fulfilment; and there is no other way of continuing the jubilee cycles. If they ceased, some thousands of years ago, then the jubilee cycles passed away without a fulfilment. But they did not pass away, no matter how much men may have been in darkness. The inheritance lost to the Gentile "beasts" of the earth, is to be restored, and the great jubilee cycle has been running its round, and we are now, both the fleshly and the spiritual children, in the midst of the events connected with its termination. The "harvest" of the world has come; the transition period from the gospel to the "times of the restitution." The "fig-tree is putting forth its leaves," and the shadow of coming events can be seen by those who are walking in the light.

It does not seem to me possible that the whole Bible has been arranged so that the law, the prophetic numbers, and the chronology of the six thousand years, should all appear to end just where the two parts of Zion's warfare happen to be equal; or even that a plausible argument could be found bringing a harmonious ending,

from so many sources, unless there was some truth in these things. If it be asked how do you know the sixth sabbath, or fiftieth year, should be multiplied into itself, to reach the next great jubilee, my answer is, I do not know it. I only know there seems to be no other way of continuing the cycles, which certainly were a part of the law, and that God has arranged the scriptures so that we can get the starting point; that is, the end of the last jubilee under the law, where this great cycle must begin, if anywhere, and get it with absolute certainly, on the same chronology that brings every thing else to this harmonious termination; and also, that there are two entirely distinct ways of tracing this reckoning through more than three thousand years; and by each, the same day, the 6th of April, 1875, is reached; and I cannot believe such absolute accuracy could come by chance; therefore, I have to believe it comes from God.

In order to get our data for reckoning the cycles, so that we can advance with precision and certainty, we have first to determine where the system of sabbaths to the land began, and where it ended; for where the typical cycles ended, the antitypical began, else there would be a break, when neither would be in process. And we have authority for this reckoning, since the 7 x 7 and fiftieth day was so fulfilled. Although the jubilees ceased, when they lost the title to their land, at about the time of this seventy years captivity; the sacrifice, the passover, the offering of first fruit, &c., &c., were maintained until they were fulfilled, in Christ. This explains why the Jews were kept in the condition in which they could offer sacrifices for so many centuries after they lost their landed possessions. If the sacrifice had ended at the Babylonian captivity, they would have passed away before they were fulfilled; since they were fulfilled in Christ, the great sacrifice to which they pointed. And as they were a continual service, not merely coming at the end of cycles of time, they had to be kept up until they were fulfilled, because heaven and earth could pass easier than any part of the law fail, until it was fulfilled. But when their dispensation was about to end, and the last lamb which God could recognize had been slain, their house was left desolate, the vail of the temple was rent, and the antitypical Lamb "cried, It is finished; and bowed his head and gave up the ghost." And from his resurrection, early on the first day of the week, the counting the antitypical 7 x 7, or fiftieth day began, and was consummated in the descent of the Holy Spirit. "And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind," &c. (Acts 2:1), And as the antitype of the fiftieth day was fulfilled before those cycles passed away, we must look for an equally perfect fulfilment of the larger cycles:From all which we gather that where the type ceases, the antitype must begin; else the system would, for the time, pass away. Hence when the typical jubilee cycles ended, the antitypical must have begun.

"Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years shalt thou sow thy field," &c. (Lev. 25:2). Here is where the sabbaths to the land began, and they were to begin to count the cycles. And this was at the end of the forty years, at the time they crossed the Jordan.

Having learned when the system began our next inquiry is, at what time did their last jubilee cycle terminate? We know they have not continued this side of the

Babylonian captivity, for it was at that time God gave all the earth into the hands of the first universal Gentile kingdom, and they still hold it. Hence, the Jew has had no restitution of his inheritance since then. But for this calculation it is necessary to have the exact year of their termination. From entering the land, each forty-nine years would complete one cycle, when the fiftieth, or jubilee year, would be added. Thus, each fifty years, would cover a sabbatic cycle with its jubilee. And as the time from entering the land, to the

captivity, was [see the chronology] 6 years to division of the land; 450 for the space of the judges; 513 under the kings, making a total of 969 years, we can soon find out how many jubilees they had. 50 goes in 969, 19 times, and 19 years over. Therefore, their last jubilee ended nineteen years before the captivity. And this you will find was a marked year in their history, since it was the beginning of the carrying away of Jerusalem captive by Nebuchadnezzar, who came against Jerusalem in the third year of the reign of Jehoiakim, (Dan. 1:1); at which time Daniel and a large part of the nation were carried away. But Jehoiakim was permitted to reign, by paying tribute. And as he reigned eleven years, his last eight, and Zedekiah's eleven, would make nineteen. Hence, it seems God permitted their captivity to begin as soon as the last typical jubilee ended. But not until the nineteenth year of Nebuchadnezzar which was the eleventh year of Zedekiah, (Jer. 52:12), was the land made desolate so that it could enjoy the foretold "seventy years" of sabbaths. Here is one of the mistakes made by Bishop Usher, in his chronology. He, supposing the seventy years were simply a measure of their captivity, instead of the desolation of the land while it should enjoy its sabbaths, very naturally began this "seventy years," at the time Daniel and the greater part of the nation were carried to Babylon, in the fourth year of Jehoiakim; and therefore, eighteen years too soon, or eighteen years before the land was made desolate.

In order to continue their system of jubilee cycles until its fulfilment, there must needs be a larger cycle, since the smaller ones have long since ceased; and as the fifth sabbath, or seventh year was multiplied into itself, 7 x 7, to bring them to the sixth sabbath, or typical jubilee; so there is no other way to measure the seventh, the final great jubilee sabbath to which all the others point, but to multiply the sixth or jubilee sabbath, into itself.

Fifty times fifty, is two thousand and five hundred; and measuring from their last jubilee or nineteen years before B . C . 536, would terminate in A . D . 1875. But it may be said we have no positive instruction to carry out this system of sabbaths to its fulfilment. This I grant; but positive instruction always ends with the letter of the law; what the law teaches, is something beyond the mere letter. We all understand that the slaying of a lamb on the evening of the fourteenth of the first month, was designed to teach something beyond the letter; and that the spiritually minded Jew was supposed to see his Messiah in those types. Here is just where the Jews failed. "The word preached did not profit them, not being mixed with faith in them that heard;" "So we see that they could not enter in because of unbelief; Let us, therefore, fear lest a promise being left us of entering into his rest any of you shall seem to come short of it," (Heb. 3:19, and 4:1, 2). The Jew in his

unbelief, saw only the letter, and nothing to which the law pointed. In other words, he saw nothing that, in and of itself, was of any value. Hence, it did not profit him. And would you, too, "fall after the same example of unbelief?" If so, you will, in the present case, stop with the typical jubilees. I shall look forward to what those sabbatic cycles were designed to teach; and thus "labour to enter into that rest." And, as I am sure the system of jubilees were designed to teach the great final jubilee, or restitution of all things; and also am sure the system of multiples, which was not only a " jot," but a big part of the law, cannot pass away until it is so fulfilled; I shall, and do, plant my faith, not on the law, but on what the law and the prophets teach. "If ye love me, keep my commandments." " Search the Scriptures, for they are they that testify of me;" and they testify of him, not so much in the letter as in their true meaning. The lamb, testified of Christ. The jubilee, or restitution, testifies of him, whom "the heaven must receive until the times of restitution of all things." Think not that by merely honoring the name of Christ, you can enter into that rest, while harboring in your heart the very unbelief that shut out the Jew. It is not your church record, but God's word that shall judge you in the last day.

As the last typical jubilee ended nineteen years before the seventy years desolation began, you will readily see that by adding the 19, 70 and 536, to A . D . 1875, you get 2500, the total of 50 x 50. Hence, by this argument, we have already entered "the times of restitution of all things," at which time the return of Christ is due. For we learn that when Christ had ascended into the Holy Place, "the heaven must retain him until the times of restitution of all things," (Acts 3:21). And if his return is due, the "harvest" of the earth is due. "But as the days of Noah were so shall the [parousia] presence of the Son of man be," (Matt. 24:37)

We had better not be too certain that among all the mistakes of both the Jew and Gentile church, [who were both to stumble, "for he shall be for a stone of stumbling, and a rock of offence to both the houses of Israel;" that is, the house after the flesh, and the house after the promise], that there has been no mistake in relation to the manner of his coming now as well as at his first advent.

Our next argument, or as we will call it, the other half of this, is drawn from prophecy. For the law and the prophets are one and inseparable in spirit. Hence,

truth in all these glorious subjects, is double, or like a "two edged sword."

When the above argument, as drawn from the jubilee cycles, was first seen by the writer in the spring of 1874; it was not the result of a long course of investigation, like most of these arguments, but of a sudden happy thought, or, had it been on some more common theme, I should have said "inspiration." But at the same moment that the idea occurred that from their last typical jubilee, to the antitype, should be a cycle of a multiple of their largest and last sabbath; the idea also occurred that as the "seventy years," commonly called the captivity, were designed of God for the purpose of permitting the land to enjoy its sabbaths, and that their captivity was only a secondary matter, not even measured by the

"seventy years," since Daniel and the greater part of the nation, were carried away eighteen years before the seventy began. The idea occurred, I say, that as this "seventy years" was "that the land might enjoy her sabbaths," it ought to be the key to the whole sabbatic system. I knew God had said "the land did not enjoy her sabbaths while they dwelt upon it;" and that it had not enjoyed its sabbaths since it had been "trodden down of the Gentiles." And yet God claimed that it had enjoyed them; that he had made it desolate till it had enjoyed them; and that he had made it desolate seventy years for that very purpose, (see 2 Chron. 36:21). Hence, the very natural suggestion, that seventy, should in some way be a measure to the system of sabbaths to the land; and the question immediately presented itself, will not the time from entering the land of promise, where this system of sabbaths began, to A . D . 1875, prove to be just seventy of these cycles? I was in the street, some distance from my office, when these two lines of argument, both new, presented themselves. It was in the evening, and, as I could not see to add up the figures until reaching the office, I immediately turned my face homeward; I walked fast, but walking was too slow; I ran through the streets of the city, eager to get to paper and pencil; and O, the thrill of joy when I found the result, viz:that from their last jubilee, a jubilee of jubilees, or, on the other hand, seventy cycles, measuring from where the system began, would in either case terminate on the 6th of April, 1875, then some six months in the future.

The great flood of light that is now shining on "the end of the world," was obscure at that time, and from the force of old traditions, I naturally expected more in the spring of 1875, than these arguments warranted. Indeed, I then supposed the great changes at hand, would, in some way, be carried out on the plane of the flesh; and that all the world might see and know what was going on; forgetting that "as it was in the days of Noah, so shall it be also in the days of the Son of Man;" and that they were to go on planting, building, and marrying, and know not.

In the part of this argument based on the law, you will notice the cycles are all carried out in exact accordance with the law. That is, each of these fifty cycles are complete, the forty-nine years with their jubilee year added. But 50 x 50 would thus include fifty jubilee years; and, as we are measuring to a jubilee, the last year of the last fifty must be left off, since the great jubilee takes the place of the last one; otherwise two jubilee years would meet; and there is no case in the law where two sabbaths of the same nature come together. Indeed, in the fulfiilment at the first advent, the antitypical Lamb took the place of the typical lamb, on the evening of the fourteenth day of the first month; and their system ended, and they were rejected, five days before, or when Christ rode into Jerusalem, the day the typical lamb should have been taken up, (see Exo. 12:3). Hence, the beginning of the Jewish ecclesiastical year, in 1875, was the beginning of the antitypical jubilee, or "times of restitution." The Jewish ecclesiastical year begins with the first new moon after the spring equinox, and by consulting an 1875 almanac, you will see that this was due on the 6th of April, the Jewish year ending with the 5th. Unlike this argument which is based on the law, the one we are about to present, based on prophecy, carries out these cycles not according to the law, but according to the actual facts in the case; since prophecy describes events, not as they ought to be, but as they actually are.

So long as jubilee years occurred, these cycles were fifty years each; when jubilees ceased, the cycles went on, having but forty-nine years, (Lev. 25:8), to each cycle. Hence, we find the nineteen cycles, which passed while they were in possession of the land, have the jubilee, or fiftieth year, added; and the fifty-one cycles, which have passed since the typical jubilee ended, are cycles of only forty-nine years each.

Seventy is the key; 19 and 51 make 70. Hence, from where the system began, we should find nineteen complete cycles, and fifty-one incomplete; and thus counted, they should measure from the end of the forty years in the wilderness, when they crossed the Jordan on entering the promised land, to the spring of 1875. This is a long time, and if there are mistakes in the chronology, such absolute accuracy as is here demanded, in order that the law and the prophets shall agree, ought to develope such mistakes.

Nineteen complete cycles, or 19 times 50, is 950 years. Fifty-one incomplete cycles, or 51 times 49 is 2499; and together, make 3449 years. Hence from entering the promised land, which was in the spring

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[on the tenth day of the first month, Josh. 4:19], to the spring of A . D . 1875-that is, the end of 1874-should be 3449 years. See chronology on page 47;

From the end of the forty years at which time they entered the land:

To division of land,	6 years.
Under the Judges,	450 "
Under the Kings,	513 "
The captivity,	70 "
To Christian era,	536 "
This Side of the Christian era,	1874 "
Total,	3449 years.

It will be noticed that six thousand years of the chronology, ended with 1872 full years this side of the Christian era; and some may wonder why these cycles should not terminate with the six thousand. I answer:God consumes time in all his work; "And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament. And the evening and the morning were the second day. But, Lord, why not have made it all the "first day?" you may ask. God is a God of order, and although we might desire that all the prophetic periods shall terminate in one and the same moment, accompanied with a crash of worlds and a wreck of matter, that is not his way. "The harvest is the end of the world; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn." Again you may ask, but why not gather the "wheat" at the same time? There are no two prophetic periods ending at one and the same time. But we are now in "the time of the end," when Dan. 12:4, is being fulfilled, and the seal of that book broken.

The careful reader will observe that as these subjects unfold, the lines are being drawn closer and closer. And if you have the will, and desire to walk in the light, you cannot much longer doubt that from a Bible standpoint, we are living in a grand and glorious epoch of the world's history; no less a time than the dawn of that "Sabbath of rest that remaineth to the people of God;" when the church, the real body of Christ, will be made like unto his glorious body, and Zion "put on her beautiful garments;" "and hast made us unto our God kings and priest, and we shall reign on the earth." But remember the church, the true seed, are to be in the light. "Ye brethren are not in darkness that that day should overtake you as a thief." "For surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets."

THE HOLY PLACE.

Although there is no prophetic period pointing directly to the second coming of Christ, yet the means are not wanting to determine when he was due to leave the Holy Place, and about the time of his return to earth. But his leaving the Holy Place and his return to earth, are not necessarily due at the same time. On the other hand, there is evidence that considerable time intervenes between these events. In Acts 3:21, we learn that "the heaven must receive him until the times of restitution of all things," which has been proven by the jubilees, to have begun April 6th, 1875; and we are now about to prove that he must have left the Holy Place on the tenth day of the seventh month, occurring October 22nd, 1874; or six months before the "times of restitution" began.

According to the law, (Lev. 16:29, 30), the atonement must be made-that is, finished or completed-on the 10th day of the seventh month; and this occurred once every year. "But Christ is not entered into the holy place made with hands, the figure of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should have offered himself often, as the high priest entered into the holy place every year with the blood of others; for then he must often have suffered, since the foundation of the world. But now, once in the end of the world [aion, or age] hath he appeared to put away sin by the sacrifice of himself; and unto them that look for him, [to no one else], shall he appear the second time without sin unto salvation," (Heb. 9:24-28).

Here, as well as elsewhere, the apostle clearly shows that Christ has been filling this feature of law, and the time, that is, the fact that the atonement must be made on the 10th day of the seventh month, is made more prominent in the law, than is any other feature of the atonement. And for the high priest to have attempted it on any other than the 10th day of the seventh month, would have been death to him. Hence, this "jot," or rather this prominent feature, must be fulfilled. The events at the first advent, the suffering of Christ on the exact time for the slaying of the lamb; the resurrection and the counting off of the fifty days to the Pentecost before the Holy Spirit was sent, all prove that the element of Time is as carefully observed in the fulfiilment of the law, as is any other part.

10th day of the seventh month, we have no means of knowing. His resurrection and ascension, at which time he entered into the "tabernacle not made with hands," was in the spring. But in the pattern of the true, "there was a tabernacle made; the first wherein there was a candlestick, and the table and the shew-bread, which is called the sanctuary. And after the second vail the tabernacle, which is called the holiest of all," (Heb. 9:2, 3). And whether holiest of all, before the 10th day of the seventh month, we have no means of knowing, only for the high priest to have done so, would have broken the law. But whether Christ entered in on the 10th day of the seventh month or not, entering in, is not making the atonement, which from the following, appears to mean finishing it: "And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy place, until he come out, and have made the atonement," (Lev. 16:17). Hence, according to the law, not one jot of which can fail, Christ must complete the atonement and come out on the 10th day of the seventh month. And the one occurring October 22, 1874, was the last one prior to the beginning of the "times of restitution," when the heaven could no longer retain him. But there is another line of prophecy, making the resurrection also due, to have commenced in the spring of 1875, some fifty days before the "times of restitution" began; from all of which evidence, we are compelled to believe that Christ left the Holy Place, on the 10th day of the seventh month occurring in October, 1874.

But, as before remarked, his coming out of the Holy Place, and his return to earth, may not be immediately related. He ascended to heaven in the spring, and yet, according to the law he should not have entered the Holy Place, that is, the tabernacle, beyond the second vail, until the set time, and would therefore wait from spring to autumn. So now his coming out of the "holiest of all" was due in the autumn of 1874, while his return to earth was not due until the following spring.

In dealing with these lofty subjects it becomes us to walk carefully, and make no statements beyond what is written, for we are treading on holy ground. Nevertheless, "he that hath my words, let him speak my words" for when God sets watchmen on the walls of Zion they must not hold their peace.

When claiming that Christ has come the second time, we do not wish to be understood as claiming that he is here walking the earth in an earthly body; indeed there is no proof that he comes to the earth at all, until he comes "with all his saints," at the battle of the great day; and then "his feet shall stand upon the mount of Olives." But, on the other hand, we do not wish to be understood as claiming that he has come only in a spiritual sense. He has never left the earth in a spiritual sense, "Lo, I am with you always, even to the end of the world." "Where two or three are met together in my name, there am I, in their midst." But we wish to be understood as claiming, from clear Scripture evidence, that he has come in a spiritual body, to his church, who are to be made like him; as literally as he came the first time in a body of flesh, to Israel in the flesh; and that the gospel dispensation is as truly ending, as was the Jewish dispensation, at his first advent. The coming of the "day of the Lord," and Christ's coming to the mount of Olives, are not the same. The day of the Lord comes, when men are saying "peace and

safety;" but when Christ comes to the earth, it is at the time all nations are assembled against Jerusalem to battle.

There was nearly a parallel case of a spiritual being, having a work to do, and remaining on earth for years, at the restitution of the Jewish church from Babylon, and Christ is now about to take his people out of "Babylon." Read the account as given in Dan. 10:and being a prophet, and God designing to record the circumstance, Daniel was permitted to see him. "Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And I, Daniel, alone saw the vision; for the men that were with me saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves. . . And there remained no strength in me, for my comeliness was turned in me into corruption. . . And he said unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes came to help me; and I remained there with the kings of Persia. " Again Daniel looses his strength. "And there came again and touched me, like the appearance of a man, and he strengthened me; and said, O, man greatly beloved, fear not; be strong, yea, be strong. And when he had spoken unto me, I was strengthened. Then said he, knowest thou [or thou knowest] wherefore I come unto thee? And now will I return to fight with the prince of Persia. And there are none that holdeth with me in these things but Michael, your prince. Also I in the first year of Darius, the Mede, even I stood to confirm

and to strengthen him."

In order to get a clear idea of the state of things, I will observe that this revelation was made to Daniel in "the third year of Cyrus, king of Persia," (verse 1). That Darius, the Mede, was the father-in-law of Cyrus and had reigned two years before Cyrus took the throne:hence, this glorious personage before whom Daniel had continually to be strengthened, in order to retain the power to stand, was with Darius five years before; he was also with Cyrus, who withstood him one and twenty days; and after making a revelation to Daniel, he returns to fight with the prince of Persia; and Michael, "the archangel," was his only attendant. Read the description of Christ, "he who was dead, and is alive for ever more," as John saw him, (Rev. 1:12), and you can hardly fail of recognizing the same personage here. He laid aside his glory when he took upon himself the form of a servant and became flesh; but when he had conquered death, he took upon him the glory he had with the Father "before the world was." Hence, Daniel and John both saw him; and the apostle could say, "Yea, though we have known Christ after the flesh, henceforth know we him no more."

But how did he fight with Cyrus, and how did Cyrus withstand him so long? Let God be his own interpreter: "Now in the first year of Cyrus, king of Persia, that

the word of the Lord spoken by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation," concerning the return of Israel from Babylon, (2 Chron. 36:22). Cyrus must be subdued to the will of god; the prophet had said that he shall let Israel go, and God had to bend his will until he was in harmony with that prophecy. And man, being a free agent, has the will-power to withstand everything but the infinite. This, I apprehend, was the fighting that was done. "The wrath of man shall praise him, and the remainder he will restrain ." But that Cyrus or Darius, saw that glorious personage, and openly and boldly withstood him until assistance came from Michael, the archangel; when Daniel falls as dead before his presence, even when on a mission of peace, of course no one could believe, Spiritual beings are not visible to men in the flesh without a special revelation. Hence, there is not the slightest scriptural ground to oppose the fact that Christ is again present, and that Michael, his assistant, has also again returned to earth. The "time of trouble," is already begun; the times of restitution also have commenced; and again Babylon is to be withstood, and "come out of her, my people," to be accomplished; "and at that time shall Michael stand up, the great prince that standeth for thy [Daniel's] people; and there shall be a time of trouble such as never was since there was a nation; and at that time thy people shall be delivered, and many that sleep in the dust of the earth shall awake," (Dan. 12:1).

We are clearly in the midst of these great changes, and why men will let prejudice stand in the way of their investigation would seem wonderful, if we did not know that no man can come except the Spirit draw him, and that "the wicked shall do wickedly, and none of the wicked shall understand."
During his stay on earth, that forty days after his resurrection, his whereabouts, except at the few brief interviews with his disciples, was as unknown as at the present time; and when he did appear to them, the, I understand that he appeared under the vail of flesh. But that now he has no occasion to thus appear; then he did appear in the secret chamber, "the doors being shut;" and in the wilderness of Galilee, but now "if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chamber, believe it not, for as the lightning, so shall the Son of man be," &c. Nor is there any evidence that we shall see him, until we are like him, and "see him as he is."

THE RESURRECTION.

We now purpose to show that the time was due, and therefore the resurrection began, in the spring of 1875. Not the resurrection of the great mass of mankind, who are to be raised in the flesh, with the earthy, natural, or animal body; but the resurrection of those who, "sown a natural body, are raised a spiritual body;" and therefore, as invisible to us as the angels, or as Christ himself. This is what we understand to be the "second birth," viz: an entrance into a second and higher life.

In so small a compass as this book, and at so late a day, I cannot stop to systematically attack every error that has crept into theology. But in relation to the second birth, will simply observe: The Bible appears to me to teach but two births. "Verily, verily, I say unto thee, except a man be born again, he cannot see

the kingdom of God. Nicodemus said unto him, How can a man be born when he is old"? That the natural birth, is one of the two referred to, is unquestionable. But what is the other? the great portion of theologians understand it to be experiencing religion. And while admitting that this is a necessity as a preparation, I

feel certain it is not the birth. "Sown a natural body, raised a spiritual body." The body, of the saint, is of the earth, earthy; and bears the image of the first Adam; but at the resurrection, will be raised "a spiritual body," bearing the image of the "second man, the Lord from heaven." "That which is born of the flesh, is flesh; and that which is born of the spirit is spirit;" and in the resurrection, being a " spiritual body," pray what is it born of? That the resurrection is a birth, is proven from the fact that the resurrection of Christ was a birth, "who is the beginning, the first-born from the dead," (Col, 1:18). He was born of the flesh, and " born from the dead," hence, he was "born again." And as he bore the image of the earthy, at his first birth, so from his resurrection, he has borne the image of the heavenly-not morally, but spiritually. And that we are not recognized as being born again, until we bear the image of the spiritual, is clear from Rom. 8:29; "For whom he did foreknow he did predestinate to be conformed to the image of his Son, that he [the Son] might be the first-born among many brethren. " And "As we have borne the image of the earthy, so [in the resurrection] we shall bear the image of the heavenly."

" Gennao," is rendered begat, or begotten, forty seven times; and born, forty one times; as in Matt. 2:1; and Heb. 1:5. As the same word is used for the beginning and the consummation, we must learn which is meant, by the context.

That conversions is often referred to when speaking of the second birth, I admit, since it is the beginning of that work, viz: " being begotten by the spirit." And God, who "speaketh of those things that are not, as though they were," often speaks of those things which are begun, as if they were already accomplished. But beyond all contradiction, the resurrection is a birth. Hence, if conversion is also a birth, a man must be born three times in order to inherit the kingdom of God. But Jesus was born the second time, and yet we can hardly be expected to believe that he met with a change of heart, or was converted. "Marvel not that I said unto thee, ye must be born again. The wind bloweth whore it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh and, whither it goeth; so is every one that is born of the spirit," (John 3:7). Hence, although we shall prove that the resurrection is already commenced, with this class who are raised "spiritual bodies," here is positive Scripture that they cannot be seen of mortal man. Christ, as our forerunner, as the first-born among many brethren, passed through all the trials and the changes, even to the second birth, through which we have to pass, and after his resurrection, illustrated just what I am now maintaining, that a spiritual being can thus go and come. Did he not appear in their midst, "the doors being shut"? Did he not "vanish out of their sight"? Nor could they tell "whence he came, or whither he went." And what I claim is that the resurrected prophet, or saint, has the same power; and that if the necessity existed now, as then, could as easily appear in any human form they chose. Hence, if I can prove that the resurrection is now due, although it does not all

occur at one and the same time, but "every man in his own order," the fact that they have not been seen, has no bearing on the subject. Of course we do not expect the "natural man," and the church is full of that class, and their prominent mark is lofty professions of Godliness, and what they have done and are doing for Jesus; and Christ says they will even make that claim to him; "have we not done many wonderful works in thy name." I say we do not expect any of this class to see or believe these things; "for they are foolishness to them." But we do believe these present truths are the sifting truths of the " harvest; " and that in the providence of God, they will reach the "little flock," the spiritually minded, and thus separate the "tares from the wheat." All of which work under the supervision of the angels, is to be done " in the time of harvest. "

"And from the time the daily shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days. But go thou thy way till the end, for thou shalt rest and stand in thy lot at the end of the days," (Dan. 12:11-13).

The 12th of Daniel opens with the time of trouble, and the resurrection of many who sleep in the dust of the earth, and the above text, beyond all question, points to the resurrection of Daniel the prophet; and all of that class, as every man is to be raised "in his own order," band or company. And although "the words were closed up and sealed until the time of the end," (verse 9;) still they were to be understood at the appointed time; "the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand," (verse 10). And I shall show that these "days" cannot reach this side of Feb. 14th, 1875, and hence, are already ended. But instead of taking up the subject in all its connections, especially with chapter 11, I shall confine the investigation principly to the measurement of the time.

Christ refers to this abomination as yet future in his day; "When ye therefore, shall see the abomination of disolution, spoken of by Daniel the prophet, stand in

the holy place [" who-so readeth let him understand," a caution that the meaning is deeper that at first appears], then let them that be in Judea flee unto the mountains, ... for there shall be great tribulation such as was not since the beginning of the world to this same time, no, nor ever shall be, (Matt. 24:15-21), To the superficial reader this may appear to apply exclusively to the destruction of Jerusalem. But remember the caution Christ gives, and remember his teachings were "in parables and dark sayings." Prophecy is given in type and antitype. Compare what is said of Babylon in Isa. 13:, and Jer. 51:, and read its application by John the Revelator, to mystic Babylon, taking the references from one to the other in the margin, and you will learn that language is used to all appearance applying directly to the type, but of two lofty a nature to be thus fulfilled, and really belonging to the antitype. Jerusalem was but a type, an allegory. There was no "holy place," in which the abomination could be set up, at the destruction of Jerusalem. God had left their house desolate, and the vail of separation had been rent from the holy place at the death of Christ. But granting that the tabernacle

within its walls had been the holy place; the Roman army did not enter it; the Jews set fire to the temple before the Romans entered the city. But unless you can discern between the letter and the spirit, you will fail here. "Know ye not that ye are the temple of the Holy Ghost." The church is the holy place, the temple of God; and "the man of sin did get into the holy place, "sitting in the temple of God, showing himself that he is God," and "exalting himself above all that is called God." Pope Gregory maintained, and the Roman Catholic church have ever claimed, that " it is given to the pontiff to create God, the creator of all things, and offer him a sacrifice for sin. " And in the mockery of the "holy wafer," they profess to carry out that blasphemous claim. Is not the creator greater then the thing created?

The abomination that maketh desolate can be fixed on the Roman church, as follows:The woman, sitting on the scarlet colored beast, having seven heads, [governments], and ten horns, [divisions], Rev. 17:had the name written on her forehead. And the Roman Catholic church, fills the picture. No other church was ever carried by the great Roman empire; "the peoples and multitudes, and nations, and tongues, on which the woman sitteth."

A harlot, in Bible language means a church, the bride of Christ, married to the world, or a union of church and state. The Roman church was in this sense the first or mother church, and she has many harlot daughters, church-state organizations, which have come out from her. These harlot churches, mother and daughters, are called the "abominations of the earth," (Rev. 17:5. This mother-church was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," (verse 6); hence, she was not only an abomination, but "THE abomination that maketh desolate;" and when that woman took her seat "on the the beast," the abomination was "set up." From which time these, "days" measure to the end. "Go thou thy way to the end," i. e. the "harvest;" "for thou shalt rest, and stand in thy lot at the end of the days. "

The woman taking her seat on the beast, implies, and facts support the view, that the beast was more or less controlled by the woman. And it is well known that the Roman empire, once a purely political power, became, to a certain extent, an ecclesiastical power, and acknowledged the supremacy of the church; and that this state of things obtained all through the dark ages. But now the supremacy of the church of Rome has ceased to be thus acknowledged. Therefore, the woman who was once seated on the beast, has lost her seat, and this part of the prophecy, at least, is fulfilled. When did she take her seat? How long did she hold it? and when was she unseated? Who is there at this time that claims to understand these already fulfilled prophecies? Not many! And yet God has never yet left himself without witnesses; and the light, the true light, has always been in the the church. Those teachers who admit they do not understand, are not the ones likely to impart light on these things; and yet the church of God are to have the light. "Ye brethren are not in darkness that that day should come upon you as a thief." It does not read:Ye brethren are so good that if you are in darkness in relation to the coming of the day of the Lord, it will be well with you. Here is the rock on which many will make shipwreck. You think that because good and earnest Christians of generations past, have lived and died with no knowledge of these things, and it certainly was well with them, that you can walk in the good old way your fathers

trod, and it will be well with you. These truths were not due in their days, hence, they could not share the responsibility of accepting or rejecting them. You are living when they are a present truth due to the church, and you cannot shirk the responsibility, or settle down on the laurels of your fathers. They had responsibilities you have not, while you have your own responsibilities, and must stand or fall for yourselves.

In the application of a prophecy, there is but one question to take into account: Do the facts meet the requirements of the prophecy? For instance: If a prophecy clearly belongs to a certain power, and its measure is given in "days," and yet it required just that many years to fulfill it, we are clearly justified in

understanding a " day " in that case, to symbolize a year. And that the people of Rome and Italy acknowledged and submitted to the supremacy of the papal church, from A . D . 538 to 1798, is clearly supported by the facts of history. Prior to 538, the Roman church never held the supremacy. The Greek church at Constantinople, had taken the lead, and so far from holding supremacy in Rome, the papacy, for sixty years prior to the above date, was not the acknowledged religion of the ruling power or people of Rome, since the Goths, who were Arians, and opposed to catholicism, occupied the peninsula of Italy. And it was not till about the above date, that Bellisarius, a general of Justinean, the catholic emperor of the east, broke their power in Italy. Gibbon't Rome, London edition, 1834, page 701, says: "Bellisarius entered Rome Dec. 10th, 536, and the city after sixty years servitude, was delivered from the yoke of the barbarians," "The Goths, however, assembled in vast numbers for the defense of their country, and early in the spring besieged the city, which siege was maintained for one year and nine days," (page 707). "The Goths raised the siege of Rome March, 538, and the Gothic army, lately so strong, were now reduced to the walls of Ravenna, and some fortresses, destitute of mutual support." And after giving some more of the details of the breaking of the Gothic power in Italy, he adds, as a fact occurring in the midst of these troubles: "The provinces of Italy had embraced the party of the emperor." When the civil power in Italy, embraced the party of the emperor, who was fighting for the catholic church, they renounced arianism, and supported the church of Rome. And from that time until the spring of 1798, the people of Rome and Italy maintained their allegiance to that church.

The setting up of that woman, or "abomination," does not necessarily imply a great accession of power. The catholic princes of their own free will, set her up, and maintained her in her seat, the former "seat of the dragon." Papacy, for many centuries, had no power only what was thus delegated to her by the "ten kings," the divisions of the empire. "These have one mind and shall give their power and strength unto the beast," (verse 13). It is true the church element became so strong in time, that it "subdued three kings,"-Lombardy, Romania, and Ravenna-and took their crowns, and has since worn the three-crowned hat. The prophecy, both in Daniel and Revelation, demands that this power should continue to hold, "times and laws," 1260 days, or a "time, times, and half a time," or "forty-two months;" all of which are used in Rev. 12:and 13:, as one and the same. In 1798 the time expired, the 1260 years were ended. And what follows? French Revolution, by

Christopher Kelly; Lon. Edition, vol. 1, pps. 243-4, read: "The Roman republic was proclaimed on the 15th of February, 1798. The pope, however, made one additional effort for the continuance of his temporal existance, by sending an embassy to Berthier, who was encamped outside the walls. The general refused to admit any other deputation than that of the people of Rome, thus dissipating the last hope of the holy father. The arrival of the French army, and the proclamation of the general, had given the fatal blow to the papal sovereignty."

Daniel 7:26, in referring to this same power, says: "And he shall think to change times and laws, and they shall be given into his hand for a time, times and the dividing of time, but the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." And how true this latter part has been fulfilled is known to all. His dominion taken away in 1798, was restored in March, 1800, but in quite another character, as "the image of the beast," and has since been undergoing this gradual consumption "unto the end."

In Daniel 12:, "the time of trouble" is foretold, the deliverence of Daniel's people, the resurrection of many that sleep in the dust of the earth; and also the fact that the book was to be closed up and sealed until the " time of the end. " Then follows a question, "How long shall it be to the end of these wonders?" (verse 6). And the answer given seems to have a reference to what was to follow, the "abomination that maketh desolate;" the great central figure of the prophecy, both of Daniel and John. Daniel had already learned something of this monstrous nightmare of the prophetic page. For in the 7th chapter, under the symbol of "the little horn having eyes, and a mouth, ' he had seen it wearing out the saints of the Most High, and had learned that it was to continue to hold " times and laws for a time, times, and the dividing of time;" but "the judgement should sit and they should take away its dominion, to consume and to destroy it unto the end. And yet, notwithstanding they should take away its dominion, he had learned that the same horn should make war with the saints, and prevail, up to the time the saints took the kingdom. And the heavenly visitor, holding his hands up to heaven, "swore by him that liveth forever, that it shall be for a time, times, and a-half, [a period we now understand to be 1260 years], and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished," (verse 7).

The scattering, evidently extends to the end of the time of trouble, which was the first of the "wonders" named, and is the one which includes all the others. And this "time of trouble," extends some thirty-eight

years into the future, even now; since it reaches to the end of the times of the Gentiles, or to A . D . 1914. And with present light we can see how comprehensive was the answer to that question. For in Zech. 14:, in the day of the Lord, after that day has commenced, God will gather all nations against Jerusalem, and the city shall be taken, and a part go into captivity.
It is Daniel's people referred to in chapter 12, and to whom the scattering applies. "At that time shall thy people be delivered, every one found written in the book," (verse 1). The attempt has been made to apply this to the gospel church; but if you look at Dan. 9:24, you may read, "Seventy weeks are determined upon thy people,

and upon thy holy city." This certainly refers to the Jewish nation. If "thy people" of Dan. 9, belongs exclusively to the Jews, it is exceedingly arbitrary to say "thy people," of Dan. 12:, has no reference to the Jewish nation; nor is there the least foundation for such a claim. "Every one found written in the book," clearly refers, not to John the Revelator's book of life, but to Ezekiel's "writing of the house of Israel;" "and mine hand shall he upon the prophets that see vanity and divine lies; they shall not be in the assembly of my people; neither shall they be written in the writing of the house of Israel; neither shall they enter the land of Israel," (Ezek. 13:9). And not until this prophecy of Zech. 14, is fulfilled, which belongs to the "day of the Lord," will he have accomplished the scattering of the power of the holy people. Daniel's people are the only people referred to in the Old Testament as "the holy people." And Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Why cannot everybody see that the times of the Gentiles extend far into the day of the Lord? Jerusalem is to be surrounded and taken by them in the day of the Lord; and half of the city is to go into captivity, in the day of the Lord; and he will not have accomplished to scatter the power of the holy people until Jerusalem ceases to be trodden down of the Gentiles.

The answer, in verse 7, did not satisfy Daniel, for he could not understand it. And he puts the question in another form, but is told to go his way, for the words are closed up and sealed, till the " time of the end;" and is further informed that the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. This was equivalent to saying that he could not be answered in what he wished to know concerning the scattering of his people, the Israel of the flesh. But a further revelation was made touching himself, and as we now know, with the light of the New Testament, a class of whom he knew nothing, viz: The true seed, and heirs of the kingdom. For God has arranged that the prophets, with Abraham, Isaac, and Jacob, are to share in what Daniel's people, as a nation, cannot have. For they are to "see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and they themselves thrust out;" "for the children of the bond-woman shall not be heirs with the children of the free woman."

With verse 10, and onward, the prophecy has reached the gospel church; "the royal priesthood" after the order of Melchizedek. "And from the time the daily sacrifice shall be taken away." [Daniel had been informed in the ninth chapter, that seventy weeks were all that could be given to his people]. And the abomination that maketh desolate set up, there shall be a thousand," &c. Here is a period belonging to a new people. For with the end of the daily, or continual sacrifice, which could not be taken away until it was fulfilled, the priesthood, and even the heirship of Daniel's people, was to end. Hence, what is said to Daniel after the seventh verse, after he says, "I heard, but I understood not," is equivalent to the following: You have heard all that can be revealed in reference to your people, "go thy way," say no more about it, "the words are closed up and sealed till the time of the end." But I will reveal to you what concerns yourself. At the end of a definite period of time, you shall stand in your lot. And through the light given by our Savior, we learn that God has cast Daniel's lot in with the children of the free woman; and what concerns him concerns us. [The "end" to which he is referred, "go thy way till the end," proves to be the end, or "time of harvest," of

this new people with whom Daniel's lot is cast]. From the time the daily is taken away and the abomination you have heard about, (see Dan. 11:31), is set up, there shall be a thousand two hundred and ninety days; blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. For thou shalt stand in thy lot at the end of the days.

These periods can have no relation to Daniel's people, but are the measure of the gospel church, in the wilderness, and after its exit. That the abomination that maketh desolate is the Roman catholic church we have proven. And that organization is referred to both as man and woman; "the man of sin," and the drunken woman, because of its double character, church and state; and as such, was to hold "times and laws" for 1260 years and it is a historic fact that no government was established in Rome, except the papal, that was accepted by the people, from the time the Gothic power was broken in 538, until the republic of 1798.

It is true Justinean, the emperor of the east, after driving out the Goths, which was not fully

consummated until A . D . 553, claimed to be emperor of Rome, while permitting the popes to exercise civil power in collecting their own revenues, appointing their judicial officers, &c. It is also true, that at a later date, Pepin of France, claimed and exercised more or less authority over the papal power. And so, during most of that 1260 years, have other of these "ten kings," or divisions of the empire. But it will be remembered the prophecy does not demand that the papacy should be an independent power. These ten divisions of the empire were "to agree and give their power and strength unto the beast, until the words of God were fulfilled." And all the world know that the catholic princes of Europe, did maintain the papacy in Rome with more or less civil power, during that 1260 years. But when the time was fulfilled, they were to " hate the harlot, and strip her, and make her desolate and naked," and consume her substance "unto the end."

The exact day on which that 1260 year period ended, was February 15th, 1798. That was the day the papal civil power ended, and the republic was declared from the capitol in Rome. [See any history of the French revolution]. But the exact date of the setting up of that, "abomination" is not so clearly marked. Still the year 538 is clearly marked as the end of the Gothic sovereignty in Rome, not but what they still strove to regain their loss, until the death of their last king in 553; but they strove unsuccessfully, for during all that fifteen years the provinces of Italy, who had declared in favor of the catholic party, maintained their allegiance, notwithstanding Rome was sacked some four or five times. Dating from 538, in round numbers, "the thousand, three hundred and five and thirty days," would reach to A . D . 1873, as you may see by adding 1335 to 538. Hence, 1873-the year the six thousand ended, and the day of the Lord began-was looked forward to with much interest; and every part seemed to fit. From the time the abomination was "set up," or from 538, there shall be a thousand years, with two hundred and ninety added. Then a blessing is pronounced on those who wait and come to the

thousand, clearly the same thousand, three hundred and five and thirty days. From 538, a 1000 reaches to 1538, a date clearly marked in history, as a shortening of the days of tribulation spoken of by Christ, in Matt. 24:It was in 1538, the "holy league," between the Archbishop of Strasburg, the Archbishop of Mentz, the Duke of Bavaria, George of Saxony, Henry of Brunswick, supported by Francis of France, Henry of England, and other northern powers-was formed, (see Church Hist. by Charles Hase, New York Ed., A . D . 1855, page 391). The object of this "holy league," was to stop the papal persecution and aid the reformers. And the end of the two hundred and ninety, are also clearly marked. It was at that time the advent movement began, or a special waiting for the ending of the longer period.

With present light we have learned that a round number of years from 538, was not accurate enough to determine the exact ending of those "days." God requires something more earnest, and deeper digging to get the exact truth. We have but one absolute date from which to determine the other two. The end of the 1260 period is fixed to Feb. 15th, 1798, beyond all question. Feb. 15th, 538, would be just 1260 years, the period the "abomination of desolation" was to hold "times and laws." But it is not true that it was "set up," as early in 538 as Feb. 15th. It was not until March, 538, that the Gothic power was broken, and the exact date of the setting up of "the abomination," or the woman taking her seat on the beast, was when "the provinces of Italy" embraced the catholic cause. That is, when the civil power of the Roman states gave in their allegiance to the church party, which, from the best authority we can find, was about one year after, [the exact date is not given].

And it is from where the abomination was "set up," the thousand, three hundred and five and thirty days are to measure. If you begin the 1335 years one year later, of course they terminate a year later. But the condition of the prophecy must be adhered to. That power was to maintain its seat 1260 years, and yet we know it ended Feb. 15th, 1798; and that it was not set up in Feb. 538. Still facts and prophecy must agree, or the application of the prophecy be given up. This dilemma staggered me at first; to give up the application of this prophecy, would be to give up the plainest fulfilled prophecy in all the Scriptures; and doing that, we might as well give up all prophecy, and like the mass of the churches, settle down at our ease and take our chances about the day of the Lord coming on us "as a thief." But the reward, if we "hold fast his works to the end," is so great, and the loss, if we "draw back," so infinite, that I, for one, dare not cease may investigations.
On further searching I found just one Bible precedent for calling a period of time a definite number of years when it was nearly a year short, thus: "Zedekiah reigned eleven years in Jerusalem," (Jer. 52:1). Zedekiah did not reign in Jerusalem but ten years, three months and nine days, (see verses 5 to 11); and yet the statement that he reigned eleven years is three times repeated-here, and in 2 Chron., and in 2 Kings. And the fact that he did not reign but ten years and a small fraction of a year, is also three times repeated.

Then the application of the 1260 years, although they were not that many full years, is not weakened.

And from the best evidence we can get, the provinces of Italy did not change their allegiance from the Arian to the Catholic church for a full year after the spring of 538. And this 1260 year period, ending as it did, Feb. 15th, 1798, was only 1259 years, and something of another year; a day or an hour will do; but it must have been more than 1259, or it could not be called 1260. Doubtless there are those who, glorying in their own indifference to these Bible truths, and satisfied to walk carelessly themselves, will call this close figuring, "special pleading," and try to dispose of the whole subject in that loose, off-hand way. But when Paul figures close, "The promise was not unto thy seeds, as of many, but unto thy seed," they do not call it "special pleading."

Measuring from the spring of 539, the 1335 years reach to the spring of 1874. But the days could not end, and Daniel and the whole order of prophets have a resurrection, until the " end; " for he was to "go his way till the end." And we have other arguments proving the end, or "harvest," could not begin until the tenth day of the seventh month of 1874. Here was another dilemma. Give up the application of the prophecy we could not, and yet those "days must reach to the end. Again we searched. "More special pleading," some may say. However, we found another precedent. Just one solitary case, where a similar licence is used to prolong a period of time. "David reigned over all Israel; and the time that he reigned over Israel was forty years," (1 Chron. 29:27). This also is three times repeated; and the fact that he reigned more than forty years is three times repeated, as in 2 Sam. 5:4,5. Then the 1335 "days," beginning almost a year late, may be prolonged any part of another year. They must not be 1336 full years, but may be 1335, and any fraction of another year, and the Scriptures not be broken. Hence, they can be carried beyond the 10th day of the 7th month in 1874, and may be prolonged even to Feb. 14th, 1875, without violating the conditions of the prophecy, and for this there is a clear Scriptural argument. But the "days" have ended, they are in the past; and the special interest which attached to Feb. 14th, 1875, is also past, and is only one link of a chain of evidence. And the proof that they ended on that special day is not now of sufficient importance to demand a full explanation here. All that is of vital importance to these arguments, is to show that they reached to the end, or "harvest" of the world, on which a future chapter will dwell more in detail.

ELIJAH THE PROPHET,

"Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers; lest I come and smite the earth with a curse," (Mal. 4:4, 5)

The coming of Elijah must precede the day of the Lord; but his work belongs to that day. Jesus says, "Elias truly shall first come and restore all things," (Mat. 17:11). And the restitution of all things does not begin until the return of Christ "whom the heaven must receive until the times of restitution of all things," (Acts

3:21), Hence the work of Elijah does not begin until after the personal advent of Christ, the event that ushers in the day of the Lord.

At the first advent Christ came, ostensibly, to establish his kingdom with the fleshly house of Israel, to whom alone, he was sent. But, "In the day thy walls are to be built, in that day shall the decree be far removed." (Micah 7:11). The kingdom of God was taken from them, and the other half of Zion's warfare comes in.

The "walls" referred to, was their salvation; "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." But this will be realized only in that city "which hath foundations."

In the shadowy sense in which the kingdom was offered to the children after the flesh, in just that limited sense, John the Baptist was the Elijah. Christ in speaking of John, says, "And if ye will receive it, this is Elias which was for to come," (Matt. 11:14).

Here it is clearly made conditional; If ye receive it, this is the Elias; if not, he is not the Elias. And they did not receive it, hence, when asked, "Art thou Elias"? John could truly say, "I am not," (John 1:21).

That Elijah [the names are the same, one is from the Hebrew, and the other the Greek], was only a mere type, and that the prophecy does not point to him in person, is clear from the fact that conditionally, John was the Elijah. And yet John, even if they had received him, was still the son of Elizabeth. But Gabriel, in Luke 1:16, makes it clear; "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers," &c. Hence, the real Elijah, who, or whatever he may be, will be the antitype of Elijah the prophet. This, like many other prophecies, points in the letter of the text, to the type, and in the spirit, or real meaning, to the antitype. And it can be shown that the

"church of the firstborn," Christ and his body complete, is the true antitypical Elijah.

"He shall turn the hearts of the fathers to the children; and the hearts of the children to their fathers; lest I come and smite the earth with a curse." Here is the alternative, if the Elijah brings about this happy reunion of the family, a blessing results, but if he could, or should fail, as John the Baptist failed, then a curse must result. And that this turning of the hearts, &c. refers to something more than the Jewish nation, is evident from the extent of the curse, in case of failure. But it is written, "In thy seed shall all the nations of the earth be blessed." Hence, the real Elijah "shall not fail nor be discouraged till he hath set judgment in the earth."

Of John it was said, "But I say unto you Elias has come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them, (Matt 17:12). But to the antitypical Elijah they will not

do as they list; "He that sitteth in the heavens shall laugh:the Lord, shall have them in derision.... Yet have I set my King upon my holy hill of Zion."
As the restitution is to result in the good of the human family, and it is only through the restitution, that all families of the earth are to be blessed in Abraham and his seed; and this work restoring all things is the Elijah work: it follows of necessity, that the Elijah, and "the seed," are one and the same. And that Christ, head and body, the one perfect seed, is alone competent for the work, and that it belongs to him, no one can doubt. Hence, all ideas of a personal Elijah are from some other than divine origin. "And the least in the kingdom of heaven [that is of that body which is to constitute the real Elijah] is greater than John the Baptist."

But, it may be asked, If the gospel church, with Christ as its head, is the real antitypical Elijah, who is to "turn the hearts of the fathers to the children; and the children to their fathers;" and " restore all things;" is not that work being accomplished during the gospel dispensation? Let Christ answer:-" Suppose ye that I am come to send peace on earth? I tell you nay ! but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father." But when he has perfected his church, he comes not to bring division, not to set the fathers and children at variance, so that "a man's foes shall be they of his own household;" but to speak peace; "and of the increase of his government, and of peace, there shall be no end."

As Elijah was a type of the gospel church, there should be a correspondence, as there always must be between type and antitype.

Was the church endowed with the power of miracles? "And Elijah said, See, thy son liveth." Has the gospel church been persecuted and compelled to flee, by a woman who sat as queen, (Rev. 18:7); and is called Jezebel. (Rev. 2:20)? "Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as one of them. And when he saw that, he arose and went for his life." Did the church, when fleeing from the woman, find shelter in the wilderness, "where they should feed her a thousand two hundred and threescore days? Then Elijah did according to the word of the Lord;... and the ravens brought him bread and flesh, in the morning, and bread and flesh, in the evening." When the church came out of the "wilderness," after her flight, did the "famine, not of bread, nor of water, but for hearing the word of the Lord," cease, by a copious outpouring of "the latter rain? And the word of the Lord came unto Elijah, in the third year, [at the end of "three years and six months," James 5:17] saying, Go show thyself to Ahab, and I will send rain on the earth." Is the church to end its career by translation:-" Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." "For the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air." "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind; that Elijah went with Elisha from Gilgal," (2 Kings 2:1).

Why should Elijah be translated? he was no better than his fathers, (1 Kings 19:4)? Because being a typical character he represents the body of Christ in all its humiliation, and final victory. But the parallels are not complete, when he starts

for translation. His movements from leaving Gilgal until he crosses the Jordan, have their exact parallels under the midnight cry movement, the one in which the church is represented as going to meet her Lord (Matt. 25:6-12) Even the meaning of the names of each point visited by Elijah, in which he started from Gilgal for Beth-el, and from Beth-el to Jericho, and then for Jordan, crosses the Jordan, and still goes on, all have their antitype here, in this movement now ending with the "harvest" message.

It does not follow that because all the church have not taken part, that they are not represented; all the church did not flee into the wilderness. And often a minority is made to represent the whole, as is doubtless the case in the parable of the "ten virgins."

This movement is related to, and we might almost say based on, the very unpopular Advent movement of

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1843-4. Since all the rules of interpretation then adopted, are fully carried out in this present movement The '43 movement ending as it did, in disappointment and fanaticism, has been a great reproach. Prior to that, the pious in all the churches would both sing and talk of the second advent. But now the bare mentioning of the subject is frowned upon. This movement started some fifteen years after, and out of the very sink of that reproach; not only, indorsing the prophetic applications then made, but indorsing the movement itself, as the fulfillment of Mat. 25:1-5.

Gilgal means, "rolling away the reproach," (Joshua 5:9). With the evidence now before us, we must believe that translation is near; and, assuming that these arguments are true, Will it not roll away the reproach of the '43 movement? for if that filled the conditions of Mat. 25:1-5, this movement completes the parable. And the midnight cry movement being the one that ends with the coming of the Bridegroom, and the "going in of those who were ready;" ought to be the antitype of the Elijah translation scenes.

When the Lord would translate Elijah, he started from Gilgal, for Beth-el. Beth-el was the place where Jacob's ladder stood; and received its name in consequence of that vision. Our object-point, when this movement started, was 1873; where the six thousand years ended, the day of the Lord began, and the special light now shining on the nature of the closing events of the age, began to develope. And we trust that this "ladder," resting on that platform, will stand secure, until the topmost round is scaled. But Beth-el was scarcely reached by Elijah, before the Lord sent him to Jericho; which means "his month, or moon." And we had but just reached our object-point in '73, when the light shone on the evidences, as now given in this book, that Christ was due to leave the Holy Place on the "tenth day of the seventh month," in 1874; to which we immediately began to look. That, clearly answering to Jericho, the second object-point of Elijah.

But "the Lord said go to Jordan." And, without giving it up, or any apparent discouragement, he started for Jordan; which is, judgment. He not only went to,

but crossed the Jordan; entering in and coming out on the other side, dry shod. When we reached the seventh month of 1874, there was no time for discouragement, as the light on the 1335 "days," showing that they could be prolonged to Feb. 14th 1875, came out at that time. And also that between Feb. 14, where the resurrection would be due to commence, and April 5th, the end of the Jewish ecclesiastical year, at which time the Jubilee, or "times of restitution" would begin, was just fifty fifty days. Which could not occur again until the new moon should come again on April 6th, and that April belong to a leap year. Which would require the return of many, many cycles.

The special point in this fifty days, is that from the resurrection of Christ, "the firstfruits," to the descent of the Holy Spirit, "the earnest of the inheritance, until the redemption of the purchased possession" (Ephe. 1:14), was also fifty days.

Although we did not look for translation on the 14th of February, we believed then, as now, that the resurrection began at that time, and with the "order" of the prophets, the order to which Daniel belongs. But we did expect translation between that, and April 6th. Hence, with those two object-points in view when we started from the "seventh month" of 1874, they answer to the passage between the banks of the Jordan. And as we journey on a little further, deliverance may come any time between this and the end of the "harvest," in 1878. And now, as then, "the sons of the prophets stand afar off. " (2 Kings 2:7).

These things may look small, as indeed they are, and foolish to the world. And so do many of the little details of the law: Why should Christ ride into Jerusalem five days before the passover, instead of six? Why should he be betrayed on the evening of the 14th of the first month? Go to Exo. 12:and learn why. A lamb was taken up, and a lamb was slain, at those set times. Type and antitype are a feature in all of God's work, even from the six days of creation, to the end of the great plan; "For, said he, See thou make every thing after the pattern shown thee in the holy mount."

THE HARVEST

Its Beginning and Its End.

"The harvest is the end of the world; and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn; but gather the wheat into my barn."-Matt 13:

There was a harvest to the Jewish age, to which we have already referred; and that harvest began and ended with them, during Christ's personal presence; and hence, continued during the three and a-half

years of his ministry. The harvest of this gospel age, which is also the end of this age, measures three and a-half years as we will show. As the harvest at the first advent did not begin until Christ came, that is, began his work, for he did not

come in this sense until after John's baptism, (see Acts 13:24), so this harvest begins with Christ's personal presence.

"And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, saying, with a loud voice: Thrust in thy sickle, and reap; for the time is come for thee to reap, for the harvest of the earth is ripe," (Rev. 14:14, 15). It is true this is symbolic language, and so is the parable in Matt. 13:, but there we have the explanation that it means gathering the fruit of the gospel age. Then follows another angel, who gathers the "clusters of the vine of the earth," "and cast them into the great winepress of the wrath of God."

It will be observed there is order here, as in all of God's works. First, one like the Son of man "reaps the earth." "This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day," (John 6:40). It is the dead in Christ, that he gathers, while angels are to gather the tares. "Although an angel can not waken one sleeping saint, or bring him from the tomb; a legion of angels cannot keep him there."
The order of the harvest can be gathered from Christ's teaching in Matt. 13:, and this, "the Revelation of Jesus Christ." Here we find the harvest begins with Christ's own personal work. "The dead in Christ shall rise first." And before "we who are alive and remain" are taken, the "vine of the earth" is gathered, to be cast into the winepress of his wrath. "I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn." Then, after the separation of the tares and wheat is complete, the "wheat" is gathered-" caught up together with" the dead in Christ, who have been raised before, "to meet the Lord in the air."

The above being the order of events, it will be seen that the harvest could not have begun, until Christ left the Holy Place; which, as has been shown in a former chapter, was due on the tenth day of the seventh month, occurring in October, 1874. This fact, that the end of the aion, age, was due to begin in the autumn of 1874, was reached before the " time of the harvest" was seen. In the chapter on the equality of the two covenants, it has been shown that the time from the death of Jacob, to the death of Christ, was 1845 years; and that the two covenants, or dispensations, were to be of equal measure, and therefore, from the death of Christ to the end of the gospel dispensation, must measure 1845 years. And from the crucifixion in the year A . D . 33, to the spring of 1878, will be 1845 years. But the point I wish to show is, the parallels between the harvests of the two dispensations. And, let it be remembered, these arguments on the prophetic periods, which determine these various dates, were reached before the fact was seen that the harvest held any place in the arrangement of these time arguments.

As the first dispensation measured 1845 years, and ended with a harvest of three and a-half years, the duration of Christ's ministry; it follows that from where that dispensation under the twelve tribes began, to where the harvest began, was 1841 years and six months; to which we add the three and a-half years of that harvest to complete the 1845 years. Now is it not a strange coincidence that precisely the same measurements should occur here? That is, from the spring of A . D . 33,

where the dispensation of the gospel to all nations began, to the autumn of A . D . 1874, the exact point where this harvest should begin is also 1841 years and six months?

This bare coincidence alone, possibly might have been a matter of accident, but when all the other parallels named in the subject of the "Two Covenants," are remembered, and also the abundant evidence there is, that they were to be of "equal measure, and of equal size;" to find a continuation of such wonderfully exact measurements, is mathematical demonstration that seems almost irresistible. As from the spring of A . D . 33, to the autumn of 1874, is 1841 years and a-half, so from the autumn of 1874, to the spring of 1878, where the 1845 full years of the gospel dispensation end, is three and a-half years, leaving the harvest of equal length with the one of the Jewish dispensation.

Again: Thirty years before that harvest began, Christ was born. Prior to that event, there had been a general expectation, and as you remember, old Simeon had the witness that he should not see death until he had seen the Lord's anointed. And there was in Israel a decided advent movement, culminating in the birth of Christ, and the wise men of the east coming to worship, &c. Thirty years before this harvest began, there had been an advent movement. It began perhaps with Wolf, who preached through Europe and Asia, but was mainly in this country, and culminated in the tenth day of the seventh month of 1844, just 30 years prior to the autumn of 1874.

Again: About six months prior to that harvest, there was a message to make manifest to Israel, the coming of Messiah, (John 1:31). Six months before this harvest began, the jubilee arguments came out, to make

manifest to " the Israel," the coming of Messiah the second time. How is it, that every feature of the one has its exact parallel in the other, unless they are, indeed, to be "of equal measure, and of equal size"? It will be remembered that the Jews stumbled at the manner of the coming of their Messiah. They were expecting manifestations of quite a different character, something open, grand and glorious on the plane of the flesh, and they had abundance of Scripture to support their ideas. Even Gabriel's declaration to Mary, had they have known it, would naturally sustained their conception of the character of his advent. "Thou shalt call his name JESUS, He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end," (Luke 1:31-33).

This was just the Messiah they were looking for. But how could they see any of this picture fulfilled in "Jesus of Nazareth," the man of sorrows. "He shall be great;" and yet his teaching to his disciples, both by precept and example is, "He that would be great [in the kingdom] let him be the servant of all." Their Messiah was to come out of Bethlehem, and yet the Lord had the infant Saviour carried to Nazareth, "that he might be called a Nazarene." And you may follow the whole history of the Nazarene, and you will scarcely find a single feature of his life in

which the Jew could recognize his Messiah. The fact of his having miraculous power, was no proof of itself. Miracles were common in that dispensation. Prophets, before Christ, had healed the sick and raised the dead. Hence, they stumbled, and you can hardly wonder at it. Indeed, God spoke "in dark sayings and parables, lest they should see;" and there is to be a parallel here. This second house is to stumble, and for the same reason, viz: because of the manner of his coming. You may smile at this, and say, He is coming in the clouds of heaven, and every eye shall see him, and think you know all about it. So could the Jew smile, and say, He shall be great, and shall sit upon the throne of his father David. Nevertheless, they stumbled, and so will this generation. But you are a good church member, and honor the name of Christ, and have no fear of being rejected. Neither had the Jew any fear of being rejected. He feared God and honored the law. But they were rejected as a body, and so will be the church of the present day.

There were certain prophecies being fulfilled at, and during their harvest. The mere man, Christ Jesus, being present, did not prove him to be their Messiah. But there was an immense array of Scripture fulfilled just at that time. They failed of seeing it. There is an immense array of Scripture being fulfilled just now; but the church as a body, do, and will fail of seeing it; and they are just as much in the dark in relation to the events of this harvest, as were the Jews at the end of their age. But if the church, as a body, are to come short and fail of being saved, what has the gospel dispensation amounted to? If the Jewish nation as a body, failed, what did the Jewish dispensation amount to? I will answer both questions: were each a necessary part of the plan for developing first, the typical, and then the real "seed of the woman" that "is to bruise the serpent's head." "Many are called, but few are chosen." Do you want to share in the kingdom? Then there are responsibilities for you, which John Wesley, or any of the early reformers, did not have; and hence, for you to live as earnest a Christian life as did John Wesley, is not enough. Did not the generation of Jews, on whom the end came-the generation who saw, or might have seen, the fulfillment of the Scriptures centering in the first advent-have responsibilities their fathers did not have? and were they not judged accordingly?

It is not the world, but the church, who are guilty for being in darkness in relation to the fulfillment of the great amount of Scripture centering in this harvest.

You are right in expecting Christ to come in the clouds, openly and visibly, so that every eye shall see him. But you are not right in rejecting all that is to precede those open manifestations. You are right in claiming that He comes in all his glory, and with all his holy angels; but you are wrong in denying that he comes as a thief. You are right in claiming that men will call for rocks and mountains to hide them from him that sitteth upon the throne. You are wrong in denying that in the days of the Son of man, during his parousia, his presence, it will be as it was in the days of Noah; that men are to continue at their ordinary business, buying, selling, marrying, &c., during the "days of the Son of man," just as they did during the days of Noah.

The Christian church is teaching a great deal of truth, and so did the scribes and Pharisees, who sat in Moses' seat. But when, in the fullness of time, a change of

dispensation was taking place, they were not prepared to advance with the advancing light of God's word; hence, their fall. The fact of Christ being there in person, was no evidence to them. They were judged because Scripture was being fulfilled, and they knew it not.

So the church is guilty to-day, because the Scriptures are being fulfilled, and they know it not. And, like the Jews, upon whom God poured out his wrath to the uttermost; so upon the Christian world, the seven last

plagues, in which is filled up the wrath of God, are soon to be poured out.
Have you not noticed in the great majority of denunciations by our Lord, and also by the apostles, that they are aimed at professed Christians. Those rejected by him, claim to have done many wonderful works in his name. The world has no such claim to make. And with the apostle, those who were heady, high-minded, scoffers, &c., were those having the form of Godliness. And it is the Laodicean church, the last of the seven that have filled the prophetic page from the apostolic days to the present time, who are complained of as being "blind and naked," and who are to be spued out of his mouth, (Rev. 3:14-22).

There are other parallels between the ending of this age and the one at the first advent, that seem almost wonderful. From the beginning of their harvest, to their final and complete destruction, was forty years. That is, from A . D . 30, to A . D . 70. But as Christ began to preach when he was thirty, in the autumn of A . D . 29, it was really forty years and six months, to the destruction of Jerusalem, in A . D . 70. From the beginning of this harvest, at the end of A . D . 1874, to the end of the times of the Gentiles, and therefore, to the end of this time of trouble coming on the Christian nations, is forty years-or, really, as the harvest began in the autumn of 1874, forty years and six months. And what is yet more wonderful, the first six months of that harvest was almost a blank. The time for Christ to really begin, was at the spring Passover. Hence, at Cana, of Galilee, he says: "Mine hour has not yet come, (John 2:4). And next to nothing was known of this harvest until the spring of 1875, and the first six months were passed.

Again: At the first harvest, five days have a place. That is, Christ rode into Jerusalem five days before his death. Compare John 12:, land verse 12. And it was at that time their fate was sealed and their house left desolate. There is a period of five days made prominent here also. That is, as that harvest ended five days short, so to speak; this one begins five days early. From the death of Christ, on the fifteenth day of the first month, the next day after the Passover, (Matt. 17:1), to the tenth day of the seventh month in 1874, lacks five days of being full time-that is, from the fifteenth day of the first month, to the fifteenth of the seventh month, would be six full months. But as the high priest leave the holy place on the tenth day of the 7th month, He starts from heaven; five days before the fifteenth; as when going to Jerusalem.

These parallels between the two dispensations, beginning with the twelve tribes, and the twelve apostles, and ending with all the little details of the harvest, have in them a weight of evidence that is unanswerable; and the fact that this age is to

end with a harvest, is the word of Christ. And that the "wheat," or "children of the kingdom," are to continue at their ordinary avocations through the time of the harvest; and that when taken, they are found in the mill, field, &c., is also a clear statement of our Lord. And that the angels will have been here gathering "the tares in bundles," before the wheat is gathered, is his own statement.

[Gathering the tares in bundles, is separating the two classes. Not literal binding as grain is bound; And this separation is now being consummated. Wherever this present light comes, all who accept it are driven out from organized bodies; and its opposers are left to themselves. "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed, " (Isa. 66:5).]

The above needs no comment. When he appears, there must be these two classes.

It does not appear to me very fanatical to suppose that the work of the harvest is an unseen work, and that those conscious of its presence, become so, by light eminating from the Scriptures. And this is in harmony with the spirit of all that is said of the day of the Lord coming as a thief on one class, while another class are in the light. "How else can the days of the Son of man be, as the days of Noah? How else can the presence of the Son of man be as the days of Noah? "But as the days of Noah were, so shall also the parousia of the Son of man be," (Matt. 24:37). Why will men be so tenaciously blind, because it is taught that he comes in the clouds and all will see him, as to deny every other feature of the advent. Can he not gather his saints, unbeknown to the world, and then come in all his glory, just as well as "Behold, thy king cometh, meek and lowly," could be fulfilled after the harvest of that age? But our consolation is, "we have this seal; the Lord knoweth them that are his;" and that before the harvest ends, every child of his, will be in the light. "Ye brethren, are not in darkness, that that day should come upon you as a thief."

THE FIVE KINGDOMS, AND THEIR LOCALITY.

Babylon, Medo-Persia, Grecia, Rome, and the kingdom of God. The first four of these were seen by Nebuchadnezzar as a beautiful image, with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet and toes of mixed iron and clay; while the fifth, the kingdom of God, appeared to him as a stone, or barren mountain. Daniel also had a vision of these five kingdoms; and to him the first four appeared as wild beasts, a lion, bear, leopard, and the terrible beast with iron teeth; while the fifth alone appeared beautiful to him.

Each of these in turn, are represented as subduing the whole earth. Of the first, represented by Babylon and her king, it was said: "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom; and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven, hath he given into thine hand, and hath made thee ruler over them all. And after thee shall

arise another kingdom inferior to thee, and a third kingdom of brass, that shall bear rule over all the earth; and a fourth kingdom that shall break in pieces and subdue all these." Then he represents the God of heaven as setting up a kingdom which shall break in pieces and consume all these kingdoms, and it shall stand forever, (Dan. 2:).

Of the first four represented by the four beasts, Sir Isaac Newton observes: "All the four beasts are still alive, though the dominion of the first three be taken away. [This corresponds with Dan. 7:12, where, in speaking of the destruction of the fourth and last, it says: "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." It also agrees with Dan. 2:35, when the "stone" smites the image on the feet and toes which were of iron and clay. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together."]

"The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt, are the third beast. And those of Europe on this side, are still the fourth beast. Seeing, therefore, the body of the third beast is confined to the nations on this side of the river Euphrates, and the body of the fourth beast to the nations on this side of Greece, we are to look for all the four heads of the third beast on this side the Euphrates, and for all the eleven horns of the fourth beast among the nations on this side Greece ; and therefore, in the breaking up of the Greek empire into four kingdoms, we include no part of Chaldea, or Media and Persia, in these kingdoms, because they belong to the body of the first two beasts. Nor do we reckon the Greek empire, seated at Constantinople, among the horns of the fourth beast, because it belongs to the body of the third."

The above, by Sir Isaac Newton, appears sound. And more especially as it is supported by facts, as well as by Scripture. If the first three beasts live until the fourth one is destroyed, and are all destroyed together, as the prophecy states; and retains, each its own individuality at the time of their destruction, neither of them can have been absorbed or lost in the other. Hence, all the divisions of the fourth empire must be looked for on its own territory, and not on the territory of the others. The "lion" did not become the "bear," nor was the leopard transformed into the fourth beast; for the gold, the silver, and the brass, are all found as such, at the destruction of the image.

Those who have not noticed this positive statement in these prophecies, and that each and all of these "beasts," live and retain their distinct individuality to the end, have supposed that five of the horns of the fourth beast must be looked for on the Grecian territory. In other words, that five of the horns of the fourth beast must be found growing out of the head of the leopard, or third beast.
This strangely loose idea of the prophecy, has come from the fact that the image of Dan. 2:, has two legs; and that men have been pleased to call Constantinople "eastern Rome." But prophecy nowhere gives the slightest intimation of the fourth empire being divided into two parts; nor does it recognize any such arrangement. "The legs of iron," represent the fourth empire. In the image of a man there are two legs it is true; but in the head of a man there are two eyes, and two ears; shall we, therefore, demand a double division of Babylon? On the arms of a man there

are two hands and ten fingers; Do we look for so many divisions of the Medo-Persian empire? If the two legs demand a double division of the fourth empire, the two sides, or two thighs, also demand such a division of the third empire. Prophecy recognizes a double empire in Medo-Persia, by the arms of the image, the sides of the bear and the two horns of the goat, (Dan. 2:7:8). How is it that this division of Rome is made to appear only in the 2nd chapter of Daniel? for certainly

there is no reference to it in either of the visions of Daniel or John; while the ten divisions are made to appear in both the toes of the image, and the horns of the beast.

To call Constantinople Rome, and talk of five toes on each leg, sounds pretty enough; but as prophecy nowhere recognizes a double Roman empire, I think in applying it, our safest course is to keep to what the prophecy itself teaches. Those who wait until they see five of the horns of the fourth beast, on the head of the third beast, before looking for the setting up of the fifth kingdom, will probably have a long time to wait.

That Rome, and Rome alone, represents the fourth empire, is also taught in the fact that all the "seven heads" of the fourth beast, had their seat at Rome, viz: The consular, or triumvirate government, which existed in Rome at the time it conquered Grecia; the Imperial, the Gothic, the Papal, the Republic of 1798, the restored papacy, or " Image " of the forty and two month beast, and the present government, under Victor Emanuel. These seven, are the "seven heads of the beast ;" and none of them were located on Grecian, Persian, or Chaldean territory.

These four kingdoms, not only have their own individual and separate territory, but in the prophecy, each one is recognized as existing prior to the fall of its predecessor. Thus, Babylon was the first, but Media and Persia were organized before they conquered Babylon. Grecia was an organized kingdom before it conquered Persia. Rome was an organized kingdom before conquering Grecia. And in Dan. 2:44, after the fourth kingdom is divided into ten parts, as taught by the toes of the image, and the horns of the beast, which divisions are everywhere in Daniel and Revelations called "ten kings," it says: "And in the days of these kings shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms; and it shall stand for ever." Thus the same is said to be true of the kingdom of God, that is true of the others, viz: it is to be set up before the fall of its predecessor.

Now, although we fully endorse the plain teaching of both the Old and the New Testament, that the church, or the people of God, represent the kingdom of God; the first, or Jewish house, representing that kingdom on the plane of the flesh, and the gospel church, the kingdom on the higher, or spiritual plane; still, the kingdom of God has been in a disorganized condition ever since the end of Zedekiah's reign, where God said: "Take off the diadem, remove the crown, I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is, and I will give it him." And then it was that universal dominion was given to Babylon,

the first of these four Gentile kingdoms. Nevertheless, the kingdom of God is again to be "set up;" that is, organized as a ruling power, " in the days " of the last phase of the Roman empire, and before its work of subjugation can begin.

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions; thou shalt rule them with a rod of iron; thou shalt dash them in picces as a potters vessel," (Ps. 2:). This synchronizes with Dan. 2:44: "In the days of these kings shall the God of heaven set up a kingdom, and it shall break in pieces and consume all these kingdoms." Not the fourth kingdom only, but "then shall the iron, the clay, the brass, the silver, and the gold, be broken to pieces together." But the locality of the fifth universal empire, like each of the others, is to be on its own territory. Hence, the apostle could say: "The Lord shall deliver me from every evil work, and will preserve me, [that is, keep me], unto his heavenly kingdom," (2 Tim. 4:18). But the term heavenly, simply means spiritual; and hence, does not designate its locality, but only its character, that it is not of the earth, earthy. "The kingdoms of this world are to become the kingdoms of our Lord and his Christ," and the kingdom of God is to be over all. But the kingdom of God is never again to be on the plane of the flesh, as under the old dispensation. "The natural first, and afterwards the spiritual." Hence, men will not say, "lo here, or lo there," "for the kingdom of God cometh not with observation."

ANTICHRIST.

"He is antichrist, that denieth the Father and the Son," (1 John 2:22).

"The papacy has not denied the existence of the Father and Son, therefore papacy is not the antichrist," is the reasoning of a class of Bible expositors, whose name is legion. But we shall show most conclusively that "denying the Father and the Son" can and does mean something quite different from denying their existence. "They profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate," (Titus 1:16), Here we learn that men can

deny God, without denying his existence. "In works they deny him." "Then said Jesus unto his disciples, If any man will come after me, let him deny himself," "But if any provide not for his own, and especially for those of his own house, he hath denied the faith." Denying, means acting contrary to; "Denying ungodliness and worldly lusts," is living a Godly life. Has the "man of sin," he who has exalted himself above all that is called god or that is worshipped; he who has applied torture, sword, flame, and captivity to all who have offended him, lived contrary to, and opposed the teaching of him who said, "love your enemies;" "resist not evil;" "if they smite you on the one cheek, turn to them the other also?" if so he has denied the Son. Has he taken vengeance into his own hands? then he has denied Him who saith "vengeance is mine, and I will repay, saith the Lord."

"Ye have heard that antichrist shall come," says John, "even now are there many antichrists." And Paul says: "The mystery of iniquity doth already work, only he who now letteth [hindereth] will hinder until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." The civil power was what hindered; but in process of time the church got control of the empire, and Rome became papal Rome; then "that wicked was revealed."

That church has claimed, and, to a certain extent, exercised all the prerogatives that Christ himself is to exercise in his kingdom. When the church element got the power, and the "woman" was seated on the "beast;" that beast was said to be "in the bottomless pit." And this beast, "having seven heads and ten horns," is the same as "the dragon, having seven heads and ten horns," of Rev. 12. And this beast is to ascend out of the bottomless pit; that is, throw off the control of the church, (Rev. 17:8), and "go into perdition," just as the "dragon," or nations now controlled by the Devil, who is the "prince of this world," are to throw off, or be let loose from the control of Christ, at the end of the thousand years.

"The dragon," of Rev. 12:, and the dragon of Rev. 20:, are clearly one and the same. "And the great dragon was cast out, that old serpent called the Devil and Satan," (Rev. 12:9). "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit," (Rev. 20:1, 2).

As the dragon, the civil power of the nations has been in the "bottomless pit," under the antichrist, so the nations are to be subdued under the real Christ. "Ask of me and I shall give thee the heathen for thine inheritance;" and "the kingdoms of this world become the kingdoms of our Lord." And it will be noticed that what is said of the real Christ, has, in every particular, been counterfeited by the antichrist. "Be wise now therefore, O ye kings, be instructed ye judges of the earth, serve the Lord with fear and rejoice with trembling. Kiss the Son, least he be angry, and ye perish from the way when his wrath is kindled but a little." And has not antichrist demanded the same homage of the kings of the earth? He also demanded kisses, least they perish from the way when his wrath was kindled but a little. As Christ is to be "King of kings, and Lord of lords," so have the popes professed to be. "And on his head were many crowns," (Rev. 19:12). So too, the popes wore the many crowned hat. And as the saints are to be "Kings and priests, and reign on the earth," the Romish church has claimed that dignity for her priesthood. So perfect is the counterfeit, that many have mistaken the false for the true, and really suppose the thousand years reign of Christ and the saints is in the past. But, though the reign of antichrist is over, that of the real Christ is not yet; for "when the kingdom is the Lord's, and he is the governor among the nations, all the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations shall come and worship before him."

THE SEVEN TRUMPETS.

"And the seven angels which had the seven trumpets, prepared themselves to sound," (Rev. 8:6).
On the subject of the trumpets, I shall say but little: not because the events of each trumpet are not clearly defined in history, but for want of space in the book. I shall confine my remarks mainly to the sounding of the last three, and refer the reader to the writings of Dr. Adam Clark, for the historical application.

The sounding of the seven trumpets, I understand to shadow forth the events by which the dominion of the last of the four Gentile kingdoms was to be broken, overthrown, and finally destroyed. After Constantine, the sovereignty was divided into three parts; hence, the frequent use of the terms, "a third part of men," &c.,

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alluding to the third part of the empire which was under the scourge. And here we may notice the distinction in the language of these scourges, and those which are to come under the "seven last plagues." These are confined to a third, while the plagues, which are to be universal, are to be poured out upon all the prophetic earth, instead of a third part.

Under the 1st, 2nd, 3rd, and 4th trumpets, these scourges were brought upon the two western parts of the empire. Under the 5th and 6th, the dominion of Rome at the east, at Constantinople, was subverted. While under the 7th, great Babylon will go down to rise no more, the times of the Gentiles end, and "the kingdoms of this world become the kingdoms of the Lord."

The first trumpet was fulfilled by the events under Alaric, the Gothic chief, who commenced these scourges on the empire, and styled himself "the scourge of God." The second was brought about by Genseric, whose attacks were mainly from the shores of Africa, and on the water. The third, under Attilla, who first attacked the empire in its eastern possessions, and then suddenly, like a falling star, invades the west. Under the fourth trumpet, "a third part of the sun was smitten," and a third part of the empire was extinguished; and, by these four, the empire was broken into its ten fragments.

The remaining trumpets, the 5th, 6th and 7th, are called woe trumpets; "Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound," (Rev. 8:13). The first of these was under the Saracens; the second under the Mohammedans; and the third and last is "the time of trouble such as never was since there was a nation," at which time "many that sleep in the dust of the earth shall awake." The measure of the first two woe trumpets, is given in the prophecy, while the duration of the third woe trumpet, or seventh and last of the series, is to be found indirectly, but with almost equal certainty.

The fifth trumpet, and first woe, began under the Saracens when Othman first invaded the Roman empire, July 27th, A . D . 1299, and ended in July, 1449, at which date the independence of the eastern possession of the empire virtually passed away. The date of the fall of Constantinople was two years after, or in A . D . 1451. But at the first named date, the emperor Constantine Deacozes ascended the throne at Constantinople, by asking and obtaining the permission of the Sultan; and this exactly meets the conditions of the prophecy, for the empire of the east was not to be exterminated under that, but under the following trumpet; as, "to them it was given that they should not kill," (verse 5). [This being a symbol, is political,and not literal death]. "But that they shall be tormented five months." Five months is 5 times 30, or 150 days; and as the time given to measure symbols is itself symbolic, it measures 150 years.

During this 150 years, the Saracens murdered, robbed and taxed the people, while the government at Constantinople was too weak to give protection; and yet taxed and oppressed the people for its own maintenance, until at last, the people earnestly desired political death, that their own government might be abolished, and they be permitted to serve only one set of masters. "And in those days men shall seek death, and shall not find it; and shall desire to die but death shall flee from them," (verse 6). "One woe is passed, and behold, two more woes come hereafter," (verse 12).
That the empire did not fall, but that the Saracen chief should grant permission to a Christian emperor to ascend the throne at Constantinople, when he had the power to prevent it, seems strange until we look at the facts. The east, had long been urging the Christian nations of Europe to come to their rescue, and save Constantinople from the Turks; and the western nations were continually making promises of assistance, but owing to home troubles deferred sending it. The Saracens, dreading such interference from the Christian nations of Europe, were thus held in check. But the time was at hand when this restraint was to be broken through, when the four angels [or winds) bound in the great river Euphrates, were to be let loose, viz:the restraint of the Christian nations; the waters of the Euphrates, "the waters on which the harlot,"-mystic Babylon-" sitteth," was to be let loose or taken off from the Mohammedans, so that the sixth trumpet, or downfall of Constantinople and the east, might be accomplished.

"And the sixth angel sounded; and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which held the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men," (verses 13-15).

Under this trumpet, not torment merely, but death -political death-just what the people of the east had been praying for, was to follow. The Mohammedans were enabled to rise above the wholesome dread the Christian nations of the west had exercised over them, and thus the four angels "bound in [or by] the great river Euphrates," were let loose. But I will again refer the reader to the commentary of Dr. Clark for the details of the application, devoting the little space here to the investigation of the duration

of the trumpet. God has chosen to represent a year by twelve months, and a month by thirty days. And as in symbolic Time a day stands for a year, the measurement is as follows: "An hour," is the twenty-fourth part of a day; and the twenty-fourth part of a prophetic "day," or 360, is 15 days. A " day," is one year; a "month," is 30 years; a "year," is 360 years. Therefore, the sixth trumpet sounded 391 years and 15 days; and commencing July 27th, 1449, should have ended August 11th, 1840. In other words, the Mohammedan powers which fill the sixth trumpet, were to control the east, which fell under their dominion, for the above period of time.

Those who will examine the American Encyclopedia or any history of Europe, as late as August, 1840, will find the following facts:

In August, 1840, the combined fleets of the Allies, knocked at the door of the Sultan at Constantinople, and under the penalty of a bombardment of the city demanded his signature to a paper which should transfer the control of the empire into the hands of the Christian nations of Europe. And that paper was signed; since which the "sick man" of the east, has been at the mercy of the European powers. Hence, on that very day, the independence of the Turkish empire virtually ended, and the sixth trumpet ceased to sound.

"The second woe is passed, and behold, the third woe cometh quickly; and the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever; and the nations were angry," (Rev. 11:15).

It will be noticed the sixth trumpet ended with the 9th chapter; and the subjects of the 10th and part of the 11th chapters, are introduced before the sounding of the seventh trumpet is described. This seems to be all in order, since the 10th chapter is a prophetic history of the advent message, the proclamation with which the 7th trumpet was to open. While the slaying of the two witnesses of the 11th chapter, had its fulfillment in the terrible scenes of the French revolution of the last century, the closing part of the woe under the 6th trumpet. These statements will doubtless appear visionary to most readers; for there is a weakness of human nature with which they come in contact, viz: So long as prophecy can be applied to men or events far remote from our own times, and the facts of history and prophecy are in harmony, it is all right and can be accepted. But as we approach our own day, the bare suggestion that prophecy can be fulfilled by living men and events now present, is scouted, and considered almost sacrilegious; the idea that prophecy can be fulfilled in our day! And pray why not? If we are entering the day of the Lord, and a change of dispensation is at hand, instead of entertaining so silly a prejudice, we should rather expect the fulfillments to crowd one on the other in rapid succession.

That the two Covenants, the one graven on stone, and the other on the fleshly tablets of the heart; the one on the plane of the flesh, the other on that of the spirit, the old and the new covenant or Testament; are the "two witnesses " of Christ, is placed beyond all doubt by his own words. The Scriptures spoken of by our Lord were the Old Testament. No other was in force and the dispensation of the Spirit,

or new Covenant, did not commence until the day of Pentecost. Now hear the words of the Master: "I receive not testimony from man." Is Christ the same yesterday, to-day and forever? Then how shall man fill the picture of "MY TWO WITNESSES"? (Rev. 11:3).

Jesus names his two witnesses; will you take his word? Or do you prefer the silly interpretations of the day, that make two men, or bodies of men, of sufficient importance to fill that prophecy? Hear his own testimony: "Search the SCRIPTURES, for in them ye think ye have eternal life, and THEY are they that testify of me," (John 5:39). Here is one, but where shall we find its mate? "John bear witness to the truth, but I have a greater witness than that of John." And yet John was the "greatest born of woman." Where are the advocates of two personal witnesses to find their men? they cannot be born of woman, and yet be the witnesses to which Christ refers. "The WORKS that I do, bear witness of me," (verse 36). Is the "New testament of his blood," confirmed by the death of the testator, having Jesus Christ the chief corner stone, and Jesus Christ the cap stone, a record of him and his works? then it is his second witness.

Rev. 11 is of course a symbol, and the time that measures it is symbolic. "And they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth," was fulfilled during the 1260 years of the control of this "man of sin," when these two witnesses were by legal enactments, kept from the people, and under the vail of a dead language. These two witnesses were put to death by a legal enactment, in that great city " spiritually called Sodom and Egypt;" and for three and a-half years, during that great infidel revolution which swept over Europe at the close of the last century, they were abolished by law; immediately after which they were "exalted to heaven." The Bible societies of the present century, have made them a living reality among "all peoples, and tongues, and nations, and languages;" "And their enemies have beheld them." During that terrible revolution

the tenth part of the city fell, [that is France, one of the "ten"], and in the earthquake were slain of men's names, [margin], seven thousand. All titles, both in church and state, were reduced to the one common name of citizen. "The second woe is passed, and behold, the third woe cometh quickly; and the seventh angel sounded."

The 7th trumpet begins with the proclamation that the time has come; that the kingdoms of this world belong to our Lord and his Christ, and that he is to reign here on the earth, for ever and ever. That proclamation has been sounding for the last 38 years, and many are just beginning to hear and believe it; that the saints are to be kings and priests, and reign on the earth; and that when the kingdom is the Lord's, all the ends of the earth shall remember and turn to the Lord. And the Advent movement, notwithstanding all its mistakes, all its errors of judgment, and all its human weaknesses, has been fulfilling this part of the seventh trumpet. The reproach was because the message itself, necessarily attacks a deep-seated, and fully believed theological error. If the saints are to be kings and priests and reign

on the earth forever, the doctrine of dying and going to some other world for our reward and future home, is of course, an error.

Rev. 10:, is a prophetic history of the message. The "open book" is the unsealed prophecies; "shut up the words, and seal the book even to the time of the end," (Dan. 12:4). The Advent message claimed the "time of the end" had come, and that the book was open. The eating of the book can be understood. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart," (Jer. 15:16). And to those who love the appearing of our Lord, the message was "sweet as honey." The bitterness which followed, needs no explanation, to such as know the bitterness of the disappointment of the 10th day of the 7th month of 1844. And the last verse of Rev. 10:, is now being fulfilled in this midnight cry and harvest message. The two movements, or messages, are also given in Matt. 25:the first one, in which the virgins are represented as going forth to meet the Bridegroom prior to the disappointment, is from verse 1 to 5; and the last, from verse 6 to 12. The one was to end in the bitterness of disappointment, the other in success.

The sixth trumpet ended in August, 1840, and the seventh began to sound. But the "woe," or time of trouble under the seventh trump, is preceded by the proclamation with which that trumpet opens. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." The world here rendered "are become," is " ginomia," and in Mark 1:17, is rendered "to become." "I will make you to become fishers of men." And in 1 Cor. 9:27, "should be,"-" Lest I myself should be a cast away." Hence, the true rendering is, "the kingdoms of this world shall be, or are to become, the kingdoms of our Lord."

The seventh trump is divided into two parts; in the first of which this closing message of the gospel was to be given, while the woe, the time of trouble and angry nations, the resurrection and rewards, belong under the latter part. "In the days [years] of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished," (Rev. 10:7).

Mello is the word here rendered "shall begin," and this is the only instance where it is translated begin, or "shall begin." In other cases it is rendered "will," "should," or "shall." "Herod will seek the young child's life." Hence, the true rendering here is, " In the days of the voice of the seventh angel, when he will or shall sound, the mystery of God shall be finished." The mystery of God is evidently the gospel; the taking out of a people to become sons by the mysterious process of being begotten and born of the Spirit, so that the natural sonship of the Jew was of no advantage, and the Gentile can share equally with the Jew. And the apostles claim to be stewards of the mysteries of God, (1 Cor. 4:1; see also Eph. 3:10).

That the advent proclamation answers to the opening message of this trumpet, is clear. The whole burden of that message has been that Christ was coming; that the kingdoms of this world were to pass into his hands. "Behold, one like the Son of man came with the clouds of heaven... and there was given him dominion, and

glory, and a kingdom, that all peoples, nations, and languages should serve him," (Dan. 7:13). What is that but the kingdoms of this world becoming the kingdoms of our Lord and his Christ? And is it not at his coming " in the clouds of heaven," and not as the " man of sorrows," that these kingdoms become his? Theology must bend to Scripture or it will prove to be poor stuff "in the day that shall try every man's work so as by fire."

With this message the "the mystery of God will be finished, as he hath declared to his servants the
prophets." And from August, 1840, to the spring of 1878, or 37 and a-half years, will consummate this part of the work. Then look out for "angry nations," "and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest reward thy servants the prophets, and the saints, and them that fear thy name, small and great, and shouldest
destroy them

that destroy the earth," (verse 18).

The kingdoms of this world become our Lord's, only by conquest. If it was by the conversion of the nations to Christianity, how is it they are angry? "These [ten kings] shall make war with the Lamb," (Rev. 17:14), is not conversion by gospel preaching. "I saw the kings of the earth, and their armies gathered together, to make war upon him that sat upon the horse, and against his army," is not a revival of religion, but the battle of the "great day of God Almighty." Why will a drousy church sleep on the edge of a volcano, and dream of smoothly gliding into a millennium, that is only to be brought about by the judgment of the great day? Whatever the character of this war and conquest, one thing is certain, the nations will be angry, and God's wrath will have come. "God came from Teman; the Holy One from Mount Paren; He stood and measured the earth; He beheld, and drove asunder the nations." "Come, behold the works of the Lord, what desolations he hath made in the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth," (Ps. 46:8-10). The seventh trumpet sounds from Aug. 1840, until "the time of trouble," or day of wrath is ended. Hence, it doubtless ends with the times of the Gentiles, and this forty years of conquest; and therefore, sounds until A . D . 1914; at the end of which, Babylon the great, will have fallen, and the "dragon" be bound: that is, the nations will be subdued, and "the prince of this world cast out."

"WITH A SHOUT."

"With a shout, with the voice of the archangel, and with the trump of God."-1 Thes. 4:16.

Here is the seventh trumpet and all we have just been speaking of, brought out in a sentence. "The trump of God," is the seventh trump, as we shall show. The "shout," is the same as "the great voices," (Rev. 11:15), with which this trumpet

opens; and the voice of the archangel," is the "angry nations," and "time of trouble."

Because this is from Paul, the idea obtains that it must be a simple statement of literal facts, easy to understand, and many have come to expect a terrible vibration of the atmosphere from immortal lungs, an actual blast from a silver or perhaps golden trumpet, accompanied with a voice from the throat of Michael the archangel, that will waken the dead. But it is the "spirit of Christ that dwells in you, which shall quicken your mortal bodies," and not the blast of a trumpet.

In 2 Peter 3:16, the apostle, after devoting the whole chapter to the events concerning "the day of the Lord," observes: "Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking of these things, in which are some things hard to understand, which they that are unlearned, and unstable, wrest, as they do also the other Scriptures, unto their own destruction." Then Paul, when speaking of the things concerning the day of the Lord, says things "hard to be understood. " And in Peter's day, and in fact until the seventh trump began to sound, these things could not be understood. But now "the little book is open," and "he may run that reads."

That the "trump of God," the "seventh trump," and the " last trump," are one and the same, can be proven thus:[The word soluo, rendered trump and trumpet, is the same in each case]. "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead in Christ shall be raised incorruptable," &c. Here we learn that the resurrection, and the change occurs "at the last trump." The word " at " is here the same as in Matt. 13:30, and 40, where it is rendered in -" and in the time of harvest, I will say to the reapers;" "So shall it be in the end of this world;" hence, "we shall all be changed in a moment, in the twinkling of an eye, in the last trump," is the proper rendering. " In the days of the voice of the seventh angel," these things are to transpire. We have now learned that the resurrection of the dead in Christ occurs "at," or in the "last trump," and also that it occurs " at the trump of God;" hence, they are one and the same. "For thou shalt be recompensed at the resurrection of the just," (Luke 14:14). Then we are to be "recompensed," or rewarded, "at the last trump," when the "resurrection of the just takes place." "And the seventh angel sounded, and there were great voices, and the nations were angry, and the time of the dead that they should be judged, and that thou shouldest reward thy servants the prophets, and the saints, and them that fear thy name small and great." Then the seventh trump of John, and the last trump of Paul, are one and the same; one begins with "great voices," and the other with a "shout;" the one is called "the trump of God," and the other the trump which introduces the events of the day of the Lord. All the trumpets are called the voices of angels. "Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound;" Michael is the archangel, (Jude 7:). Hence it is the archangel who attends on the events connected with the trump of God, or seventh trumpet. "And at that time shall Michael stand up, that great prince that standeth for

the children of my people, and there shall be a time of trouble such as never was since there was a nation, and at that time thy people [Daniel's people] shall be delivered, and many that sleep in the dust of the earth shall awake," (Dan. 12:1). Then the archangel is connected with the trump of God, and the "voice of the archangel" is of the same character, as the voices of the other, viz:the events that belong to that trumpet; and Paul's "hard to be understood" words are explaining themselves.

The blood of Christ " speaketh better things than that of Abel." And the blood of Abel "cried unto the Lord;" "The heavens declare the glory of God; day unto day uttereth speech; and there is no speech or language where their voice is not heard," (Ps. 19:3) "If they will not believe thee, neither harken to the voice of the first sign, they will believe the voice of the latter sign," (Exo. 4:8).

Indeed, almost everything is said to have a voice, and the voice of these trumpets are events. And the voice of the archangel is the loudest of any, for it is those of the great day of God Almighty over which Michael has the supervision. And so Christ comes in the midst of these things which are already transpiring; the proclamation; and the time of trouble; which together constitute the trump of God.

THE SEVEN SEALS.

That the seven seals belong to this time of trouble, the time in which Christ is conquering the nations, and are, therefore, as yet in the future, I think can be clearly proven. Not a few Bible students place the first five, and even a part of the sixth, in the past; and will doubtless, start back from this new position. But "to the law and the testimony;" if we do not prove our position, it will not weaken the other. But if the Scriptures do teach that they all belong to the day of wrath, the truth is better than even old and cherished ideas opposed to Scripture.

The fifth chapter is an introduction to the opening of the seals, and this song is sung before the first seal is opened-" Thou art worthy to take the book and open the seals thereof, (verse 9). I think the connection is such that no one can question this. John had wept because no one was found worthy, or able to open the book. But the Lion of the tribe of Judah, was found worthy; and they sing the above song, "Thou art worthy to take the book and to open the seals, for thou wast slain and hast redeemed us by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Although events are not always recorded in the order of their fulfillment, still it is an attack on the truth of a prophecy to represent it in a way in which it cannot possibly be fulfilled. Hence, to represent a class as saying that something is to be done, which they never can say until after it is done, is a false representation. Therefore, that song must be sung after Matt. 24:14, is fulfilled. "And this gospel of the kingdom shall be preached in all the world, as a witness to all nations, and then shall the end come." If the gospel of the kingdom was preached as a witness to all nations in the early days of the church, then the end

came at that time. If not, the above song was not sung either one, two, or five hundred years ago; and the first seal is yet to be opened.

Again: The events of the opening of the first seal, are identical with those of Rev. 19:, which occur after the marriage of the Lamb. The first seal is, "I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer," (Rev. 6:2). Now compare chapter 19: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. And I saw the beast and the kings of the earth, and their armies, gathered together, to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet, and both these were cast alive into the lake of fire."

This is certainly in the future. Notice verse 15:He not only smites the nations, but he rules them with a rod of iron, and treads the winepress of the wrath of Almighty God. In applying the first seal in the past, it becomes necessary to make the horse, the rider, the war, the conquering, &c., mean conversion under gospel preaching ; and yet no one does or can make this claim for the 19th chapter; and to apply the same symbols to events of an entirely different nature is unwarranted.

The fifth seal is the only apparent difficulty in the way of all these seals having an easy and natural application to this time of trouble and conquest of the nations. But all difficulty even here disappears when we consider the fact that there are two classes of Christians; one to have "an abundant entrance;" the other to suffer loss, and they themselves saved "so as by

fire." The one, to escape all these things which are coming on the earth, and to stand before the Son of man." The other class to be left in the midst of these troubles, and "In the day when the Son of man is revealed, in that day he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." (Luke 17:30). The former class to "go in to the marriage;" this latter class to be ready to open to him "when he shall return from the wedding." The former class to stand on the "sea of glass, having the harps of God," before the seven last plagues are fulfilled, (see Rev. 15:1 to the end). The other class are recommended even under the sixth plague, to watch and keep their garments, least they walk naked, (chapter 16:15, 16). And the " coming " of their Lord, there referred to, is "when he shall return from the wedding."

With this view, that there is a large class of Christians who are to be left in the midst of these troubles, during which they will lose their lives, "in the day when the Son of man is revealed," &c., "he that shall lose his life shall save it," and many seeming conflicting Scriptures can be reconciled; and the loss of life under the fifth seal is all in character.

The having their works burned and themselves saved "so as by fire," while others "have an abundant entrance," is one text which seems to demand two classes. If all are to have the same entrance, changed in the same moment, and meet Christ as his bride, the above would have but little force; and if it is a little flock who inherit the kingdom, the "great company which no man could number," appears out of character. The seven last plagues make the two classes still more apparent as we shall see.

The conquest of the nations is completed under the first six seals, (see chapter 16), and the seventh is a time of silence. This synchronizes with Ps. 46, where, after the desolations God makes in the earth, by which war is made to cease, he says: "Be still and know that I am God; I will be exalted in the earth; I will be exalted among the heathen." And again: "Let all the earth keep silent before the Lord." "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour, (chap. 8:1). A prophetic hour, is fifteen days; hence, " about the space of half an hour," might be seven days.

Although John records these visions, not in consecutive order, but begins a subject and runs it through to its end, and then begins back with another subject; still there are occasionally subjects introduced, which seem to break this order. The 6th seal ends with the 6th chapter; then the 7th chapter, relating to the sealing of the twelve tribes of Israel, is introduced; and the 7th seal follows; and, in the division of chapters, it has been placed at the head of the 8th chapter. This, at first sight may, appear like confusion; but it is far from that. The 144 thousand out of the twelve tribes of Israel, are sealed during the conquest of the nations, and therefore, in this time of trouble, and while the first six seals are being opened. "And at that time shall Michael stand up, the great prince that standeth for the children of thy [Daniel's] people, and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people [the twelve tribes] shall be delivered, every one that shall be found written in the book; [the writing of the house of Israel, Ezek. 13:9], and many that sleep in the dust of the earth shall awake," (Dan. 12:1, 2). Let it be noticed, here are two classes, "thy people, and many that sleep."

If the 144 thousand out of the twelve tribes of Israel are delivered in the midst of this time of trouble, as they certainly will be, it may be asked, how then are the winds held that they "hurt not the earth, neither the sea, nor the trees," until the servants of God are sealed? I answer, whatever is meant by the earth, the sea, and the trees, may be protected, and the sealing of the Jews be accomplished, even should the "seven last plagues" be in course of fulfillment on the Christian nations; for it is on the "waters of the Euphrates," or Christian nations, who have supported mystic Babylon, the judgments are first to come. It must be remembered that with the "time of trouble" on the nations, Michael, that great prince, is to stand up for the Jews; "and at that time thy people shall be delivered. " Therefore, "the winds" will be held from blowing in certain directions, until "the servants of God are sealed in their foreheads."

The servants of God, and the bride of Christ, are evidently not the same. "Moses was faithful as a servant in his house; and Christ as a Son over his house, whose house are ye," &c. The service of God is good; but to be "heirs" of God, and joint

heirs with Jesus Christ, is better. The "bride," becomes a part of the Deity; begotten and born of the Spirit; and with Christ, inherits all things; they put on Christ, by being "baptized into his name," and are the class represented in Rev. 14:, as following the Lamb "whithersoever he goeth, being the first fruits unto God and the Lamb."

Then it may be asked, who are the great multitude? "And after this, I saw a great multitude," &c., (verse 9). The " many " of Dan. 12:2, I answer. "At

that time thy people shall be delivered;... and many that sleep in the dust of the earth shall awake." Under the law, every jot of which is to have a fulfillment, there were two harvests; the first was of the kind of grain from which the first fruits were taken to wave before the Lord at the passover, and this was in the spring, (see Josh. 3:15, and 5:10). This harvest with its "first fruits," represents "Christ, and they that are Christ's at his coming." The other, and great harvest or feast of ingathering, was in "the end of the year," (Exo. 23:16).

This "great multitude which no man could number," are certainly not "the little flock" who inherit the kingdom; nor those who have found the " narrow way," for " few there be that find it." Nor yet are they the class who are "with the Lamb;" for they that are with him are called, and chosen, and faithful," (Rev. 17:14). And although " many are called, few are chosen." They must be reckoned with the other class, who are to be ready "when he shall return from the wedding;" and are gathered after the return of the Jews. If there are two classes of the living generation, when these things are fulfilled, there must also be the same two classes in their graves; and every one is to be raised, "but every man in his own order; . . they that are Christ's at his parousia, presence," but not at the same moment.

"THE SEVEN LAST PLAGUES."

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God,"-Rev. 15:1.

There is a day of wrath in which men are to call for mountains and rocks to hide them from the wrath of the Lamb; "for the great day of his wrath is come, and who shall be able to stand," (chap. 6:16); and that these plagues, "in which is filled up the wrath of God," belong to that day, is self-evident. The wrath of the Lamb, and the gospel of grace cannot be mixed. Hence, until the day of salvation under the gospel, shall end, the day of wrath cannot begin; and that wrath is complete in the seven plagues, "for in them," not in one of them, but in the seven. "is filled up the wrath of God." Hence, like the seals, they all belong under the latter half of the seventh trumpet, the "time of trouble;" and are therefore, future. For it is under the seventh trumpet, "the nations are angry, and thy wrath is come."

By reading the fifteenth chapter you may notice that before the plagues are fulfilled, a select company are represented as on "a sea of glass, mingled with fire;" and they sing the song of Moses and the Lamb, and say, "who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Here is a company gathered out, who foretell what the nations are going to do. We also learn that before the plagues are fulfilled, the temple is filled with the glory of God, "and no man was able to enter into the temple, till the seven last plagues of the seven angels were fulfilled," (verse 8).

The temple is the church, "know ye not that ye are the temple of God," (1 Cor. 3:16). Then the church is to be "filled with the glory of God," or glorified, before these plagues are fulfilled; and not until these plagues, in which is filled up the wrath of God are fulfilled, and the day of wrath ended, can any more enter that temple. "For I say unto you, many shall seek to enter in, and shall not be able, when once the Master of the house has risen up and shut too the door." But it may be asked, how do you know the door will be opened again? I answer, the very language implies it; no man was able to enter, until the plagues were fulfilled, certainly implies that when the day of wrath is passed, the door will again be opened, so that men can enter. I know this teaches probation after the resurrection; for the resurrection occurs in this time of wrath under the seventh trumpet; and not only do "many that sleep in the dust of the earth, awake during this time of trouble; but "the nations were angry and thy wrath is come, and the time of the dead that they should be judged." And under the 7th and last plague, that door is opened again, and, thank God, a false theology can not close it. "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne saying, It is done; and there were voices, and thunders, and lightnings; and there was a great earthquake... and there fell upon men a great hail out of heaven," (verses 18 to 21). Now read the closing of the 7th trumpet, under which the wrath of God comes, (chap. 11:18, 19): "The nations were angry, thy wrath is come, the time of the dead that they should be judged, and that thou shouldest reward thy servants the prophets, and the saints, and them that fear thy name small and great, and shouldest destroy them which destroy the earth; and the temple of God was opened in heaven, and there were lightnings, and voices, and thunders, and an earthquake, and great hail." The voices, and lightnings, and thunders, and earthquake, and hail,

at the ending of the seventh trumpet, and also during the seventh and last plague, are clearly the same. And the fact that the temple was shut prior to the first plague, and not again to be opened until the seven plagues were fulfilled; and the statement at the ending of the seventh trumpet and day of wrath, that it was opened, synchronize in time and place, too closely not to have reference to the same events. Hence, there is a day of wrath unmixed with mercy; a time when men will call, and God will not answer. And all the world are to pass through this "hour of temptation," while a class are to escape.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." This is said to the Philadelphia church, but of course is true to

those who "escape all these things which are coming on the earth, and stand before the Son of man."

In "heaven," may cause some to stumble; hence, I remark, Everything on the spiritual plane is said to be in heaven. "There was war in heaven, Michael and his angels fought, and the dragon fought, and his angels." This is a spiritual warfare; not necessarily a warfare of spirits. "We war not against flesh and blood, but against spiritual powers in heavenly places," (see margin). And "the temple of God in heaven, means his spiritual temple; and the kingdom of heaven, means his spiritual kingdom, which under his saints is soon to be established over all. "For to the angels hath he not put in subjection the world to come."

Some of our fellow servants have attempted to locate these plagues, or the most of them, in the past, but here is a fatal difficulty to such an application; for nothing can be more certain than that no man can enter the temple of God, during the pouring out of the seven last plagues. Hence, they cannot begin until "the door is shut."

The nature, and somewhat of the magnitude of these plagues may be gathered from what is known of the trumpets, they being mainly in the past. Let the reader begin with the first trumpet, chapter 8:7, and the first plague, chapter 16:2, and compare them, from the first to the seventh; and knowing something of the terrible scourges on the world under those trumpets, you may multiply the scourge of the corresponding plague by three. For where a third part of men, were slain, tormented, &., under a trumpet, the plague is upon all.

It will be seen, from chap. 16:15, that under the 6th plague, just before the temple is again to be opened, the class who have to pass through this time of trouble, and who are to be ready, when "their Lord shall return from the wedding," are encouraged to keep their garments, least they walk naked. But I can imagine some asking, Does he come more than once? Yes, I answer; a dozen times. At the first advent, the prophecy "Behold, thy king cometh, meek and lowly, riding upon an ass, and upon a colt, the foal of an ass," was fulfilled after he had come, in many different ways. And now, at his second advent, "The Bridegroom came and they that were ready went in with him to the marriage, and the door was shut," (Matt. 25:10). And he comes again when he " returns from the wedding." And he comes for his saints, and he comes with his saints. But let us, my brethren, "Watch and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

I can see his coming judgments,
as they circle all the earth,
The signs and groanings promised,
to precede a second birth;
I read his righteous sentence,
in the crumbling thrones of earch:
Our God is marching on!
Glory! glory' hallelujah.
Glory! glory! hallelujah;
Glory! glory! hallelujah,
Our God is marching on.

THE CHURCH, AND THE WORLD.

Christ and the apostles, almost invariably speak to the church and of the world; hence the personal pronouns ye and you, refer to the church, and they and them, to the world; and almost always the ye, or you refers, not merely to the individuals before the speaker, but to the whole church. "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you always, even to the end of the world;" clearly illustrates the idea. And the apostle, in addressing the church, says: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

Our Lord held no communication with the world, although he sometimes, but rarely, addressed even the Pharisees, who were nominally the children of the kingdom. "I have manifested thy name unto the men

that thou gavest me out of the world. I pray for them; I pray not for the world, but for them thou hast given me, for they are thine." "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, it is not given." Hence, his conversation is of the world, but to the church. Take, for instance, Luke 21:34, where both classes are referred to: "Take heed to yourselves, least at any time your hearts be overcharged with the cares of this life, and so that day come upon you unawares, for as a snare shall it come upon all them [the third person] that dwell upon the face of the whole earth; watch ye therefore, that ye may be accounted worthy to escape all these things that are coming on the earth, and to stand before the Son of man." "But of the times and seasons brethren, ye have no need that I write unto you, for yourselves know perfectly." What do we know perfectly, Paul? That whenever the day of the Lord comes, the world will be in darkness, and be overtaken as a thief; "for the wicked shall do wickedly, and none of the wicked shall understand." And what more do we "know perfectly"? That the church will not be in darkness, "for the wise shall understand." "Yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they [the third person] shall say peace and safety, then cometh

sudden destruction upon them, and they shall not escape; but ye brethren, are not in darkness that that day should overtake you as a thief; ye are all children of the light, and of the day," (1 Thes. 5:). The apostle does not teach that the church are so good that the day of the Lord will not overtake them as a thief. "A thief in the night," comes without being seen by his victims; and the point here, is that the church, being children of the light, will know, and understand the coming of the Lord; while the world being in darkness will not know, and hence, will be overtaken as a thief.

No one can fail to see that in all these Scriptures two classes are represented; and that upon one class it comes unawares, while upon the other class it does not come unawares. "But and if that evil servant shall say in his heart, My Lord delayeth his coming, the Lord of that servant shall come in a day he looketh not for him, and in an hour he is not aware of, and shall cut him assunder, and appoint him his portion with hypocrites." But, Lord, shall you come on the good servant in a day he looketh not for you, and in an hour he is not aware of? The world will not see these things, nor will the evil servant. And many in that day, said Christ, will find out when it is a little too late, when the harvest is ended, and the door is shut, and say "Lord, Lord, open to us." "But as the days of Noah were so shall also the presence of the Son of man be; for as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came." Had they ought to have known before the flood came? One would think so from the language, "So shall also the coming of the Son of man be." If they ought to have known before Noah went in, "and the door was shut," should we not know before the destruction comes, or not until it come? What think you, reader? With the day of the Lord, "sudden destruction cometh." Should you follow their example, "and know not until it comes?" Or should you take heed "to the more sure word of prophecy, that shines as a light in a dark place, until the day dawn, and the day-star arise in your heart," and thus walk in the light?" "But of that day and of that hour knoweth no man, no not the angels in heaven, neither the Son, but my Father only," is used as a screen to hide behind, by those who are content to be in darkness; but it will not serve you; it teaches too much. "Of that day and hour no man shall ever know, is the way you would read it; then add, neither shall the Son ever know, until it is consummated. It teaches nothing of the kind, nor was it designed to teach that the church were to be in darkness on that particular subject, when the time should come for that knowledge to be due to the household. A knowledge of these things could be of no possible advantage to any but the generation who are to experience them. Hence, it was "closed up and sealed unto the time of the end."

And Peter informs us that both the prophets and the angels desired to understand the time in relation to the two advents of Christ, the "suffering of Christ, and the glory which should follow," but it was withheld from them, (see 1 Peter 11:12); and they were made to minister, not to themselves, but to others. "Go thy way Daniel, for the words are closed up and sealed until the time of the end."

A PARABLE.

A mighty king sent forth his armies to destroy a wicked city, which had rebelled against his authority, put to death many of his servants, and held others in cruel bondage. But, willing to spare such as would

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repent, he sent his herald with the following proclamation: The king is about to destroy this city by excavations filled with powder, which, when exploded, will utterly extinguish the city and all within its walls. Let such, therefore, as would escape be on the watch; for when the excavation is complete, a white flag will be hoisted, then know the destruction is near. When the magazines are all prepared, a red flag will be hoisted for a brief space; then let those who are reviled for the good king's sake, lift up their heads and look up, for their redemption draweth nigh. When all is ready a black flag will be raised; then fly to the eastern gate, where means for your escape will be provided. Have all things ready, and tarry not, as you value life, for soon the torch will be applied. What I say unto one, I say unto all, Watch, for ye know not when the time is. For of that day and that hour knoweth no man, no not the generals of the army; but God only. Watch, therefore, lest, coming suddenly, it find you sleeping. One who believed the good king's herald ventured to ask, How long shall it be to the end of these things? and was told that it should be a certain number of days from an event to transpire, recorded in a book he handed him; but it was closed up and sealed until the time of the end, when the wise should understand. "If therefore, thou shalt not watch, thou shalt not know what hour it will come upon thee." (The herald, who was the king's son, then went back from whence he came.)

Watch, what for? the thoughtless bystanders enquire. For the explosion, to be sure! was the still more thoughtless answer. And so the opinion got abroad, that some day, the city would be destroyed; but no one knew when, and the king's son "had expressly declared that no one ever should know. until it came."

Days, months, and years went by. The citizens became absorbed in careless pleasure, and forgot their danger. They ate, they drank, they bought, they sold, and all things continued as before. Tis true, a few who remained loyal to the king ceased not to watch and pray for their deliverance.
As time went on the white flag, and then the red, was hoisted up, but soon disappeared, and was forgotten. The king's people who were on the watch, saw these signs, and the event from which the " days " given by the herald were to measure; so they began to look up, and lift up their heads, which so provoked the men of the city, that they called them fools and evil prophets, to make so much ado about a common flag; and asked how they could be so foolish as to think they could know the time, when the herald had said, long years before, that NO man knew, not even he himself. And, strange to say, many of those who professed to be of the king's party, when they saw that it pleased the citizens, joined with these scoffers, and said, They had no doubt but what the king would some day destroy the city, but, as to knowing the time, it was impossible; the herald had " expressly said that no man ever should know. " When asked if they had watched for these

events by which the wise were to understand the time of their deliverance, they said, No! like other people they were watching for the explosion; when we see that, "the wise " will understand.

And so, many who were fearful of losing cast, with the citizens drew back, and no longer walked with those who had become the despised of the whole city, but said, Go to, let us also build, and organize ourselves into "bundles," and we shall be respected, like other men.

As the number of such as held to their integrity grew less, their faith grew stronger, and their vigilance increased so much the more, lest they should miss the black flag, when it came to view, and so by not enduring to the end lose all.

After a long weary waiting their eyes were greeted by the welcome sight. Now their hearts leaped for joy, they knew deliverance was at hand, and could see the day approaching; and, as they fled for refuge, earnestly entreating others to join them, and seek safety from the coming wrath. A few harkened; and by forsaking all they had were just in time to save their lives. But others heard with scorn, said they had not seen the explosion, but were watching and expecting it every day.

The pilgrims hurried on, nor stopped to look behind them. And as they reached the eastern gate, some were so far behind that the car, let down by the king's engineers to hoist them out, had just started, and was almost out of reach; but some jumped and caught by the railing and foot-board, and others by bits of rope that happened to be hanging down; but those who held on with their hands, had to drop all their precious works, which were burned, and so they suffered loss, having to enter the king's presence almost naked. One poor man in his desperate leap to reach the car, caught by one hand, but lost his wedding garment, and yet he held with the grasp of a tiger, and was taken from the fire, though badly scorched; for the fire broke out before those who arrived in time were fairly seated in the car; and the explosions were heard in all parts of the city. Great clouds of dust were seen to rise from the falling buildings, while the fire leaped from point to point, withering all things in its path. Thousands of people were running hither and thither, to escape the flames and falling buildings. And soon a vast crowd came running towards the eastern gate, which still stood secure, and cried bitterly for help.

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Some with wild hysteric sobs would count their beads, others their good works, how they had been watching for this all their lives; and how often they had warned the people. The answer to these piteous cries was what surprised me most. Not a word was spoken, but a hissing sound was heard as the flames caught the eastern gate, for the royal car had swung clear, but instead of consuming it took the shape of words which were clearly seen in letters of flame: "And knew not UNTIL IT CAME. "

THE TWO THOUSAND THREE HUNDRED DAYS.

There has been much speculation on the application of the two thousand and three hundred days of Dan. 8:14. But, believing as I do, that they are ended, and that all their power is in the past, I shall give but little space to their investigation.

The vision of Dan. 8;, embraces three of the four Gentile kingdoms, and without doubt reaches to the end of the "times of the Gentiles." Hence, Gabriel says to Daniel, "I will make thee to know what shall be in the last end of the indignation, for at the time appointed the end shall be," (verse 19). The end here referred to, is evidently the end of the indignation, and the 2300 days measure only a part of the vision, because the answer to the question "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot," is thus answered: "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

The 2300 "days," or years, have, without carefully noting this answer, been supposed to embrace all of the vision; and it is this mistake which has caused so much speculation in relation to their application during the last twenty or thirty years.

The argument proving that they ended something more than thirty years ago, is simple and positive, as we will show; but the "days" do not cover the cleansing of the sanctuary; if time is required for that work, as every one can see: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

This answer is much the same as the one of Dan. 12:7. The question there was, "How long shall it be to the end of these wonders"? and the answer was, "For a time, times, and a-half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The wonders there referred to, were the "time of trouble, the resurrection," &c.; and with present light, we understand that the definite time in this case reached to the end of the 1260 years of papal dominion, and therefore ended in 1798; but the completion of the scattering of the power of the holy people, will not be ended until the end of the times of the Gentiles, or in 1914. And so with the 2300 days; "Unto two thousand and three hundred days;" and what is to follow, has reference to the cleansing of the sanctuary.

"To give both the sanctuary and the host to be trodden under foot." The host, of course refers to the people, but what is the sanctuary "? It is something which has been trodden under foot of the Gentiles, we answer. The Hebrew here rendered sanctuary, is the same word as occurs in Isa. 66:20, where the return of the Jews in "litters, and on horses, and in chariots, and on swift beasts, to my [sanctuary] holy mountain Jerusalem." And the treading down of the sanctuary, clearly refers to what Christ referred to when he says, " Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

If the 2300 days do not reach to the end of the indignation, why were they given in answer to the question? may be asked; and in responce I will ask, if the "time, times," and a-half, of Dan. 12:7, do not reach to the end of the wonders, why were they given in answer to that question? And, perhaps we can answer:the "time, times, and a-half," ended in 1798, at the taking away of the papal dominion, and is one of the great landmarks of prophecy. The ending of the 2300 days, something more than thirty years ago, is the great landmark by which the tarrying of the Bridegroom has been made to appear. And the Advent movement, with the message of the opening events of the seventh trumpet, was based on that prophetic period.

The mistake of the 1843 movement, was not in the argument proving that the "days" ended there, but in assuming that they covered all the vision. The tarrying of the Bridegroom, the harvest message, and the two parts to the sounding of the seventh trumpet; that is, the proclamation of the kingdoms of this world becoming the kingdoms of our Lord, and the time of trouble and conquest of the nations, were all overlooked. But it is just these events which should follow the ending of the 2300 days, since they are directly connected with the cleansing of the sanctuary.

The 1843 argument, which I consider to be true in

all its essential parts, was that the vision of the 8th chapter was explained in the 9th; and that the vision "concerning the daily sacrifice, and the transgression of desolation," necessarily refers, to the Jews, as far as the daily sacrifices is concerned; and in Dan. 9:21, Gabriel, who had appeared to him "in the vision at the beginning," that is, the vision of the 8th chapter, (see verse 16), refers him back to that vision, and says, "Seventy weeks are determined on thy people, and thy holy city;" i. e. seventy weeks of the vision of 2300 days. "Seventy weeks," are 490 days; then 490 days of the 2300 were determined on the Jews. And what for? "To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to seal up the vision and the prophecy, and to anoint the Most Holy," (see verse 24). All this, was accomplished in Christ's suffering and death. And as seventy weeks were determined on them for the above purpose, it is equivolent to saying, the Jews, your people, must be kept together until the Messiah shall come and accomplish the work for which he is to be sent. "Know therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks," (verse 25). That is 69 weeks unto his advent, leaving the other one week for confirming the covenant, which could not be of force, Paul tells us, "until the death of the testator."

The connection between the 24th and 25th verses, is absolute proof that the seventy weeks, the seven, the threescore and two, and the one week, are all the same period of time; "Seventy weeks are determined on thy people; know therefore," in consequence of that, "that it shall be seven weeks," &c. [Of the silly applications made since those "days" have ended, or within the last thirty years, in

which all connection between the seventy weeks and the minor parts which go to make up that number, has been ignored, thus making four distinct periods all separate and independent one of another, we have no space or desire even to notice].

As the above six specific purpose named in the 24th verse, were accomplished at the first advent of Christ, the seventy weeks determined for their accomplishment, of course ended there; and thus 490, of the 2300 days, ended at, or about the time of the crucifixion.

There is some obscurity in relation to the ending of the last "week." The '43 position was that Christ preached seven years; and hence, the last "week" ended at his death in A D. 33. But as that position cannot be maintained, since the evidence is clear that He only preached three and a-half years, it would appear that the last week of the seventy did not end until the conversion of Cornelius, the first Gentile. But for some reason God has left this one week obscure; and neither the Bible or history give any further light on that point. Hence, the exact date of the end of the 2300 days cannot be determined to within the limits of three and a-half years.

As 490 years of the 2300, ended at or about the time of the crucifixion, viz:A . D . 33, the ending of the balance of the "days" can be determined. 490 from 2300, leaves 1810. Therefore, 1810 years after the ending of the seventy weeks, must mark the end of the longer period; and 1810 added to A . D . 33, reach to 1843.

This, together with the strong position that the 1260 days of papal dominion ended in 1798, was the basis of the Advent proclamation, the opening message of the seventh trumpet, or the "trump of God;" and the 2300 "days," as a prophetic period measuring a part of the vision of Dan. 8;, has served its purpose. And, as the reader can see, all that pertains either directly or indirectly, to the cleansing of the sanctuary, belongs after the days have ended.

THE EASTERN QUESTION.

The "eastern question," from a Bible standpoint, is based mainly on Rev. 16:14; "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Here we learn that before the beginning of the gathering of the kings of the east, and of the whole world, to that battle, the waters of mystic Euphrates must be dried up. Hence, in order to interpret correctly these events, the first question to settle is who, or what are the "waters of the Euphrates"? The generally accepted

interpretation is that they refer to the Mohammedans; but I think we shall be able to

overthrow this view, which is based solely on the accepted fact that the Ottoman empire is referred to under the sixth trumpet, as "the four angels bound in the great river Euphrates." But by a reference to page 138, it may be seen that although admitting "the four angels bound in the great river Euphrates," refer to the Mahommedans, a far more reasonable interpretation of " the Euphrates," can be found. The Greek, here rendered in, in the Euphrates, is one out of fourteen different words translated in ; and in Rev. 1:7, the same word[epi] is rendered because of,-" shall wail because of him. The word is also rendered before,-" before Pontius Pilot," (1 Tim. 6:13); "Before two or three witnesses," &c. "The four angels bound because of [or before] the great river Euphrates," is clearly the true rendering here. For the application of the Euphrates to the Christian nations is in harmony with every part of the prophecy. If the "four angels, who were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men," refer to the Mohammedans, that in which, or because of which, they were bound, cannot refer to themselves. And it is a well known fact it was the Christian powers who held the Mohammedans in check, so long as they were held; and that it was the decay of the Roman power which enabled them at last to possess themselves of that third of the empire, now called Turkey in Europe. If they were bound because of the great river Euphrates, and when, from internal strife, the Christian powers could no longer oppose them, "the four angels were loosed," and immediately possessed themselves of Constantinople and the east; to what can the waters of the Euphrates refer, if not to the Christian nations? Certainly no one can be so simple as to suppose the Mohammedans bound themselves.

Literal Babylon was built upon literal Euphrates, and is thus spoken of: "O thou that dwellest upon many waters, abundant in treasures, thine end is come," (Jer. 51:13); and of mystic Babylon it is said: "I will shew unto thee the judgment of the great harlot that sitteth upon many waters," (Rev. 17:1). When Cyrus dried up the waters of the Euphrates, by turning the river from its channel, in accordance with the prophecy of Jer. 50:38, "A drought is upon her waters, and they shall be dried up." Babylon fell. And God has chosen to make literal Babylon a type of "BABYLON THE GREAT, THE MOTHER OF HARLOTS." "And the waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues," (Rev. 17:15); and as the drying up of the literal Euphrates was the immediate cause of the fall of ancient Babylon, so the drying up the waters of mystic Euphrates is the prelude to the fall of "Mystery, Babylon the great," (Rev. 16:12, and 19).

Mystic Babylon never was supported by the Mohammedans; hence, the drying up of their power could have no relation to her fall while the drying up of the power of the Christian nations, would necessarily cause her downfall.

Again:The waters of Euphrates are to be dried up, "to prepare the way of the kings of the east," and "the kings of the east" are mostly Mohammedans. In Ezek.

38:, where the prophecy of the gathering to this great battle is found, he names Persia, Ethiopia, and Libya, as a part of those who come to the battle. And these nations are the very ones now occupying Egypt, Palestine, and the east, and all these nations are Mohammedans. But the great battle does not occur until after the return of the Jews. And they are to dwell safely in "unwalled villages, in the land that is brought back from the sword in the mountains of Israel," (see Ezek. 38:11, 14). Then "Togarmah of the north parts," which possibly means Russia, "and Gomer and many people, and Persia, Ethiopia, and Libya, with them," are to come up "against my people Israel, as a cloud to cover the land;" it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes," (verse 16). How then, can Russia fill this prophecy, by coming up against the Mohammedans, since it is "against my people Israel," that they are to come? "For I will gather all nations against Jerusalem to battle."

The following events must transpire before the beginning of this gathering, viz:
The Mohammedans must vacate Palestine, and the Jews return, settle there, and dwell safely; and when the gathering for the great battle does take place, Russia, if it is represented by "Togarmah, of the north parts," must come up in company with the Mohammedan powers of the east, and against "my people Israel." Hence, Russia attacking Turkey, can have no immediate connection with "the battle of the great day of God Almighty."

But before all this, there is not only the return of the Jews, but the drying up of the waters of Euphrates. Hence, it is the Christian nations of Europe, and not the Mohammedan nations of the east who are to be crushed. But where is the power to come from, to dry up that great river? civilized and war-like Europe could withstand all the kingdoms of the world without any unusual effort; and it is not God who will interfere; "Surely the Lord God will do nothing but he revealeth his secrets to his servants the prophets;" and the prophets tell of his interference, only when the great gathering is completed, and Jerusalem is taken. Then "the Lord my God shall come and all the saints with thee." And the Lord shall go forth and fight

against all those nations, as when he fought in the day of battle. (Zech. 14). But the waters of Euphrates are to be dried up, that the way of the kings of the east [not the north] may be prepared to come to that battle.

And that great city was divided into three parts, and the cities of the nations fell. This is how the waters are to be dried up; by a triune struggle among themselves, not by Russia taking Constantinople. That great city that reigneth over the kings of the earth (Rev. 17:18), represented for 1260 years by papal Rome, is the fourth empire. And this fourth Roman Christian empire, is to be divided into three parts. "Three unclean spirits came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." The dragon is the monarchial element of the empire; the beast is that on which the woman sat; the false prophet is the religious or papal element; and although this division is clearly discernible, it is to be fully consummated only under the sixth and seventh plagues. Hence, the battle of the great day cannot come this side of the seventh

plague. And it takes no prophetic eye to see, in such a triune division, the means for "drying up" the power of Christian Europe, since the strength of the three parties are so evenly balanced.

The Ottoman empire filled its place in prophecy under the sixth trumpet, and hence, has no more prophetic importance than has Chaldea, Persia, Greece, or any other of the nations who have stood for a brief space in the front, acted their part in the world's drama, and then passed out of sight.
The present [1877] eastern question may, and doubtless will be a link among the events which shall open the way for the return of the Jew, since the division of the spoils of Turkey in Europe will probably hasten the "drying up of Euphrates." But beyond this, it can have no prophetic significance; and certainly no immediate connection with the battle of Armageddon.

"BABYLON IS FALLEN."

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.)

Babylon is the religious element of the fourth empire, and as papal Rome, has for many centuries represented that empire. Hence it is called "that great city that reigneth over the kings of the earth." But beyond all question, it refers to and embraces all the church-state organizations of the Christian nations. To become a part of the world is opposed to the religion of our Lord Jesus Christ. "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (chap. 14:8). Fornication here means the union of church and state, and the fall of Babylon is the dissolution of that union. In other words, it is "the woman" being thrown from "the beast." "I saw a woman sit upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns" (Rev. 17:3). She is now falling, but not fallen. The union of church and state is now in process of dissolution over all of what has represented the fourth empire; but that separation is not yet accomplished. When the civil power refuses any longer to carry the church, Babylon will have fallen. Hence, the fall of Babylon, and the "division of that great city" is one and the same. And just so fast as this triune division between the monarchial, the religious and the republican elements of that great empire progress, just so fast does the fall of Babylon progress. But it is only under the seventh and last plague this consummation is to be reached. (See Rev. 16:17, 19.)

The idea that a church becoming corrupt can represent the fall of Babylon, has neither Scripture nor common-sense in its favor. Nowhere is "Babylon the great, the mother of harlots and the abominations of the earth," represented as being anything but a harlot, and it is the fall of Babylon, and not the church of God that fled into the wilderness becoming Babylon, which must fill this prophecy.

As the fall of Babylon is not due until the "great city is divided," and that division is consummated under the seventh plague, it follows that the third angel's message

of "Come out of her, my people" is not due till then. Hence, the question as to who "my people" are, becomes pertinent. The twelve tribes of Israel are always referred to as "my people." And the twelve tribes are to be delivered during this time of trouble. "At that time, there shall be a time of trouble such as never was since there was a nation, and at that time thy [Daniel's] people shall be delivered." "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:7). Neither of the above can refer to the bride of Christ, for it is not the time of her trouble; she is to be "accounted worthy to escape all these things, and to stand before the Son of man."

1H91

The Jews are Christ's people, but not his bride; "He came to his own and his own received him not; and he told them that they should see him no more " until that day when they shall say Blessed is he that cometh in the name of the Lord" (Matt. 23:39). They were cut off, and the kingdom of God taken from them; and taken from them forever, except the few, who like Paul, have been grafted in again during the gospel. But there are many and glorious promises to the fleshly house of Israel. Their blindness has been the riches of the Gentiles, "but as touching the election, they are beloved for the father's sake; for the gifts and calling of God are without repentance." And they are to represent the earthly house, located at old Jerusalem, even as the "church of the first-born" are to represent the heavenly house in the new, or spiritual Jerusalem.

The people called out of Babylon must refer to the Jews, we think, because they are to be gathered out of all nations, and restored to their own land, while the saints are to be taken in the twinkling of an eye, from the mill, the field, and any and every place where they may happen to be. And the call out of Babylon does not appear to mean merely a purifying of themselves, since they are to come out, lest they should partake of her sins. The real bride of Christ never has, in any moral sense, been in Babylon. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." And in the harvest, it is the work of the angels, to gather first the tares and bind them in bundles. Hence, "Come out of her, my people," cannot in any spiritual, or literal sense, apply to the Christian church, but does most certainly appear reasonable as applied to the Jews, when the Lord shall set his hand again the second time to gather them from all nations.

Compare our text with Isa. 48:20, and Jer. 51:6; "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity." "Come out of her, my people, that ye receive not of her plagues." This would appear to make the return of the Jews due only when the seven last plagues are fulfilled. "And at that time thy people shall be delivered, and many that sleep in the dust of the earth shall awake." This also synchronizes with Job. 14:19. "Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be passed, that thou wouldst appoint me a set time and remember me.... Thou shalt call and I will answer thee."

The resurrection of the restitution class, those who "shall stand upon the earth" in the latter day, in their flesh, and see God," is therefore not due until the day of

wrath is passed, while the dead in Christ who are to be raised spiritual bodies, is due before the day of wrath.

The writer does not forget that unfulfilled prophecy cannot be applied in detail. Hence, the return of the Jews, and the resurrection of this second class, may not be as yet fully understood; but there are Scriptures which appear to make the return of the Jews to begin with the living Jews of this generation who are called " a remnant," and after their return Jerusalem is surrounded, the city is taken, and one-half go into captivity, (see Zech. 14), then the Lord interferes and saves them. And yet "Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles are fulfilled;" hence, trodden down until A . D . 1914, when the day of wrath will be passed, and the resurrection and return of the " whole house of Israel" due.

This would also synchronize with the type in Egypt. For it will be remembered, it was in the midst of the alarm caused by the seventh and last plague brought on the Egyptians, that they were called out of Egypt. "According to the days of the coming out of the land of Egypt, will I show unto him marvelous things; the nations shall see and be confounded at all their might" (Micah 7:15).
Truly we are on the eve of great events. The harvest of the earth is ripe; the time of trouble is beginning, and the fulfillment of prophecies are crowding one upon another, and scenes are to be enacted during the coming thirty-seven years, terrible beyond all that history has ever yet recorded. But let the little flock who are the "children of the day," and are walking in the light, lift up their heads, and "watch and pray, that they may be accounted worthy to escape all these things, and to stand before the Son of Man."

THE KINGDOM OF GOD.

The Adventists, or as they are sometimes called, "the world burners," have run into many errors because they fail to discern the true character of the kingdom of God. Everywhere, both in the Old and New Testaments, the church, or people of God, represent his kingdom;-" Ye shall be unto me a kingdom of priests; and a holy nation." And Christ invariably makes the gospel church, the good and bad, represent the kingdom. The kingdom of heaven is like to a net which men cast into the sea, and brought forth fish, both good and bad.

1H92

The kingdom was likened to a sower, that sowed good seed, and another sower, that sowed bad seed. It was likened to "ten virgins," five of whom were wise and five foolish.

The fact that the kingdoms of this world are to become the kingdoms of our Lord, and that he is to "rule them with a rod of iron," until every knee shall bow; and that the saints share that power with him, and take the kingdom, and possess the kingdom under the whole heaven, does not prove that the kingdom of God will be an earthly kingdom, or that "flesh and blood" can inherit it. If our brethren who

are, perhaps justly, called materialists, would but lift their eyes from the natural to the spiritual, they might see that "the kingdom of God can be a spiritual kingdom; and that all who inherit it can be spiritual beings, "born of the Spirit," and yet mingle under a vail of flesh as the angels have done, with the nations over whom they are to be kings and priests, while they themselves are an entirely distinct order of being, visible to humanity only when under the vail of flesh. This is God's order for the whole human family, with certain exceptions, of such as die the "second or eternal death." First, the natural, Adamic, or earthly man; second, the spiritual, or heavenly man. "And as is the earthly such are they that are earthly; and as is the heavenly, such are they that are heavenly." "That which is born of the spirit is spirit; and that which is born of the flesh is flesh." And as the saint is to be "raised, a spiritual body," that body is "born of the spirit." Unbelief will not interrupt God's order, but it will cause those who indulge in it, to come short of attaining to that life. On the nature of the kingdom of God, our age-to-come brethren are as far from the truth as are those who are called "world burners;" they see nothing but what is of the earth, earthy; the cultivation of land, the building of houses, &c., &c.; just what is promised to the restored Jew, who they themselves admit is to be in the flesh. Hence, whatever confused ideas they may have in regard to the saints being made like unto "Christ's glorious body,"-for descriptions of which, see Rev. 1:12, and also Paul's experience; their theory makes mortals and immortals, the restored Jew, and the glorified saint, both together, to be in, and share in the kingdom of God, thus making corruption to inherit incorruption. And there is not one particle of light in their writings which can clear their theory of this confusion of the spiritual and the natural. Hence, all spiritually minded men have been compelled to reject the age-to-come doctrine. And yet they have so much Scripture to maintain the fact of an age-to-come, that they feel strong, in all their weakness.

Although the church in its mortal state represents the kingdom of God, that kingdom is not "set up" or organized. "The natural first, and afterwards the spiritual." Under the old covenant, while all was on the plane of the flesh, the fleshly church was an organized kingdom. But under the gospel, the kingdom of heaven is likened to a nobleman who committed certain trusts to his servants, and went into a far country to receive a kingdom, and to return. Hence, "thy kingdom come" means, thy kingdom be set up, or organized as a ruling power. But it is not to be on the plane of the plane of the flesh, which would be going backwards. Hence the kingdom is organized, only when "this mortal shall have put on immortality." "He that keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron;... even as my Father has given to me." And this end does not mean death, for at death we do not get power over the nations.

If the reader has the true idea of the kingdom, that now, in its preparatory state, it is represented by the church, in which are found both good and bad; and that when the kingdom is set up, or organized on the spiritual plane, the bad will be eradicated; and that this occurs at the second advent of Christ,-when "the nobleman returns"-he is prepared to understand some of the events of the " harvest," upon which we have now entered, as brought to view in the parable of the "tares and the wheat," (Matt. 13). "The field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the

harvest is the end of the [aion] age, and the reapers are the angels.... In the end of this age the Son of man shall send forth his angels and gather out of his kingdom [church] all things that offend and them which do iniquity, and shall cast them into a furnace of fire; then shall the righteous shine forth as the sun in the kingdom [" church of the first born"] of their Father."

Many suppose this involves the burning of the world, because he gathers out of his kingdom all things that offend. It is the tares he gathers out of his kingdom. The field is the world kosmos( ), world of mankind; and the seed is sown in their hearts. But the tares are not the world; they are the children of the wicked one, while the world of mankind, the Adamic family, are the sons of God.

"Which was the son of Seth, which was the son of Adam, which was the son of God." Adam means the first man, the natural, and Jesus Christ was "the second man," not the ten thousandth. And Adam, as the earthy man, with his race, is as truly the son of God as is Christ, the heavenly man. They are the two orders, first the natural man, and afterwards the spiritual man.

1H93

If the reader prefers to change both the language of the parable, and the interpretations of Christ, rather than to renounce his previous ideas, I can only say I am not writing for such men. The world are neither wheat or tares; they are simply material, as ground in which both good and bad seed may be sown. Hence, all that the work of the harvest demands, is to gather out of the many who have been called, under the gospel, the bad "fish," the "foolish virgins," the "tares," and then to glorify the sanctified church. And let every one remember that those who are in darkness, in relation to the coming of the "day of the Lord," when that day comes, will be overtaken as a thief, and are therefore not "the children of light," whatever may be their professions as to godliness; or as to what they have done for Christ.

THE TWO-HORNED BEAST.

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." (Rev. 13:11.)

I understand this represents the two Napoleonic dynasties. And that "the beast" of Rev. 13, having seven heads and ten horns, refers to papal Rome, and the image of the beast (verse 14), to papacy, as it has existed since its restoration in March, 1800. Papacy has filled a large place in the world's history, and it has been the burden of prophecy to show its various characters. It has been portrayed as a woman, because of its ecclesiastical character; it has been represented as a "beast," or "horn," holding times and laws, for forty and two months, or 1260 years. And Daniel says, "I beheld, and the same horn [notwithstanding the judgment sat, and they took away its dominion] made war and prevailed, until the time came that the saints possessed the kingdom (compare Dan. 7:21, 25, 26).

Hence, if not as the forty and two month beast of Rev. 13:5, still it must exist in some character to the end of the times of the Gentiles.

As the representative of the Roman empire for 1260 years it held great power; but since its dominion was taken away in 1798, though making great pretensions, it has really been only an image of its former self. The first beast of Rev. 13; was the Roman empire in the peculiar character it held as papal Rome; and while the papal government represented one of the "seven heads." In 1798, that head was wounded unto death (verse 3). But shortly after "its deadly wound was healed," and papacy was restored, but in a new character. These are facts of the present century, which of course cannot be denied. As the beast which had the wound by the sword, and did live (verse 14), was the forty and two months beast, that is papal Rome in the character it filled for that period; so "the image of the beast that had a wound by the sword and did live," must be something similar to the old papal beast, and yet a something which lacks its vitality. And we can show that the restored papacy has filled that picture.

The two-horned beast was to "say to them that dwell upon the earth, that they should make an image to the beast which had the wound by the sword and did live. And he had power to give life to that image" (verse 14). The first Napoleon did say to the cardinals of the church of Rome, restore the papacy. And those thirty-five cardinals met at Venice in March, 1800, and elected a new pope, under whom they reorganized. And the Napoleonic dynasty gave that image life; restored the papacy to Rome and maintained it there, a mere image, as a stroke of policy, to appease the catholic world. And the second horn, or second Napoleonic dynasty, also supported that image and gave it life, by keeping his troops in Rome until about the time he himself fell at Sedan, in September, 1870. And when the two-horned beast could no longer give it life, the image fell and ceased to be a head or government of Rome. These are all facts of the present century. And now we will see if this image of the old forty and two months beast has done what the prophecy declares he was to do, and if so, men may speculate and argue against this position, but they cannot overthrow facts.

"That he should both speak and cause that as many as would not worship the image of the beast should be killed" (verse 15). This, and what follows in verses 16 and 17, is what the image was to do. Speaking, like all the rest, is a symbol. "I beheld, then, because of the voice of the great words which the horn spake" (Dan. 7:11). By turning to Daniel, the reader will find this speaking is after the Ancient of Days comes, after the "judgment was set, and the books were opened." And papacy has yet a great future during this coming time of trouble, and is to be the last "to drink of the cup at the Lord's hand." The church of Rome, together with her harlot daughters, are mystic Babylon, of which old Babylon was the type. Turn to Jer. 51:41, the prophecy which John the Revelator applies to mystic Babylon, and you will find that Babylon is there called "Sheshach." And this name occurring but once more in all the Bible, is found in Jer. 25:26, where Sheshach is to be the last to fall in the time of trouble which

reaches "to all the kingdoms of the world which are upon the face of the earth." Hence, in this triune struggle between the monarchial, the republican and the religious elements of the empire, the religious will be the last to fall. And it is this same power, the "little horn" of Dan. 7, since the change which came over it in 1798, which is the " image of the beast," and represent Babylon, or sheshach.

The image of the beast was to both speak and cause that as many as would not worship the image of the beast should be killed. If this killing is a symbol, we can see how it has been fulfilled. There are two kinds of symbolic death, viz., political and ecclesiastical. The image of the beast has excommunicated, or caused to suffer ecclesiastical death, more than a hun-hundred millions of the catholic world. Nearly all of Italy, Dollinger, and a large part of Germany, as well as many of the catholics of France; in fact, all who would not accept of his infallibility. The 16th and 17th verses are yet in the future, and belong after the "Ancient of Days comes, and the judgment sits, and the books are opened. I beheld, then, because of the great words which the horn spake; I beheld until the beast was slain and his body given to the burning flames (Dan. 7:11; see also Rev. 19). "These both [the beast and false prophet], were taken alive and cast into a lake of fire, burning with brimstone." And after the saints are delivered, and on the sea of glass (Rev. 15:1), the plagues are poured out on them that worship the beast "and his image" (see chap. 16:2). Hence, the "image of the beast" is yet to hold a very prominent place in the coming "time of trouble."

"The two-horned beast comes up as a lamb and speaks as a dragon." The two Napoleonic dynasties came up in each case as republics, and soon changed into imperial governments. "He exerciseth all the power of the first beast before him." Napoleon had kings and emperors under his influence, and divided up nearly the whole of Europe, making one brother king of Holland, another of Spain, and himself claimed to be king of Rome, &c., &c. And he caused the people of the Roman earth to worship the first beast, by putting down that infidel reign of terror, and restoring the papal religion. "Those miracles he had power to do in sight of the beast" were, " saying to them that dwell upon the earth that they should make an image to the beast, and he had power to give life to that image." Thus the two-horned beast which gave life to the image of the beast, has passed away, while the image has yet a great and terrible future before it.

I can see his coming judgments,
as they circle all the earth;
The signs and groanings promised
to precede a second birth.
I read his righteous sentence,
in the crumbling thrones of earth.
Our God is marching on.

PARABLE OF THE TEN VIRGINS.

"Then shall the kingdom of heaven be likened to ten virgins which took their lamps and went forth to meet the bridegroom." (Matt. 25:1).

In this parable the last special movement prior to the coming of the bridegroom is set forth. Notice the language, " Then shall the kingdom of heaven be likened;" it is not now, but at some future time it shall be likened. While every other parable is in the present tense, this stands alone as the only exception. "The kingdom of heaven is likened to a sower;" the "kingdom of heaven is likened to a net;" "the kingdom of heaven is likened to a nobleman;" to "three measures of meal;" to a "grain of mustard seed." &c., &c., all in the present tense, and all span the gospel dispensation. But the one of the ten virgins, if Jesus used the proper language, was to be fulfilled at the ending of the gospel. Then shall the kingdom of heaven be likened to ten virgins who took their lamps and went forth to meet the bridegroom, and were disappointed, for he tarries, and they slumber and sleep. Another cry is made, "Go ye out to meet him," and in accordance with that cry he comes, and they that were ready go in with him to the marriage, and the door is shut. "Strive to enter in; for I say unto you, many shall seek to enter in and shall not be able, when once the master of the house has risen up and shut to the door."

It is well known that during the present century there has been a great advent movement. Commencing perhaps with Wolf, who preached in Europe and Asia, but centering mainly in this country in what is often called the "Miller movement," which culminated on the tenth day of the seventh month of 1844. And we purpose to show that in this special movement the above parable began to be fulfilled.

The fact that there has always been more or less expectation of the coming of Christ, during the whole time of his absence, does not militate against this

application, as will be seen when all the details are made to appear.

In the first place, it is certain such a movement as is represented in this parable must occur prior to the second advent. That is, there must be a going forth to meet the bridegroom, followed by a disappointment, for he is represented as tarrying; then another "going out" to meet him, which is to end with success. All this the parable clearly brings out.

Exception may be taken by some to a full application of all the details of a parable, as many have been taught that parables are given to teach one, and only one leading idea. But it will be observed that wherever Jesus explains a parable, he always makes every part have a full application. See his explanation of the "tares and the wheat," the sower by the wayside, &c., &c. And in Mark 4:13, he makes the parable of the sower, which is so full of details and so perfect in its application, the sample by which all parables are to be explained. "And he said

unto them, Know ye not this parable? and how then will ye know all parables?" Then he explains the sower, the seed, the wayside, the good ground, the stony ground, the thorns, the birds of the air, &c., making in the explanation an application of every thought expressed in the parable. Can we do better than to follow his instructions, in understanding " all parables?"

The force of the present application of this of the ten virgins will be seen by every reader, I think, when the details are all brought out.

The subject of this parable is the continuation of the subject of Matt. 24, the division of the chapters being only the work of the printer.

In Matt. 24 a connected prophecy from the first to the second advent is given, and of course embracing more or less of the events associated with the destruction of Jerusalem. But we shall not give a detailed application of this chapter, our object being merely to show the locality of the parable with which the next chapter opens. After a reference to the wars and great time of trouble on the church, such as never was before or should be again, he gives the signs which are to precede his advent, such as the darkening of the sun, falling of the stars, distress of nations with perplexity, &c. "Immediately after the tribulation of those days shall the sun be darkened" (verse 29). In another place we have given the reasons for believing that this "tribulation" under the abomination that was to make desolate, refers to the persecutions under the papal church, and which almost entirely ended during the eighteenth century. "Immediately after the tribulation of those days shall the sun be darkened." This has been applied to the dark day of May 19th, 1780, which has perhaps nearly passed out of the memory of most of those now living, but was a household word fifty years ago. "And the stars shall fall from heaven." This was fulfilled in November, 1833; the peculiarity of which will still be in the memory of some of my readers. "And the powers of the heavens shall be shaken," we understand to be in the immediate future, and that it refers to the governments of the earth. Then follows the declaration, "so likewise ye [the church] when ye shall see these things, know that it, or he, is near. Verily, I say unto you, this generation [who see these things] shall not pass away till all these things be fulfilled" (verse 33). I am not explaining this chapter to meet criticism, but simply showing the view we entertain of these events which lead to the subject of this article.

The 24th chapter having brought us down to the last generation, the one that was to see the signs, and upon which the end was coming, he says " Then," viz., at that time, "shall the kingdom of heaven, the church, be likened to ten virgins who took their lamps and went forth to meet the bridegroom, and five of them were wise, and five were foolish."

The lamp is the Bible; "thy word is a lamp to my feet." In the Advent movement of the present century, and which culminated in 1843-4, there has been such a searching of the Scriptures as never has been known in any other generation. This might to some extent be accounted for, from the fact that other generations have not had the Bible as a household book, but the accounting for this or for the darkening of the sun or falling of the stars has no bearing on their application. The question is, Have the facts met the conditions of the prophecy? Has there been, during this generation who have seen these signs, a movement of this kind? Every

one is more or less familiar with the history of the advent, or Miller movement, as it is called. That there was a wonderful searching of the Scriptures on this particular subject-a going out to meet the bridegroom-followed by disappointment, confusion and fanaticism. This much, at least, will be admitted by all, whether friends or enemies of that movement. And this is all the parable, from the first to the fifth verse, demands; a going out to meet him, a disappointment, for the bridegroom tarries, followed by a time in which they all slumber and sleep, or were in darkness. And this very movement, and the disappointment which has followed, brought such reproach on the subject of the second advent of Christ, that the bare mentioning of it is received with cold disapproval in almost every church in the land.

"And while the bridegroom tarried, they all slumbered and slept, and a midnight there was a cry

made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps, And the foolish said unto the wise, Give us of your oil, for our lamp are gone out."

Many arguments are given in this book proving that we are now in the time of harvest; hence, that Christ has come the second time and that he was due, in the autumn of 1874, his appearing in the clouds being yet future. From the seventh month in 1844 to the seventh month in 1874, was thirty years. The first movement brought to view in this parable, and which was to end in disappointment and the tarrying of the bridegroom, ended in 1844. And all the evidences proving that Christ was due in 1874, also prove that this night of tarrying was one of just thirty years. Hence, if this parable is to be accurately applied in every detail, as Christ himself has taught us to apply parables, the midnight cry (" And at midnight there was a cry made"), should have occurred fifteen years after the 1844 disappointment, or in the middle of this night of thirty years. Now, whether it was accidental, or so overruled, this present movement, based on these arguments proving that he was due in 1874, began just at that point of time; that is, fifteen years after 1844. Hence, we have to believe the midnight cry has been given, and that the parable is now nearly complete.

No one can read this parable, in the light of present truth-that is, that we are at the end of the gospel age-and not see a fitness of the parable to these two movements, the first before the tarrying, and therefore ending in disappointment, the second or midnight cry, ending with the coming of the bridegroom. And even the division named in the parable, and while they were gone the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. And afterwards came also the other virgins, saying, Open to us. all have a fulfillment, since one part of those who have represented this movement fail of seeing the light in this latter message; in other words, remain in darkness, as to the evidences of his coming, and turn away from the investigation of that which first led them to go out to meet the bridegroom. How the prophecy could, in this respect, have a more perfect fulfillment, we cannot imagine. And even something of the manner

of his coming is implied in the fact that the foolish virgins appear not to have known when the bridegroom came, since they were absent.

In the application of a prophecy, we do not expect it to take such a character that those who are inclined to oppose, can find nothing to say against it. If it is fulfilled in such away that one who is trying to see if it will fit, can see that the facts and the prophecy harmonize, that is the most we have a right to expect. There was not one single prophecy fulfilled at the first advent, in such a way that its opposers could take no exception to it. And yet its friends ought to be able to see a complete and satisfactory fitness. Now, if any one will take the position that this Advent movement has been the counterpart of this parable, and try and see if the 1843 movement prior to the disappointment, does not fill the parable, from verse 1 to 5; and if this last movement, which began in the middle of this thirty years of tarrying, can not be made to fill the latter part, we think they will be successful. I do not mean to say that if you pretend to take a friendly view of these things, while yet really in heart opposing them, you will be able to see. If you love the appearing of Christ you cannot help wishing that these things were true, whether they are, or not. Now, then, begin in that way, hoping that they are true, and then search, and you will not have long to wait before seeing light and beauty in these things.

THE SEVEN CHURCHES OF ASIA.

"And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of man.... And he had in his right hand seven stars.... The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks:The seven stars are the angels of the seven churches; and the seven golden candlesticks are the seven churches." (Rev. 1:13, 20.)

The seven literal churches of Asia, whose names are mentioned in verse 11, were obscure, and judging by the writings of the apostles, did not compare with the churches of Jerusalem, Rome, Corinth, Galatia, Thessalonica, &c., &c., and yet they are used to represent all that the "seven spirits which are before the throne" and the "seven golden candlesticks represented. And we shall find the meaning of their names bear a close relation to the seven stages through which the gospel church has passed; and that in this symbolic prophecy they were chosen merely as representatives of the gospel church, seems more than probable, because of this exceeding prominence given to them. If the seven spirits of God, and the seven golden candlesticks, are to be confined to the seven literal churches of Asia, what did, and do all the

churches of other parts of the world amount to? Nothing, we may answer. The seven golden candlesticks which were before God in the temple, were the fountain, or source, of all the light of the holy place. And as the gospel church is now the temple, the seven literal churches of Asia have been a poor source of light to the Christian world. But the book of Revelation is a prophecy, and not a literal epistle ; and these "seven churches" embrace the "things thou hast seen, and the things which are, and the things which shall be hereafter" (verse 19), and therefore represent the whole gospel church, which has passed through seven phases corresponding to the meaning of the names of these successive seven, (and also in a certain sense by the particular character in which Christ, its head, is made to appear as each phase of the church is developed).

The seven names which represent these seven phases of the gospel church, are:1st, Ephesus, which means, "chief, desirable," and represents the first or apostolic phase of Christianity; the 2d, Smyrna, means, a "sweet odor," and represents the church in the first persecution under the Roman emperors, before the corruption and "falling away" of which Paul speaks, began; the 3d, Pergamos, means, "elevated," and refers to the phase of the church at and after the conversion of Constantine, when the self-exaltation, corruption and falling away began; the 4th, Thyatira, means, "sacrificed," and refers to that phase of the church when the "woman fled into the wilderness," where she was to be fed of God; the 5th, Sardis, means, "that which remains," and refers to the church just prior to the great reformation of the sixteenth century, at a time when true piety had been almost exterminated; the 6th, Philadelphia, means, "brotherly love," and refers to the reformation church, from the days of Luther to the beginning of the "time of the end," or 1798; the 7th, Laodicea, means, "judgment," and refers to the church of the "time of the end," which includes the sounding of the seventh trumpet, with its advent proclamation, its time of trouble and day of wrath; its reward of prophets, and saints, and those that fear his name, small and great, and destruction of those who destroy the earth.

The measurement of each of the seven phases of the church have been about as follows:The first reached to about the death of John, the last of the apostles; the second, from the beginning of the second century to the conversion of Constantine in A . D . 312; the third, during the falling away, and prior to the fleeing into the wilderness, near the beginning of the sixth century; the fourth and fifth, from that to the reformation; the exact line of demarkation not being so clearly drawn between these two, from the fact that the former represents the church in its sacrifice of life and property, and the latter the little remnant, after its almost complete extermination, the change from the one to the other being a gradual work; the sixth, from the beginning of the sixteenth century and the reformation, to the beginning of the "time of the end;" the seventh, from the beginning of the nineteenth century to the setting up of the kingdom of God, or glorification of the church, which, if it embraces both those who go in to the marriage, and those who are to be ready "when he shall return from the wedding," would appear to reach to the end of the sounding of the seventh trumpet. The little space left in these pages for this subject will not permit a full application of the

history of the church during its seven phases, to the prophecy. We can only give a hint, as it were, for the guidance of the reader.

Please note the character Christ gives to himself while addressing the first or apostolic church. "These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and hast tried those which say they are apostles, and are not, and hast found them liars," &c. Then compare the account as given by Paul of their labors, their patience, their stripes, their power of discerning spirits, &c. But even that highly exalted church at last lost its first love, and God removed their candlestick, to the second and lower condition. The power of miracles passed away. "If there be prophesy (that is, the gift of prophecy), it shall fail." While only faith, hope and charity abide."

Again, notice the character of Christ addressed to the church of Smyrna, upon whom death and persecution and poverty had come (verse 9), "I know thy works, and tribulation and poverty (but thou art rich). Persecution always purifies the true child of God. "I know the blasphemy of those which say they are Jews, (not literal Jews, but "Israelites indeed.") and are not, but are the synagogue of Satan, The same symbols of "Jew" and "sunagogue of Satan" occur again in speaking to the Philadelphia church, and clearly refers to the true and the false, those belonging to Christ, and those belonging to antichrist. "He that hath an ear, let him hear what the Spirit saith unto the churches," that is, all the churches of that second phase. They were suffering death, but are encouraged that they shall not be hurt of the second death. With the third, or Pergamos church, they have reached the time of Constantine's conversion, when the power of the empire was made subservient to the church, and Christianity could begin to assume the dignity of civil power. And you will notice the character of him who

addresses this church. "These things saith he which hath the sharp sword with two edges:I know thy works, and where thou dwellest, even where Satan's seat is." That is, in the seat of the "dragon," called "the devil and Satan;" or in other words, the seat of empire. How perfect and appropriate is this, when addressed to the Christian church of that day; and how meaningless it would be, if applied to the little church in the village of Pergamos, in Asia, where the "dragon," or fourth empire, never had its seat.

"And unto the angel of the church of Thyatira, write." This church has to forsake all and flee into the wilderness. "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass." He can follow them in all their desolate wandering, no matter how wild and dreary the mountain passes may be. "I know thy works, and charity and service, and faith, and thy patience, and thy works, and the last to be more than the first." At such a crisis, works, feeding the hungry and clothing the naked, would be a prominent virtue, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. And I gave

her space to repent" (verses 18 to 26). That woman Jezebel was clearly the drunken woman from whom they fled. In their great troubles, driven to the mountains with wives and children suffering cold and hunger, many of those who had fled, were seduced back by offers of life, property and position, in the earlier days of their flight. "He that hath an ear, let him hear what the Spirit saith unto the churches;" that is, all the churches of that age.

"And unto the angel of the church of Sardis write:These things saith he that hath the seven Spirits of God, and the seven stars." To a church almost extinct, "but few names left in Sardis," how comforting to feel that he who held all the churches in his hand was their protector. But so long without the light, the Bible hardly ever seen, living almost entirely by tradition and memory of what the Christian church should be, no wonder they were almost spiritually dead. "Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God" (chap. 3:2). "And to the angel of the church of Philadelphia write:These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth:I know thy works. Behold I have set before thee an open door, and no man can shut it. Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee." The door of the reformation was opened, and no man could shut it. The Bible began to be put into the hands of the people, and that woman Jezebel could not stop it. And long before the end of that phase of the church, that synagogue of Satan had indeed been compelled to bow at the feet of the reformation church. Who does not know that the reformers down even to this side of the days of John Wesley, were earnest and devoted servants of God? "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

"And unto the angel of the church of the Laodiceans write:These things saith the amen, the faithful and true witness (verse 14). This, we understand to be the last phase of the church; "neither cold nor hot." This is the church that is to be "spewed out of his mouth." It is the church upon whom the "hour of trial is coming;" the one that is to be weighed in the balance and found wanting; the generation who are to stumble, as did the generation of Jews, who saw the first advent. It is true the church of this present century has done many wonderful things in and for the name of Christ, and they have, through the Bible societies, scattered the word of God far and wide. But how true it is that the earnest personal piety of the reformers has almost disappeared from the church. And yet they are, in their own estimation, "rich and increased in goods, and have need of nothing." I do not refer so much to the vast moneyed wealth and the well organized machinery of the church, as to their satisfied feeling that they have truth enough; and that the first principles of the gospel of Christ are sufficient to carry them safely through, while yet careless of, and even opposed to the great dispensational truth designed for this generation. The trump of God is sounding, the events of the great day are upon us; and instead of the church being satisfied to go back to a few of the first principles for the sake of unity, they should be advancing in light and truth so rapidly that laggards should be left far behind. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and

white raiment, that thou mayest be clothed. As many as I love I rebuke and chasten; be zealous, therefore, and repent.... He that hath an ear, let him hear what the Spirit saith to the churches."

Confining oneself to first principles, or even to the most comprehensive creed, must necessarily stop all advances in the knowledge of the truth. Supposing your creed to have been made in the fifteenth century, and you now believe anything outside of, or beyond that creed, you cease to be Orthodox. There can be no

doubt that every creed from that of the Roman Catholics, to the last and least of the numerous sects, have in them many of the first principles of Christianity. They have each and all fenced off a little of the "shining pathway" in which the man of God is to walk. But one who is to walk in that pathway which is to "shine more and more unto the perfect day," must step over those fences with as little regard for them, as for any other obstruction in his path. If I am a Presbyterian, a Baptist or a Methodist, and I find that God's word is more beautiful, and the plan of redemption more comprehensive than the framers of my creed then understood it to be, why may I not advance, and thus grow in the knowledge of the truth? Why should man say to me, "thus far shalt thou go but no further?" It is the word of God, and not my fellow man that is to judge me. That there is need of an advance in the knowledge of the first principles of the gospel, we do not hold. But we do hold that if the dawn of the millennium is at hand, and is to be introduced as we think the Bible teaches, by a time of trouble such as never was since there was a nation; by the resurrection of many that sleep in the dust of the earth, by the second coming of Christ, and the beginning of a restitution of all things, and that these things are already upon us, the true church must keep pace with the advancing light, or be left in darkness. Hence, the counsel to buy "eyesalve, that thou mayest see," is not out of place when given to this, the Laodicean church. As many as I love I rebuke and chasten, be zealous, therefore and repent. Behold I stand at the door and knock.

SUMMARY.

God's word clearly teaches that the plan of redemption is a progressive work-not only in individual experience, but in the development of the race. "The law was a school-master to bring us to Christ," illustrates one step in the progress. Again, we are taught that there is the natural, or Adamic man, and there is the spiritual, or Heavenly man. "Howbeit that which is spiritual is not first, but that which is natural and afterwards that which is spiritual." Hence, Christ is called the "second man Adam," the first Adam and his race being the natural, or animal man; the second Adam and his race are the spiritual.

Again, as the first Adam was united to a wife, who became "the mother of all living," so the second Adam is to have a wife: "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7). The time was when this seemed to have but little

meaning, but as a part of the great plan it becomes an important truth. As the wife of the "first man" is the natural mother of the race, so the wife of the "second Adam" is to be the spiritual mother. This is absolute scripture teaching, and in accordance with it we learn that Christ "was the first born among many brethren." And as the man is the head of the woman, so Christ is the head of the church (the bride), "who (Christ) is the beginning, the first born from the dead; that in all things he might have the preeminence" (Col. 1:18).

If the above is the true order of progression the Bible should teach, that until this "marriage," the "wedding," &c., to which Christ so often refers, is consummated, the second and great step in the advancement of the human family, from the natural to the spiritual man, does not begin. And this being true, the plan of redemption cannot reach the world, until the perfection of the second man and his wife. Therefore we find that Christ did not pray for the world, but only for those the Father had given him." "I pray for them; I pray not for the world." And this seems to be in accordance with the facts of God's dealing with the race, from Adam to the present time. Nothing is more certain than that thus far he has not been trying to save the human family as a mass. Before the flood man was left without law, "death reigned from Adam to Moses." This would almost appear as if God had, for some reason, determined to give man a fair trial of his own powers when left entirely to himself. Then, under the dispensation of the law, man is again put on trial, and proved to be too weak to stand the test. "Sin revived, and I died," says the apostle.

Now, let the reader take a glance at all those four thousand years and more during which, from Adam to Moses' death held almost universal sway, and from Moses to Christ, few, even of the Jewish nation, were brought to a saving knowledge of God. For the law did not give life, and all other nations were left totally ignorant of the way of life; and tell me if a restitution of all things is not demanded, in order that God should substantiate the fact that he is no respecter of persons, and so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but might have everlasting life? not that he so loved one special generation, or a part of the world, those who happened to live after the first four

thousand years; but the world of mankind.

Some men are fearful of letting reason be brought into play while investigating God's revealed plans. But such men are mere slaves of fear. The great Father is not averse to an exercise of that reason he has imparted to us. Nor will slavish fear ever open the doors of the kingdom to any man.
If God's plan is as the gospel affirms, first the natural, and afterwards the spiritual, we can see why he should let the natural man have his day, since, "As in Adam all die, so in Christ shall all be made alive." And we can also see why Christ is called the second Adam. Because he is the beginning or head of the human family, as it is to be when it takes on the last and higher form of existence. The whole Bible sustains the fact that God has a system or order of progression. "See thou make everything after the pattern shown thee in the holy mount." If he would have a

Sabbath of rest for man, he has a type pointing to that Sabbath. If he would have Christ die, that he might gain the victory over death, he has a type of a lamb slain from the foundation of the world. If he would have a second Adam as head of a spiritual race, he will have Adam for the head of the natural race of mankind. If he would give to the second Adam a wife, as the spiritual mother of a spiritual race, he gives to the first Adam a wife to be the natural mother of the natural race.

We cannot make or mar the plans of God, but must take knowledge of them as revealed. Not a single individual of the Adamic race could exist until after the marriage of the first Adam, so not a single individual of the race of the second Adam, excepting the bride, can exist on that higher plane of life, until after the marriage of the second Adam.

That the marriage relation was instituted as a type of the marriage of Christ, in this higher sense, is made to appear in many Scriptures, particularly in Eph. 5:23-32. "And they two shall be one flesh. This is a great mystery; but I speak of Christ and the church." The same idea is also taught in Malachi 2:14, 15, where the marriage covenant is introduced and the reason for it. "Did he not make one [that is in the beginning]? and wherefore one? That he might seek a Godly seed, or margin, a seed of God." In other words, a second Adam and his wife. "For the children of the promise [that is, the gospel church] are counted for the seed." These things are as clearly taught in the Scriptures, as the fact that there is to be a future and higher life. Hence, next to the death and resurrection of Christ, which makes a restitution of all who have died in Adam a possibility, the marriage of the Lamb is the most important event in the whole plan of redemption. And it was for this one sole purpose, the development of the "church of the first born," or bride of Christ, that the gospel dispensation was instituted. And Jesus "laid aside the glory he had with the Father before the world was," and took upon him the form of a servant and became flesh, that he might by a death and resurrection, become the first fruits of them that slept; and thus in all things have the preeminence, as the head of this glorious order of beings. And his wife is the next in order; and hence she is called "the church of the firstborn."

A restitution of all who have died in Adam does not necessarily imply the eternal salvation of all men. But it does imply that all are to have the opportunity to obtain eternal life, which the Bible teaches is not the case in this life. "How can they hear without a preacher? how can they preach unless they are sent?" Hence, if there is one individual in any part of this world from Adam to the present time, who has died without having the gospel and the name of Jesus preached to him, that man has had no opportunity as yet, of obtaining eternal life. And that the great mass of humanity have been thus shut out, no intelligent man can deny; and to reject the fact of a "restitution of all things," and that as "in Adam all die, so in Christ shall all be made alive," is to deny both the justice of God and the truthfulness of Scripture. It is for this that "the whole creation groaneth and travaileth in pain together until now."

It is for this, the "manifestation of the sons of God," that the "earnest expectation of the creation waiteth. Because the creation itself, also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

In the restitution age when the bride of Christ is glorified, "like unto Christ's glorious body," (" and hast made us unto our God, kings and priests; and we shall reign on the earth; "for unto the angels hath he not put in subjection the world to come, whereof we speak;") then it is that the "creature" [not cattle, "preach the gospel to every creature," does not mean the lower animals] shall be delivered from this bondage of corruption, into the glorious liberty of the sons of God." Then it is that "the Spirit and the bride will say, Come; and let him that is athirst come:and whosoever will, let him take of the water of life freely." Then it is that the knowledge of the Lord shall cover the earth, as the waters cover the sea.

Is there any creed, or preaching, which can be more clearly supported from the word of God, or has a better future for the world, than this? Is there a faith in christendom which offers a more glorious future to the church, the bride of Christ? Is there a hope based on the sure promises of God, which so magnifies the love of God as does this hope? Where is it lacking? Does it rob God of any glory? Does it cast a shadow

over the future of the redeemed? On the other hand, does it not prove God to be the loving Father he himself claims to be; that he so loved the world that he gave his only begotten Son; and that Christ tasted death for every man? And yet there is a second and eternal death for those who, having tasted the good word of God and the powers of the world to come, shall, after that, sin wilfully and crucify Christ afresh. And to this, all the sons of God could say, Amen, "True and righteous are thy judgments."

The above being the true Bible theology, the advent of Christ, "whom the heaven must receive until the times of restitution of all things," becomes a glorious and much longed for event. And hence, all that the Scriptures teach on that subject should be eagerly sought for by every one whose heart is in unison with the love of God and the plan of redemption. And as each of these arguments proving that the marriage of the Lamb is about to be consummated, are seen and appreciated, the heart of every true Christian must thrill with joy at the bare possibility of so glorious a consummation. God help the selfish, groveling heart that cannot be interested in subjects like these.

The evidences that the end of the gospel age has commenced, and that many of these things are about to be realized; are so full clear and numerous that every person who thoroughly investigates the subject, is irresistibly convinced of their truth. And O, what a thrill of joy is felt by each heart as evidence after evidence, and argument after argument is comprehended. Those who have once tasted of these things can only wonder that all the Christian world cannot be induced to hear and investigate.

Clear proof can be found that the six thousand years from Adam are ended. Because many good and great men have differed on the chronology of the Bible in ages past, is no proof that when that when that light is due to the church, it will not be forthcoming. What if such men have differed; if certain Scriptures can be so put together now, as to clear up points of chronology hitherto obscure, and you

can read and see it for yourself, will you disregard the evidence because somebody else has not seen it before? Is there no God at the helm? Can you not believe that at the right time, the right truths can be found? And yet you are not asked to believe, only so far as you can see for yourself that it is based on God's word. Turn again to page sixty-seven, and give the chronology a careful investigation. True, we do not know there is no mistake in it, nor do we pretend to know that any of these arguments are true; it is faith, not knowledge, by which we are to walk. God expects us to act on evidence. "Faith is the evidence of things not seen," and "faith comes by hearing, and hearing by the word of God." How is it that so many great lines of argument, the chronology, the jubilee cycles, 'the days' of Dan. 12, the exact equality of the Jewish and gospel dispensations, and "the times of the Gentiles," all work in, one with another, so harmoniously, and also in such perfect harmony with the signs of the times, the perplexity of the nations, the unmistakable evidences of a time of trouble such as never was since there was a nation? Are these things, taken as they are directly from the "true sayings of God," to be put down as the foolish imaginations of a fanatical brain, and disregarded? Or, "shall we take heed to the more sure word of prophecy, as unto a light shining in a dark place?"

In this chronology, every year given in the Bible is used; nothing is left out and nothing is added. If more time has passed than God has revealed, then the six thousand years ended further back in the past. He certainly is able to deceive us if he so choose; but as so large a part of the Holy Scriptures are devoted to chronology, I cannot believe it is left imperfect, or in so obscure a way that the real truth cannot be found. But as it is by faith we are to walk, that it should be so given as to require all the collateral evidence drawn from the harmony of the prophetic periods based on it, to strengthen our faith, is what we ought to expect. For instance, this chronology, as it stands recorded, has certain comparatively obscure places, over which the measure of the time is given in an indirect manner, and must be arrived at by comparing Scripture with Scripture, thus introducing the element of human reason, and is therefore not so absolute as a plain "thus saith the Lord." But when, after the most careful investigation, we find no Scripture by which it may be changed one single year; and then find that all the prophetic periods, as applied on the basis of this chronology, are absolutely harmonious, one with another, the evidence of the truthfulness of the chronology, thus supported, is all we can reasonably expect, so long as we are to walk by faith, based on our best endeavors to find the truth. That men who do not understand the intimate relation of these arguments, can find what, to them, may appear like unsupported parts, we do not question. If the subjects advanced in this book are worth anything, they are worthy of a full and exceedingly careful investigation. And without such complete knowledge of every part, no man is prepared to criticize. Hence, although some will thus criticize, others ought not to be deterred from investigating for themselves, because of such criticisms, even though they came from those in whom we are wont to place great confidence. God demands from every person that they lean on his word, and not on the arm of flesh. And although we may now trust to our

so-called spiritual advisers, instead of investigating for ourselves, and all may appear to be well, the time is just at hand when we shall bitterly regret it. "Cursed is every one who putteth his trust in man, and leaneth on the arm of flesh."

Do not misunderstand; teachers are sent of God, and we are to profit by their instruction. "How can they hear without a preacher?" But, after hearing, we must go to the "law and to the testimony," Christ's two witnesses," and if they speak not in accordance with these, it is because there is no light in them. "Let no man deceive you; for many will come in my name, saying, I am [the mouth piece of] Christ." And this warning of our Savior stands recorded against every one who professes to preach the gospel. " Prove all things, and hold fast that which is good." Hence, we ask you to give these subjects a careful investigation, devoid of all prejudice.

Turn to the chart and run your eye over the three worlds: the one before the flood, this "present evil world," and the "world to come;" then at the different ages. Every one knows that what little there was of a church, or people of God, was represented by one man during the days of the Patriarchs; and afterwards by "the twelve tribes," and then by the gospel church; and that there is a millennial age of glory promised, when "the kingdom is the Lord's," in which all the ends of the earth shall remember and turn to the Lord." Can you not see that thus spread out as a map before you, the mind easily grasps the subject, in all the various phases of the great plan. "Write the vision, and make it plain on the tables, that he may run that readeth it," does indeed bring it down to our easy comprehension. Simply looking at our own immediate surroundings, and not comparing scripture with scripture," has made us narrow-minded. But the more enlarged our views, the more is the boundless love of God made to appear. How is it so much harmony is found in these various arguments, if they are not true? No one can deny that, taking it for granted that this chronology is true, the fact that from the time the sabbatic system began, on entering the land of Canaan to the year 1875, being just the measure of the sabbatic system, whether reckoned as a jubilee of jubilees-50 times 50-from where the last typical jubilee ended, or seventy cycles, as they have actually transpired; nineteen, with a jubilee, making a total of 950 years; and fifty-one without a jubilee year attached, or 51 times 49, making a total of 2499, should in either case terminate in 1875; is some evidence that the restitution to which they point is not far in the future.

And again, the fact that there is what appears to be clear Bible evidence that the dispensation represented by the "twelve tribes of Israel," and the dispensation of the gospel, or twelve apostles, were to be equal, and that, according to this chronology, these dispensations are now equal, just when the jubilee cycles run out--just when "the day of the Lord" is due-is certainly a strange coincidence, which, coming as it does directly from the Bible, is worthy of more than a mere passing thought. And again, all men can see that we are entering strange and unusual times; that there is a foreboding of trouble. And the Bible distinctly teaches that this age is to end with "distress of nations," "men's hearts failing them with fear, and for looking after those things which are coming on the earth," a "universal time of trouble," the falling of the thrones, & c. The number forty

which is a very prominent period as connected first with the flood (Gen. 7:17); second, with the wilderness, Mount Sinai and Moses; third, with Elijah, with Christ, and with the destruction of Jerusalem, from the beginning of Christ's work, or from A . D . 30, to A . D . 70, is again made to appear just at this point? The seven prophetic times of the Gentiles, or 25-20 years, is a long period, and without doubt began where God's kingdom, in the line of David, ended, at the beginning of the seventy years captivity, or B . C . 606. And as from where the harvest of the Jewish age began, to A . D . 70, was forty years so this 2520 years, or the "times of the Gentiles," reach from B . C . 606 to A . D . 1914, or forty years beyond 1874. And the time of trouble, conquest of the nations, and events connected with the day of wrath, have only ample time, during the balance of this forty years, for their fulfillment.

We publish the following because it has been so perfectly fulfilled. Every position on the prophecies held by Bro. Miller has been attacked during the "tarrying of the Bridegroom," and while the "virgins all slumbered and slept." And yet every one of those applications have of necessity again been incorporated in these present arguments, and the casket, enlarged and rearranged, does indeed "shine brighter than before":

WILLIAM. MILLER'S DREAM.

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged, they reflected a light and glory equaled only by the sun." (These jewels are the

beautiful truths the open casket unfolded to his sight.)

"I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents. I therefore placed it on a center-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket they would wonder and shout for joy. But when the spectators increased every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

"I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the

accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered;-and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room.

I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved the more they scattered the spurious jewels and false coin among the genuine.

"I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish, until they covered every one of the true jewels, diamonds and coins, which were all excluded from sight. They also tore in pieces my casket, and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept." (When the 1844 time passed, how perfectly was this fulfilled.)

"While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help.

"Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt-brush in his hand, opened the windows, and began to brush the dust and rubbish from the room. "I cried to him to forbear, for there were some precious jewels scattered among the rubbish. "He told me to 'fear not, ' for he would "take care of them." "Then while he brushed the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle, I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins lay scattered in profusion all over the room.

"He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

"He then called upon me to 'come and see. '

"I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me."

NOTES ON CHRONOLOGY.

Like every other truth, Bible chronology is so given that good and, honest men can take exception, and be in doubt, in many parts, as to its actual measurements. For instance, it is so clearly put, not in any one statement, but in a connected chain of statements, that from Adam to the end of the flood, to the very day the waters were dried up, was 1656 years; that no doubt can remain as to that measurement; and yet, there is a way to reckon the time so as to make it appear to be one year less, and to contradict all this connected chain of clear scripture statements. And so we find that almost every subject in the Bible is made obscure by such apparent contradiction. To tell why this is so, would be to tell why God chose to speak in "dark sayings and parables, that seeing they might see and not perceive." We suppose these things were so ordered, that Bible truth might be understood only as it became due; and that then, the circumstances and surroundings would be such that these obscure and apparently clashing statements might be made clear to the children of light, and yet remain dark to those who are without, and "unto whom it is not given to know

the mysteries of the kingdom of God."

From Adam to the begetting of Methuselah was 687 years, and the full age of Methuselah is given as 969 years, which, together, make 1656, the time from Adam to the end of the flood. And the flood was on the earth one year, lacking one month and seventeen days, and Noah remained in the ark two or three months more, before the ground was dry; and Methuselah, not being in the ark, must have died before or at the time the flood began.
Here is an apparent oversight, or contradiction. But there is light from other Scriptures by which this can be reconciled: for we learn that when a man had entered on or commenced another year, that year may be counted as part of his age. And Methuselah could certainly have entered one month and seventeen days, into his nine hundred and sixty-ninth year; and as his full age was no part of the chronology, a greater degree of accuracy than is customary in the Bible in giving ages, was not demanded. Hence, there is no difficulty in reconciling this apparent discrepancy.

Note 2.-The next chronological difficulty of this character is in relation to the age of Terah, at the birth of Abraham. "And Terah lived seventy years and begat Abram, Nahor and Haran" (Gen. 11:26). Now there is absolute proof that Terah, Abraham's father, died before Abraham came into Canaan (Acts 7:4). And there is also proof that Abraham came into Canaan when he was 75 years old (Gen. 12:4-7); and yet Terah died at the age of 205 years. Therefore Abraham was not born until Terah was 130 years old. What then can be done with the statement of Gen. 11:26? I answer, Because Abram is named first does not prove that he was the first born, any more than in the case of "Jacob and Esau," or "Ephraim and Manasseh," in both of which the younger is the first named. Nor does it follow, from the above text, that Terah begat all three sons at the same time; but merely that he was seventy when he begat the first born. A parallel may be found with

Noah: "And Noah was five hundred years old, and Noah begat Shem, Ham and Japheth" (Gen. 5:32). Noah was 502 when he begat Shem, for he was 600 to a day when the flood ended (see Gen. 8:13); and two years after the flood Shem was 100 (Gen. 11:10).

Note 3.-The next to which we call attention is that of the "sojourning of the children of Israel" (Exo. 12:40). "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." It will be noticed that it does not say they sojourned in Egypt 430 years; but the sojourning of that people, who dwelt in Egypt, was that many years. "The children of Israel" means the same as "the house of Israel" "or the family of Israel," and the house or family of Israel clearly embraces the fathers as well as the sons; and the house of Israel, that is, the Israel in the flesh, as clearly embraced Abraham, Isaac, and Jacob, as it did Jacob, Reuben, and Judah. And the whole house of Israel, both fathers and children, is evidently the meaning here. And Abram commenced that sojourning, and even commenced it in Egypt [see Gen. 12:10].

The text in Gen. 15:13, "Thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them, four hundred years," does not prove that they were afflicted all that time, any more than that they were in Egypt all that time. I admit that it might so appear from the rendering of this text. But there are other scriptures which forbid that view of it. The 400 years cover the time they dwelt in a land that was not theirs, and also the serving and the affliction. There is positive proof that they were in Egypt only 215 years, and that Joseph lived 80 years after he became governor, and that they did not afflict them until after the death of Joseph. Hence, the Egyptions did not afflict them for quite 150 years, but the above explains it. They sojourned, served, and were afflicted, all together, 400, or including Abraham's sojourning, 430 years, before the deliverance from Egypt. If one can see only the letter, and not the real meaning in "the children of Israel," then I will refer to Paul. If Levi could pay tithes to Melchizedek, while in the loins of Abraham, then the children of Israel could sojourn, in his loins.

Note 4.-The next chronological difficulty to which I would call attention is found in 1 Kings, 6:1, where the time from leaving Egypt to the fourth year of Solomon's reign is given as 480 years, while the chronology from the book of Judges makes it 580 years, a discrepancy of just one hundred years. After leaving Egypt, there was an unquestionable period of 40 years in the wilderness, and 6 more to the division of the land, making 46 years. Then, skipping the judges, there are 40 for Saul, 40 for David, and 4 for Solomon's reign, making 84 years, which, with the 46, are 130 years to be taken out of this 480, as mentioned in Kings. And 130 from 480 leaves only 350, as the time for the judges, instead of 450. Here is certainly a discrepancy of just one hundred years between the time as given in the Kings and the time as given in the Judges. Now, the question is, Which is right? The time as given in the Judges is in nineteen periods making a total of 450 [see page 72, bottom paragraph]. A mistake of 100 years among these nineteen short periods, would make sad havoc with the book of Judges; they would have to be shortened something over five years each, or a number of them struck out entirely, while admitting the single mistake of 480 for

580 in the Kings will set it right. Hence, even handed, between the statement in the Kings and that in the Judges, the evidence is altogether in favor of the time as given in the Judges being right. But we also have the testimony of Paul to support the time as given in the Judges. Three hundred and fifty is not " about the space of four hundred and fifty years" [see Acts 13:20].

The chronology comes down from Adam, by the line through which Christ descended. And hence, through the line of the kings of Judah, as given in 1st and 2d Chronicles, which is an unbroken line. While the kings of Israel have no connection with chronology. They were a broken line, not of the lineage of David, beginning only in the days of Rehoboam, and full of interregnums, terminating long before the captivity of Jerusalem. It is true the reign of the kings of Judah are given in 1st and 2d Kings, but so blended with the broken and irregular line of the kings of Israel, that no reliable chronology can be made out from them. Hence, God saw fit to have the true chronological line recorded by itself in the Chronicles of the kings of Judah, where there is no irregularities, or breaks; while there are many positive chronological errors in the book of Kings. For instance, in 2 Kings 8:26, it says, "Two and twenty years old was Ahaziah when he began to reign;" and in 2 Chron. 22:2, " Forty and two years old was Ahaziah when he began to reign;" and in 2 Kings 24:8, "Jehoiachin was eighteen years old when he began to reign;" and in 2 Chron. 36:9, "Jehoiachin was eight years old when he began to reign." Again, in 2 Kings 25:8, "In the fifth month, on the seventh day of the month,... came Nebuzaradan, captain of the guard,... into Jerusalem," while in Jer. 52:12, it reads, "Now in the fifth month, in the tenth day of the month,... came Nebuzaradan, captain of the guard, into Jerusalem."

I mention these things to show that the chronology of the books of Kings is not reliable; that it is at variance with Jeremiah, with the Chronicles of the kings of Judah, with the book of Judges, and with Paul. And hence, the statement of 1 Kings 6:1, may mistake one figure, a four for a five, as easily as in 2 Kings 24:8, eighteen should be given for eight.

Note 5.-The next point we will mention is in relation to the first year of Cyrus being B. C. 536. The only attack ever made on this is by a certain class of Adventists. And presuming this may fall into the hands of some of them, I will give a little space to answering this objection.
The fact that the first year of Cyrus was B. C. 536, is based on Ptolemy's canon, supported by the eclipses by which the dates of the Grecian and Persian era have been regulated. And the accuracy of Ptolemy's canon is now accepted by all the scientific and literary world. Hence, from the days of Nebuchadnezzar to the Christian era, there is but one chronology.

The attack made on it by certain expositors of Dan. 9:is, that as from the "going forth of the commandment to restore and to build Jerusalem unto Messiah the prince," was to be sixty-nine "weeks," or 483 years, therefore from the first year of Cyrus to Christ could be but 483 years. And this does indeed look plausible at first sight. Hence, notwithstanding, the facts of history, regulated by eclipses, prove the first year of Cyrus to be B. C. 536, yet if they clash with the prophecy,

the Bible student would naturally give the preference to the prophecy. But here is where they stumble: "The commandment to restore and to build Jerusalem," did not go forth in the days of Cyrus. For though he made such a commandment, it was stopped and did not go into effect, nor was Jerusalem rebuilt, according to Ezra and Nehemiah, until some fifty or more years after Cyrus: And the going forth of the commandment, was its going into effect. Let me illustrate: Lincoln issued a proclamation during our late war, for the emancipation of the Negroes. That proclamation was written, and discussed, and for many weeks was retained in the cabinet of the President, but at last it went forth, backed by the armies of the United States. When did that commandment "go forth?" Not when he first prepared it, I answer, for it remained inert in his cabinet for a time. But it went forth when given to the army, and it began to go into effect. So the decree of Cyrus, although issued B. C. 536, did not go forth until the days of Ezra and Nehemiah, but lay concealed in the treasure house of the kings of Persia [see Ezra 6:1-3]. Hence, though from the time of the going forth of that commandment, unto Messiah the Prince, was seven weeks and three-score and two weeks," it does not prove that from the first year of Cyrus to the Messiah was only 483 years, and therefore does not weaken the chronology of Ptolemy's canon.

WHAT SHALL WE DO?

The reader is perhaps more than half convinced that these things are true; and that we are indeed at the end of the gospel age. And the question presents itself, What shall we do? Believe, I answer. Not without being convinced; but look carefully again at all the evidences, and if, after a full investigation, the arguments appear Scriptural, lay hold of, and believe them.

Holiness, or sanctification to God, is the result of faith. "Sanctify them through thy truth; thy word is truth." And "without holiness no man shall see the Lord." Under the gospel, " faith is counted for

righteousness." In other words, faith is the tree, and good works is the fruit. A man will act in accordance with his faith; for instance: if a merchant, for good and sound reasons, believes that cotton goods will be worth fifty per cent. more next month than they are now worth, he will not be anxious to dispose of his stock at present prices, but rather to replenish it. While if he has satisfactory evidence that cotton goods will fall fifty per cent. next month, he will act in quite a different manner. And so faith brings forth fruit.

The opinion widely obtains, and is on the increase, that it matters little what you believe, so long as you are good; that a few of the first principles of the gospel, added to good works, is all that is necessary. And this is the stone over which men are to stumble. "Many shall say unto me, in that day, Lord, Lord, have we not done many wonderful things in thy name." They regret having done so little for Jesus yesterday, but promise great things to-morrow. It is certainly right to devote all to the cause of Christ, but be careful you do not exalt works instead of faith, and forget that it is faith, and only faith, which, under the gospel, is counted for

righteousness. No matter how much you may do for Christ, he will ignore the whole of it, unless your faith is right; "without faith, it is impossible to please God." Not merely faith in some one or two features of the gospel, but faith in his word. It was faith which saved Noah; and his special work was the fruit of his special faith.

Good works may flow from a benevolent heart, entirely independent of faith towards God; and will be rewarded when every work, "whether it be good, or whether it be evil," is rewarded in the restitution age. But for this "high calling in Christ Jesus," faith, full and complete, in each and every present truth which God designed for the church, is a necessity. For instance:Supposing these things are now true, that the harvest of the gospel age has come, and the day of the Lord is really commencing the church are to be in the light, so that " that

day " will not come upon them unawares, and the world are to be in darkness. This present generation of Christians, the above being true, are supposed to have light that Luther, Knox, or Wesley did not have, just as surely as that Noah was required to have a faith that Enoch did not have. The faith of Enoch could not have saved Noah; nor can the faith of a Wesley open the door of the kingdom to one individual of this generation, upon whom the day or the Lord is coming. To believe on the Lord Jesus Christ, is to build on the rock, and will save a man. But there are two classes, the one, although building on the rock, are to suffer loss, to pass through this terrible ordeal; "the hour of temptation which is to try all them that dwell on the earth;" they are to "suffer loss," to "lose their life," and to be saved "so as by fire." The other "have an abundant entrance," "escape all these things which are coming on the earth, and stand before the Son of man." One class, while holding the first principles of the gospel, "build with hay, wood, and stubble;" the other with "gold, silver and precious stones." Building with "hay, wood, and stubble," or "gold, silver, and precious stones," depends on the character of his faith. And the evidence is so clear that the bride, the church of the first-born, those who are to sit with Christ on his throne, and "judge the world;" are to be in the light in relation to the coming of the day of the Lord; that they are the class who have always been in advance, and held the truths which correspond with the "gold, silver, and precious stones," seems too clear for any one to willingly turn their back on what the Scriptures teach, as advanced truth.

Those who think that faith in advanced truth is of little or no consequence, and that if a man is good it matters not what he believes, build on the parable of Matt. 25:31: "Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me, enter into the kingdom prepared for you," &c. But the above class are brought into judgment, and are saved in the restitution; while the church of the first-born "shall not come into judgment, (krisis), but have passed from death unto life." In the restitution, salvation is to be of works, as under the law, do and live; and "when the Son of man shall sit upon the throne of his glory," his bride will also be on that throne, for "the saints shall judge the world;" and every good deed, and every evil deed of such as are brought into judgment, will have their reward. And many at the present day are counting themselves in with the class who are to be rewarded for their good works . But the reward of good

works has no place in this "high calling." To such "it is no longer of works, but of faith."

(The following appeared on page 97 in the original THREE WORLDS book)

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1H109

THE REV. E. L. EATON, D. D.,
AND PASTOR C. T. RUSSELL
BEGIN GREAT DEBATE ON RELIGION

Carnegie Music Hall in Allegheny Crowded,
and Speakers Listened to Attentively
as they Discussed Probation

TELLING POINTS MADE BY BOTH
REPRINTED FROM THE GAZETTE OF OCTOBER 19

Remarkable in the demonstration of religious interest, the series of discussions between the Rev. E. L. Eaton, D. D. pastor of the North Avenue Methodist Episcopal church, and C. T. Russell, pastor of the Allegheny Bible House congregation, was inaugurated yesterday afternoon with a debate on the general topic of probation. The meeting was held in the Allegheny Carnegie music hall, and a larger assemblage had never been seen in the building. The remarks of both

speakers were interrupted at frequent intervals with fervid responses and enthusiastic applause.

The Rev. Dr. W. H. McMillan, pastor of the Second United Presbyterian church, Allegheny, presided. Half an hour before the meeting was opened the hall was packed with people. The aisles of the main auditorium, the balcony, the stage and the vestibules were given over for standing room to the eager crowd. Preceding the debate a short devotional exercise was held and the singing of the hymns, "All Hail the Power of Jesus' Name," "Guide Me, O Thou Great Jehovah," and "Tell Me the Old, Old Story" was entered into with the zest of worshipers at a revival. No collection basket was passed, and the following proposition was announced for discussion:

PROPOSITION THAT WAS DISCUSSED

"The Scriptures clearly teach that divine grace and power, full and free, have been constantly exercised toward mankind since the fall, to the intent that all, if they would, might be saved: hence there will be no probation after death, nor need of any. Dr. Eaton to affirm. Pastor Russell to deny."

The ushers were selected from the members of the two congregations. Prof. B. Frank Walters of the Bible House presided at the organ, and E. P. Russell of the North Avenue church led in the singing.

The next debate will be held tomorrow evening at 8 o'clock in the Allegheny Carnegie hall, the Rev. Dr. H. D. Lindsay presiding. The proposition for discussion will be:
"The Scriptures clearly teach that the souls of the dead are unconscious while their bodies are in the grave. Pastor Russell will affirm. Dr. Eaton will deny."

The affirmative side was first given by Dr. Eaton, who spoke as follows:

All mankind are on trial for their moral character and eternal destiny. The object of this probation is to decide whether they will accept the offer of eternal life, and by obedience to God rise from a state of depravity and sin to a state of holiness, or whether they will reject this offer of life and salvation, continue in sin and reap the awful retribution of sin at last.

We are on probation for a good many things of this life; for our health. Every human being is on probation all the time for his health, and he may so treat his health or the laws of nature as to cause it to be entirely over-thrown. We are on trial all the time as to the matter of wealth; of happiness; of education; social position; moral character — whether we shall be honest or dishonest; for personal influence. All these things, exceedingly important as they are, are under the control of our own will.

A time will come in respect to all of these when we shall cross a line and cannot retrace our steps. Who shall say that if we are on probation for these important things we are not on probation for other important things, for eternal things? Who shall say that with regard to my eternal destiny I shall not cross a line which will mark the eternal settlement of that important interest?

"Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil; thou shalt not eat of it." When God made Adam and Eve he put them on probation, and those are the terms. "I call heaven and earth to record this day against you — life and death. Therefore choose life, that thou and thy seed may live." That is the declaration of Moses, that the race is on trial for life or death.

ALL NATIONS ARE ON PROBATION

The heathen nations, as well as the Christian nations, are on probation. It is not limited to Christians at all. It is constantly assumed that there are none but Christians on probation. If that be true, then three-fifths of the human race, who die in infancy, have had no opportunity for salvation. Those who have died in heathendom have had no opportunity. But they were redeemed in Christ, in the great offering of salvation. It does not follow that every human being must know Him personally, individually, in order to secure the benefits of worldwide redemption. No member of the human race knew Jesus Christ as his Savior for 4000 years, but millions were saved who did not know him.

How were they saved? By believing and obeying God. All are saved on those terms. The Scriptures do not leave us in doubt on this point. Writing to the Roman Christians, just from heathendom, the apostle says: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal godhead and deity, so that they are without excuse." "There is no respect of persons with God; as many as have sinned under the law shall perish by the law; for not the hearers of the law shall be justified, but the doers."

In the apostle's discussion in Romans 1 and 2 he shows that every heathen in the world is responsible for the light he has. The light that lighteth every man that cometh into the world hath reached all of them, and they can be saved by that light if they will. If that is the situation I am willing to presume that the entire race are having a fair chance for eternal life. This life is not one of retribution. There is a great deal of evil in the world, and even death came by sin, but it is not the punishment for sin.

Job was accused of being wicked because he suffered, but evil was not sent to punish sin in him, but to perfect his character in his day of probation. The blind man whom Jesus cured was declared not to have sinned, nor to be suffering for sin, but to show forth the glory of God. The evil of this life is permitted in order to furnish occasion for the display of divine mercy and grace.

God's offer of mercy is confined to this life. John 8: 23, Prov. 1: 24-28, Ezek. 33: 9, Prov. 1: 7, 2 Cor. 6: 2, Heb. 4: 7, Eccl. 9: 10. These scriptures have one declaration — that mercy is confined to this life. The parable of the wheat and the tares in the 13th chapter enforces this thought. It covers the entire history of the race. The Lord explained the parable to the disciples, who realized that it imported a very serious problem. He said: "The harvest is the end of the world" — aion — age, the end of human history. This word stands for the entire sweep of human history from the beginning to the end; it does not mean a dispensation or a fragment of time. "Lo, I am with you always, even to the end of the world" — the "world" stands for the entire sweep of human history.

When human history ends on this planet the harvest takes place. The Son of Man shall send forth His angels and gather out of His kingdom— notgather seed for the kingdom, but gather out of the kingdom which is now in the world, the tares — allthings which offend and do iniquity." That seems to me to limit probation to that period. All people in the world, wheat and tares, are growing together on probation.

PROBATION IN THE INTERMEDIATE STATE

If there is any probation after death it must be in the intermediate state; it cannot be in heaven; it is not on earth; it must be in hades or sheol, that conscious state of existence into which all mankind goes at death and where they remain until the resurrection and judgment. We have one picture of the souls in this state in the Old Testament and another picture in the New Testament.

In the 14th chapter of Isaiah are these words: "Hell from beneath is moved for thee to meet thee at thy coming." Belshazzar, the last of the Babylonish kings and wickedest of them all, is here described; it is a magnificent celebration they are having in the lower world, a picnic in hell, the celebration of the down-coming of a lost soul.

"It stirs up all the dead for thee, even all the chief ones of the earth" — a picture of the most abject helplessness and misery that could possibly be dreamed of is that of the man who sat on the throne of Babylon, defied God and God's people and drank wine out of the golden vessels of the temple was finally stricken and that night perished, to wake up in sheol

with the demons and lost men, taunting him with his awful end. If there is any probation after death it must be in sheol, but that man was not on probation in sheol.

The other picture is more definite in the New Testament. The hades of the New Testament is equivalent to the sheol of the Old, and in the 16th chapter of Luke we have the story of the rich man and Lazarus describing it. Luke, writing for the

cultured Greeks, was delineating various phases of character and the results in each case.

NOT BANISHED BECAUSE HE WAS RICH

Some ask, why was the rich man banished to hell — becausehe was rich? No; but because, being rich, he did not love God. That is the tendency of riches everywhere.

Throughout the Bible everywhere you can find men who were pardoned and saved, who committed adultery, murder and theft; they repented and were saved. But where can you find any rich man saved? It is a tremendous commentary upon human nature.

Ahab and Judas were on probation, and they both went to hades. If there is any probation after death it must be in hades, for here are two live people who have died and are there — one in paradise, and the other in Tartarus. The latter did not repent; he had the same character he had here, and, just like many people since, who do not like God's plan and propose a plan of their own, he wanted something done which was not God's proposition. His prayers to Abraham were denied, and a place where prayer cannot be answered is not a world of probation. That man had entered upon his retribution — not his final and eternal retribution, but the retribution of the intermediate state, which Peter calls Tartarus.

Peter speaks about the preaching to the spirits in prison. (1 Peter 3: 18, 20) I have never encountered anybody who did not consider that a very difficult passage to interpret. Who are the spirits in prison? Some suggest that they were antediluvians, to whom Christ went in spirit when His body left the cross; some suggest that Christ's spirit was in Noah when He himself preached to the antediluvians. But these do not answer all the difficulties.

QUESTION THAT IS UNANSWERED

Others think He preached to the lost souls in Tartarus, to whom His soul went, after He left the cross. But if Christ did go to the lost souls in hades or Tartarus we would expect some results; but there is no such report — noevidence that any good was accomplished. We are inclined to think that He preached to the spirits in paradise, proclaiming the victory which He brought with him after His death. Bearing the burden of a human soul redeemed, as He declared to the dying thief, "Today thou shalt be with me in paradise." He proclaimed a message in triumph to the souls in hades.

We have a good many texts that God will have all men to be saved; but all those texts that express God's willingness to have all men to be saved is the same word used in this, "O Jerusalem, Jerusalem, how often would I have gathered you as a hen gathereth her chickens, and ye would not." How oft would I have gathered! There is the same word. This does not express God's purpose, but his desire to gather the people. So all the texts of this character.

God declares in His Word that He has exhausted all salvation means in this life to save them — done everything he could. He has given us His son Jesus Christ to die upon the cross, to break our hearts and bring us into harmony with him. Is there any world where God can appeal to men more than He is now, with blood and tears? Is there anywhere where God's work can mean any more than it means now? Is it possible for the preaching of the word to be any more clear than in this world?

TRUTH COMING FROM PULPITS

I could not imagine any angel declaring the truth more forcefully than it is being proclaimed from pulpit and rostrum today. If the motive in men's hearts is not strong enough here I cannot imagine it being stronger anywhere else. Man has no right to ask for a probation after death. In this life all of us well know that we have an opportunity and if we despise that opportunity we know that we have forfeited our rights to any further chance. There is a magnificent chance for us all, and if we despise that chance it seems to me we have no right to expect another. (Applause)

Pastor Russell, on rising to reply, first explained that the initials, "V. D. M.," used in announcements in connection with his name signified "Minister of the Word of God" (Verbe Die Minister), expressed his pleasure in having recognized scholars and a gentleman for an opponent, andacknowledged the forcefulness of the latter's presentation of his side of the question at issue. He urged, however, that well-balanced minds should decide the matter upon a careful consideration of both sides, and remember that the deciding standard had been agreed between the contestants to be the Word of God alone — " What say the Scriptures?" He continued:

Our brother declares that the Scriptures clearly teach that God has been doing all in His power to do from the beginning of creation down to the present

time to save mankind. If we find that the Scriptures teach that it will be a great disappointment to me, I assure you. I look back to the Bible itself, the only reliable ancient history, and there find the statement that after God had created our first parents perfect and in his own image, and after they had been tried in Eden and had proved themselves disobedient and had come under the sentence of death, there was a period of 1,656 years that ensued, and in that period, instead of the world of mankind being saved, and instead of there being any evidence whatever that our heavenly Father tried to save the world of mankind — the testimony of Scriptures is to the contrary— thatat the end of 1,656 years the world was corrupt before God and he brought the flood of water which blotted out that world.

If those people had all the probation and all the opportunity they will ever have, then this place where they are going to be, the devil's picnic that our brother tells about, will have a very large population. A good many millions are going there. At the end of 1,656 years only Noah and seven of his family were found worthy

of salvation and being brought across the flood to be the starters of a new order of things this side the cataclysm. Then we take the history this side the flood and find that Noah and his family, eight persons in all, started out fairly well, fairly good representatives of the Lord in the world, and it was only a little while afterward that the earth was again corrupt, only a little while till they began to build the tower of Babel, as if to say, We will see to it that if God sends another flood it shall not drown us. They would build their own tower of salvation; and God scattered them and divided their language.

The Apostle Paul, in the first chapter of his letter to the Romans, calls attention to the fact that this prevalence of superstition and degradation throughout the world is not because our heavenly Father created the poor African and Chinaman and Indian in their present degradation, but that having created man perfect and in his own image and likeness; when they knew God they did not glorify Him as God, neither were they thankful, but became vain in their imagination and their foolish mind was darkened; so that God "gave them over"— Helet them go. We see where they went — we see what degradation there is throughout the world today.

PEOPLE BLINDED BY SATAN

The apostle accounts for it and goes on to show why so few hear the gospel of Christ, saying: "The god of this world (Satan) hath blinded the minds of them that believe not." (2 Cor. 4: 4) They are blinded, they cannot see — it is not possible for them to see. Why is it that the poor heathen do not know God and do not understand the plan of salvation? The apostle says Satan hath blinded their minds. And all Christian people are glad to do what we can to remove that blindness, by sending missionaries to not only heathen lands, but throughout our home land as well. To what extent are we successful in removing this blindness, to make all men see the height and depth and length and breadth of the love of God? To a very small extent, and to a very small proportion of the people of this world.

Our brother seems to have the impression that these heathen that would not have good to reign over them, and thus became heathen, would be saved in their heathendom and ignorance and superstition. I understand him that some of these are already in Paradise, without ever having heard of the only name given under heaven or among men whereby we may be saved. I would like to know how they got there? The apostle, after laying down the proposition that faith is necessary, and no salvation without faith, says, "How shall they believe in Him of whom they have not heard, and how shall they believe unless they hear, and how shall they hear unless a preacher be sent?"

Therefore, we will follow the apostle and not our brother when we send missionaries to help the heathen hear. There is no other condition of salvation than faith in the Lord Jesus. If faith is necessary, that is a different proposition; then the heathen are not saved. But suppose that those heathen are saved, and suppose we should admit the salvation which our brother suggests, and which Dr. Talmage also suggested, when he declared that he would not admit that the devils get all. Dr. Talmage declared that one-half died in infancy and God got them; and all the heathen that died God has got, and all the idiots God has taken in —

andour brother included the idiots in his suggestion as to the ones benefited by Christ's death without necessity for faith in him.

WHERE DO INTELLIGENT PERSONS GO?

Now I want to know, if the heathen and idiots are in paradise, where are the intelligent human beings who have been seeking to serve God with their best efforts and through various experiences of testing, to get their heaven? (Loud applause.) I do not think our dear brother would have this thought which he advances — itwould not be reasonable — wereit not for the fact that he is obliged to crowd down into the present life all the opportunity for salvation which his theory requires; and his heart is too generous for him to assert that those who have no opportunity to know Christ in the present time must go to a place of eternal torture.

I admire the brother's generosity, but I do not think

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it is at all like the Father's plan that because a man was born a heathen, or an idiot, or died in infancy, therefore he must be saved. What is the meaning of those words: "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it?" If our brother's proposition is the end, how unfortunate are you that you did not die in infancy; unfortunate are you that you were not a heathen, and thus have been able to escape the responsibility of hearing the gospel of Jesus Christ.

The Scriptures declare that the whole world lieth in the wicked one. Again we are told that "Satan is the prince of this world," that he exercises a great and dominant power over the world; he is the great power of evil; God has permitted this great power. We must all be agreed that if God did not give Satan this permission he could have no power. The scriptures teach that the time is coming when God will alter matters, when Satan shall be bound for 1,000 years, and when Christ shall take unto Himself His great power and reign. Our brother says he can see no reason why the present are not the greatest opportunities, why there should be any necessity for improving on them.

WHAT HE COULD DO WITH POWER

I can see why there is a necessity for improvement. I can. see where a vast opportunity for improvement is evidenced, and I could improve upon the conditions of the present day myself. Give me one-tenth the power of the Almighty, and I would shut up every brewery and distillery in the land; I would close every saloon and place of evil, and I would see that the influence of Satan was overthrown. (Applause) We see all the best people in the world trying to do this, which we know our Heavenly Father could do at His word; which we know He will do when the due time shall come, when Satan, the old serpent, the devil, shall be bound for 1,000 years, that he may deceive the nations no more.

He has been confusing the minds of all the heathen, so that they do not recognize him; and he has been blinding even the people of our own supposedly Christian lands, so that they think of our God as a great and terrible monster. He has beclouded the minds of God's dear children so that in the reading of His blessed book they misinterpret the same — not intentionally, but misinterpret, nevertheless.

I want to call your attention to the place where the gospel had its beginning, according to the scriptures. It did not begin in Eden. There was no need of a gospel when our heavenly Father communicated with Father Adam. He gave him a law; he was disobedient to the law and he was punished for the breaking of it, but He did not give him any gospel. The word means good tidings, and God did not tell our first parents about good tidings of salvation. The-nearest hint to a suggestion on the subject was that some day "the seed of the woman should braise the serpent's head."

STATEMENT WAS NEVER FULFILLED

That statement has never been fulfilled. All during the period from Adam to the flood there is not a suggestion anywhere that the gospel was preached. On the contrary, the apostle tells us that "the gospel was preached beforehand to Abraham," the first who ever heard the gospel. He gave his message to Abraham, and what was the message? "In thy seed shall all the families of the earth be blessed." That is a comprehensive promise — theoath-bound promise, as the Apostle Paul calls it in his letter to the Hebrews. God swore that it should be so, that we might have strong consolation while waiting for the fulfillment of that great statement of the divine purpose.

This statement made to Abraham has never been fulfilled; not a word of evidence has been produced to such effect. It is impossible to produce such testimony, because there is none such. On the contrary, according to the Scriptures, darkness covers the earth and gross darkness the people. It is not true that the light of the world is shining forth; that the great Redeemer who is to enlighten every man that cometh into the world has not yet begun that glorious work, else we would now see the fulfillment of the gracious promise, "The knowledge of the Lord shall fill the whole earth as the waters cover the sea."

"None shall say unto his neighbor, Know the Lord, for all shall know him, from the least unto the greatest of them." The Lord's promise is, however, that in due time the sun of righteousness shall arise with healing in his beams, and shall flood the earth with light and scatter the nighttime. (Great applause) That time is not yet come; the night-darkness is not scattered. We know that there is still necessity, as the prophet has depicted it, that we should recognize the word of God as a light to our feet and a map to our pathway as we walk through the darkness of this world, "until the day dawn, and the day star arise," as Peter puts it.

SUNLIGHT COMING AFTER DARKNESS

We can see the gross darkness upon the world, but He who has told us about it has told us also about the great sunrise of righteousness, and that sunrise is the millennial sun. It is Christ, the sun of righteousness, with healing in his beams, which is to be the fulfillment of that promise to Abraham, "In thy seed shall all the families of the earth be blessed."

The Lord is now blessing the church, but

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they are not all the families of the earth by any means. The blessing was not merely to be to the church, but as expressed by the Apostle John, "He is the propitiation for our sins (the church's sins), and not for ours only, but also for the sins of the whole world." The church is to be a part of the seed of Abraham which is to accomplish the blessing upon the world. So the apostle declares in Gal. 3: 16, 29, saying of the seed, "which seed is Christ," and continuing declares, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

So we see that this first statement of the gospel has only gone so far in fulfillment that God has been taking out the seed of Abraham during this gospel age. The seed, which is the church, is not yet complete. We are not speaking of the Presbyterian or Methodist or some other denomination; we are speaking of the church of the Lord Jesus Christ, those who are trusting in the Lord for divine mercy and who are united to him by a living faith, in full consecration to His service. These are the members of the real church, the seed of Abraham, and this gospel age is appointed to gather out all from the nations, kindreds and peoples under heaven, that they, as the seed of Abraham, may be glorified, and as the glorified seed may shine out in blessing for all the world of mankind.

COVENANT WITH PEOPLE OF ISRAEL

Subsequently to the giving of the promise to Abraham God made a covenant with the people of Israel, and the apostle explains that the law of Moses was added to the great covenant of blessing. This covenant constituted the people of Israel — God'schosen ones — ina special sense, a peculiar people, under the Mosaic law which they vainly strove to keep. The apostle tells us that it was impossible for them to keep the law, for by the deeds of the law should no flesh' be justified in God's sight. It was intended to teach that people their utter helplessness, and the absolute necessity for a great mediator, Christ Jesus, to redeem them from sin and enable them to approve themselves before God.

It did not save them from sin in any sense. In the meantime what about the heathen nations around about? The declaration of Scripture is most positive. God had no dealings with them whatever. Through the prophet Amos God declared to the Jewish nation, "You only have I known of all the families of the earth." The other nations were left out entirely. The Apostle Paul showed how distinctly they were left out, when he said, addressing some who became Christians out of the

heathen nations, "Ye were strangers and foreigners, aliens from the commonwealth of Israel, without God and without hope in the world" — thatis the attitude of all heathen people. The only people who had any opportunity with God up to the time of Christ was the nation of Israel, and that one nation was only a typical people.

Their sacrifices could never take away sin. The apostle says they merely typified the church which should later be the chosen people of God. The church has the real sacrifice, the church is the real priesthood, it is the real peculiar people, it has the real holy of holies, has the real justification, all of which were typified in the various conditions of the Jewish nation. The point we desire to make is this: God did not begin any work of salvation until this gospel age; the Jews who were the nearest to salvation were only typical people. And so we read that" Moses was faithful as a servant over all his house(the typical house, the servant house). but Christ as a son over his own house, whose house are we, if we hold fast the beginning of our confidence firm unto the end." Even the Jews were only servants, and not until Christ came were any accepted as God's sons.

THE BEGINNING OF SALVATION

The words of the apostle prove that salvation began with Christ's first advent: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by our Lord." It did not begin to be preached to Adam, nor to Noah, nor to Moses, nor in any other day until, as the apostle says, it began to be preached by our Lord, "And was confirmed unto ns by them that heard him."

It is not our suggestion that nobody is on trial today. It is not our suggestion that everybody is going to have another chance. That is not the proposition we are discussing. The proposition is whether there is anybody that needs a probation after death. I am not saying that if it is true of you, as it was true of the apostles, "Blessed are your eyes, for they see, and your ears for they hear," that you will have another chance after death to take another glimpse and to hear further of divine mercy, if you fail to use your privileges now.(Loud applause.)

But I am saying that those fifty thousand millions of the human race that have gone down into the great prison house of death, where, as our brother quoted, "There is neither wisdom, nor knowledge, nor device," those fifty thousand millions who have no wisdom, devices nor knowledge in sheol, need some future opportunity, or else they have not had a chance at all. Christ's sacrifice was of no avail unless they are to have an opportunity to hear, because God's arrangement is that "He that believeth shall be saved; he that believeth not shall be condemned." There is no suggestion anywhere in the Scriptures that God has

made provision for salvation in blindness and ignorance and superstition. There must be faith, and there must be knowledge preceding faith, or the Scriptures are untrue.

WHAT WILL BE NEEDED

To give the world the full opportunity which Christ purchased for them will require an awakening from the dead — a bringing forth from that condition of lack of wisdom, device and knowledge to a condition where they shall know, in order that they may exercise faith and profit by the opportunities given to them in the time when the knowledge of the Lord shall cover the whole earth. Under the great sentence which God pronounced upon the first pair the entire race has been in death, and the apostle makes the statement most forcefully when he declares, "The wages of san is death;" and again, the prophet, "The soul that sinneth it shall die."

I do not care how people try to twist those words — they stand! The darkness of the dark ages confused the minds of many regarding their meaning, and many of us still have difficulty in getting the smoke out of our eyes, but death is the sentence, and it is from death that the world must be awakened in order to know the privileges of divine grace — not a place of conscious existence, where the good are divided into ‘one compartment and the evil into another. The one word "sheol" in the Hebrew and "hades" in the Greek describes the habitation of both good and wicked dead, and there is no Scripture which intimates that there is any distinction between the condition of either class while they are in the tomb. We had not anticipated that the class of texts produced by our brother would be made use of in discussing the present proposition — they properly belong to later subjects, and we shall reply to them fully when they come up again in their proper place.

ANGELS IN CONTROL OF THE WORLD

What has God been doing during the time he has been waiting for the fulfillment of his plan for blessing the world? It would afford me pleasure, if there were time, to show that during the dispensation before the flood God left the control of the world in the hands of angels, and that the angels were misled, were seduced by the sin among mankind, so that they "kept not their first estate," they fell from their original pure condition, and through their sin they became the spirits in prison of whom Peter speaks — notmen in prison, not men who have gone down into sheol, that Christ preached to, but the spirit beings, the angels, who fell from the original state of obedience, and have been kept in prison until Christ comes.

These, prior to their disobedience, were given the opportunity to see to what extent they could help mankind. On the contrary, sin proved contagious, and they were misled, and their condemnation to chains of darkness resulted. Christ, as the real succorer of mankind, preached to them most effectively in his faithful obedience to the Father, in contrast to their disobedient course.

If the whole world up to the time of the gospel dispensation was practically left outside of God's plan of salvation, as the Bible history tells us, and if the Jews only had any favor, and that was merely a law which was a shadow of good things to come, and not the substance, what has been going on during this gospel age? We answer, the selection of the seed of Abraham, which is to bless the world. Meantime the world is getting a general lesson on every subject, a general

experience in all the trials and difficulties of life, teaching mankind something regarding the extremely undesirable results of sin, but the particular dealing of God is with his people, the little flock who are being selected for the blessing of the world in the future.

THE GLORIOUS KINGDOM CLASS

This is election, as the scriptures teach the doctrine of election; not the selection of a few and the damnation of the remainder, but the selection of a little flock for the blessing of the remainder of the world, that they might constitute, with Christ, the members of a glorious kingdom class, that millennial kingdom for which we pray, as taught by our Lord, "Thy kingdom come, Thy will be done on earth as it is done in heaven." The will of God is not done yet, because the hour has not yet come. The clock of the universe has not struck for the bringing of blessings to all the families of the earth.

Our brother calls attention to the parable of the wheat and the tares, and that the end of the age would be a time of separation. We agree to all that is written. We would like to have you notice that all these parables relate to the kingdom of heaven; the kingdom of heaven is likened to thus and so. The church in the present time is thus likened, in its preparatory condition, its embryotic condition. When the church shall all be selected then it will be the church in glory, bride and bridegroom joined together for the blessing of the world.

But now look at the parable. The wheat are the children of the kingdom. Are there many? No, none would say so. Narrow is the way that leadeth unto life, and few there be that find it. Only those are the wheat, the children of the kingdom, and these are the only ones referred to in the parable except as the tares come in. Now in this wheatfield the enemy sowed tares; he

brought in a lot of people not in the consecrated class at all, a lot of people who associate themselves with the Lord's true people as imitation wheat — notall bad people, but deceived, not Christians, and really hypocritical, in that they are assuming a false position in connection with the Lord's people.

This condition has been permitted of God to continue since it began, after the apostles fell asleep in death. The harvest is the end of the world — I do not agree with our brother that aion means the end of all things in the universe. If you will take your Greek-English concordance you will readily find every place where the word aion occurs; you will find that the nearest English translation would be age. We have in the Scriptures "aions of aions," and if our brother's position were correct there could not be ages of ages. The end of the age will bring a manifestation of who are true Christians, who are real, consecrated followers of God and who have been hypocritically attaching themselves to these without real zeal and consecration.

In further discussion we think we shall be able to show that our Heavenly Father will have a grander outcome in his plan than that which our brother has suggested. "My word that goeth forth out of my mouth shall not return unto me void; but it shall accomplish that which I please, and prosper in the thing whereunto I sent it." If God sent his word to convert the world during this gospel age, then the world would have been converted.

The fact that it is not converted is a proof that God has sent His word for some other purpose. By and by, when that word shall have gathered into the garner the faithful wheat class, "Then shall the righteous shine forth as the sun in the kingdom of the Father," for the scattering of the night, the scattering of darkness and superstition and evil that now enshroud this world. (Prolonged applause)

Dr. Eaton then arose and began as follows:

SCRIPTURE AND CRAZY-QUILTS

This is the greatest mix-up of Scriptural quotations I have ever heard. If one wants to make a snatch here and another snatch there into a crazy quilt, and call that Scripture, it is all right — but it is not Scripture. In that way one can prove that the best thing for a man to do is to hang himself at once.

"Judas went out and hanged himself — Whatsoeverthy hand findeth to do, do it with thy might — What thou doest, do quickly." (Laughter and applause)

You can teach anything that way. In all the ages of the world God has shown his mercy to men. He has told us that the angels failed in their attempt. If the words spoken by angels was steadfast, and every transgression and disobedience received a just reward, how shall we escape? (Applause) In all ages God has given men opportunity. Our first parents had their chance. It was simply a question of obedient faith in God. He tells us that nobody is saved except those who have had an opportunity for believing in Christ.

That is a strange thing. What about Abel, Abraham and Noah?

In all ages salvation has been provided. Paul tells us in the first chapter of Romans of the heathen world. "They are simply without excuse." If without excuse they have had a chance. There is no need of my making any excuse for them, or my brother either. Moreover, the standard of salvation has been in all ages according to the condition of each. I grant Adam had not all the knowledge we have. There is an evolution in progress, and the conditions and opportunities are changing.

When Cornelius was converted, and the council was called at Jerusalem to discuss the case, the only conditions which were prescribed to the Gentiles who became converts were that they "should abstain from things strangled, and from fornication and from blood." Was that a very high standardto set for Christian living? None of us today would think it so, but it was the condition appropriate to that time.

WAS A HEATHEN BUT LOVED GOD

Cornelius was a heathen, but he was a lover of God, and God heard his prayers and blessed him, and sent Peter to convey to him the privileges of Christianity. What would have become of Cornelius if Peter had not taken the message God was sending through him? Would he have been lost? Assuredly not.

What is the use of saying we must know the complete purpose of God to be saved? In all ages the man who has had faith in God is saved. And by faith I mean that we believe and love and obey God. That is what the apostle says when he says "Without faith it is impossible to please God."

God can save every heathen on the face of this earth on that basis. He knows whether they have the willing spirit or not. It is not necessary that one shall know the will of the Lord Jesus in every particular; but it is necessary that some test shall manifest the obedience of the individual. "To obey is better than sacrifice." That has made it possible for the entire human race who have reached years of accountability to fulfill the will of God.

Why do we send missionaries to heathendom? Because Jesus Christ said so. That is all I know about, and that is all anybody knows about it. I am glad that our brother made this noble confession and concession, that if we in Allegheny do not profit by our opportunities we shall not have any future

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opportunity. If any of you think that this next chance for a thousand years after Christ comes is to be your portion, you will miss it. My brother seems to think that the full and complete revelation of God must be made in order to give the world a fair chance, and that is to be in the millennium; but he has fixed the funniest kind of millennium I ever heard of.

The only millennium in the Scriptures is in the 20th chapter of Revelation, and there it
merely tells of the reign of eminent saints and martyrs, and the remaining in death of all the rest of mankind. His idea of a millennium, with saints and sinners, joy and despair, with a writhing, wriggling mass of two hundred and fifty thousand millions on earth, will be a peculiar one indeed. It is not taught in the Scriptures, and I absolutely doubt the whole presentation of a millennium. (Loud applause)

This whole millennium nonsense, I think, is a piece of foolishness we would best dismiss first as last. It is not probation at all; devil chained, sin gone, all temptation removed, a picnic excursion all ‘round indeed it will be. What balmy breezes will waft over everybody when such a condition is attained by the world, according to our brother's picture! (Prolonged applause)

HAS A CLINCHER HE IS HOLDING BACK

Pastor Russell concluded the debate for the day in the following manner:

When we come to that topic we shall have something to say about the millennium that will perhaps not be so easy to dispose of. It will come in its appropriate time. I want now to call your attention to some of his own texts of Scriptures. Our brother tells us practically that we would not need a savior at all. Everybody got saved, if the Lord Jesus Christ never came into the world, and had never died, and though it is declared that there is no salvation outside of him. I say, and the Scriptures declare, that salvation is only attainable through Jesus Christ the Redeemer. What ever anybody may get outside of him, they cannot get salvation. Ignorance never saved any man, and it never will.

It is a very popular thought to consider the fatherhood of God and the brotherhood of man, and everybody sailing into heaven of some kind, except the worst kind of criminals; but that is far from the scriptural idea. The scriptures lay down an explicit statement as to the conditions of acceptance with God, and these are all based upon faith in Jesus Christ Himself as the only way to salvation and eternal happiness. The evolution theory suggests that we are getting along amazingly well, that we started out as monkeys, or some lower form of existence, and if God will only keep his hands off we will yet become gods.

The scripture says there was a fall. and that sin brought death, and that Christ died for our flus, and that faith in Him and in His blood is the only condition of reconciliation with God — "Neither is their salvation in any other." We want to stick to the word of God. We agree that Cornelius was a good man; he built a synagogue; he showed his good feeling toward God, but was he a Jew? No. Then he was a stranger, an alien, a foreigner, without God, having no hope, according to the apostle, no matter how good he was. Why then, did God send Peter? Because the appropriate time had come. Not until after Christ had died, not until after God's covenant with Israel had come to an end could a Gentile be received as such into divine favor.

PROMISES MADE TO THE JEWS

Seventy symbolical weeks of favor had been promised to the Jews-according to Daniel's prophecy (Daniel 9); in the middle of the last week (of seven years) Messiah was to be cut off, leaving three and a half years of favor still remaining to the Jews, during which the Lord instructed the apostles not to go outside of Judea; but immediately at the close of that period favor could go to the nations about, and Cornelius, as a faithful and earnest seeker after God, was favored of the Lord with the first privileges as a Gentile.

And what was the message God gave him? "Send unto Peter and when he shall come he shall tell thee words, whereby thou and thy house shall be saved!" He was not saved without these words! (Loud applause) And when Peter came he preached Christ and Him crucified. He did not shake hands with Cornelius and

say, "How are you Cornelius? You have been saved all this time and didn't know it!" (Laughter and applause) Cornelius had to believe what everybody must believe in order to become a Christian, that Jesus Christ died for his sins, and rose again for his justification, because there is no other name given under heaven whereby we may be saved.

The brother quoted another text. "God will have all men to be saved," but he didn't give the remainder of the statement — " and to come to a knowledge of the truth." How will the heathen come to a knowledge of the truth? They cannot come to it in sheol, where there is neither ‘wisdom, device nor knowledge of the truth, which shall be presented to them when they have been awakened from their sleeping condition in sheol, according to the words of the Lord, "The hour is coming when all that are in the grave shall hear the voice of the Son of Man and come forth — " — come

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forth to have testified to them that Christ died for them, because by that time the seed of Abraham will be completed and the blessing of the Lord shall come upon the whole earth.

Our brother has sneered at the millennial age, but we are on the side of the prophets, and they declare that the time is coming when the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, and none shall need say unto his neighbor, know the Lord, for all shall know Him, from the least unto the greatest, saith the Lord. (Loud applause)

ARE THE DEAD REALLY DEAD?

Debate on the Proposition thatthe Soul is then Unconscious

AWAITING JUDGMENTIMMENSE AUDIENCE LISTENS TO THE REV. DR. E. L. EATON AND PASTOR C. T. RUSSELL MANY COMPELLED TO STAND

REPRINTED FROM THE GAZETTE OF OCTOBER 21

The second of a series of debates between the Rev. E. L. Eaton and Pastor C. T. Russell was held last night in Carnegie music hall, Allegheny. The big hall was crowded. The gallery was full, all the seats in the body of the auditorium were occupied, and in the rear aisle more than 100 persons were standing. The big audience remained until the last. The Rev. Dr. Henry D. Lindsay, pastor of the North Presbyterian church, presided over the meeting.

The topic debated was the proposition: "The scriptures clearly teach that the souls of the dead are unconscious while their bodies are in the grave." Mr. Russell took the affirmative side, Dr. Eaton denied the proposition. Each speaker spoke 50 minutes in turn and then each had 10 minutes for reply to the other.

The third of the debates will be held tomorrow evening, when this proposition will be debated: "The scriptures teach that all of the saved will become spirit beings and after the general judgment will enter heaven." Dr. Eaton will take the affirmative side and Mr. Russell the negative.

Last night's debate opened at 8 o'clock, Dr. Lindsay calling the meeting to order and saying a few words in explanation. Having the affirmative Mr. Russell led off as follows:

FORMING CHARACTER AFTER DEATH

Truth is stranger than fiction, is an old adage, but, nevertheless, a true one. We expect to show you this evening that the truth on the subject under discussion was lost sight of during the "Dark Ages," and that fiction has taken the place of truth in the minds of the people. I ask you, therefore, to have patience while you hear the testimony of the Scriptures, and that we remember that there is no one in this world competent to give a decision on this subject unless our heavenly Father has given the decision in the Scriptures.

The fiction is that which is entirely unsupported by the word of God, but which is generally recognized amongst Christian people in respect to the condition of mankind in death. The general view is that the moment of death is the turning point, and that all mankind at death either pass into a kind of awful misery, such as our brother described on Sunday, when a drop of water would be a tremendous blessing, and that a comparatively small number are fit, have characters formed, and are fit to be in the presence of God and the holy angels. That they are a little flock, and that the great mass of mankind, not having formed a character which God could approve, are unworthy and unready to enter into the glorious things of God, is, I think, an almost indisputable proposition. We are not to suppose for a moment that heaven is a great school in which people shall piece out the information and experiences of this present life, and there form character; but, on the contrary, there shall "enter into it nothing that defileth" or that would be imperfect in any sense, and, hence, according to our friends's consideration, only a little flock shall get to glory and all the remainder of mankind, hundreds of thousands and millions, are surely on the way to an eternity of trouble. Our Catholic friends help out the

matter a little by saying there will be a purgatory condition, and that after spending thousands of years there, they will be something better, as they make character.

BAD OUTLOOK FOR A MAJORITY

Dr. Eaton suggested to us Sunday afternoon that those going to their future condition at death shall have no chance of change after they get there. The whole matter is settled; whoever is fit to go to the right side of the gulf stays there, and

whoever goes to the wrong side never gets farther. According to the great majority of Christians the most of mankind are pretty sure to go to the bad place, for the most of them have never even heard the only name given amongst men whereby they must be saved. Brother Eaton tells us they are prepared to go there, even if they have never heard the name of Jesus. That is a very different gospel than I ever heard, but I think it is to be credited to the brother's love of mankind, in that he was unwilling to think of the majority of the world suffering torture, even though they didn't know Christ, and he must get them into a good place without the help of the Redeemer. I cannot agree with his head, but I believe he has a good heart. (Applause)

On the side of the truth, the Scriptures teach that the whole world of mankind when they die are dead. It seems a strange proposition to have to make to an intelligent audience, that when a man dies he is dead; but, nevertheless, it is necessary to show this, because the majority of people, under the dominion of tradition from the dark ages, have come to the conclusion that when a man dies he is more alive than he ever was. (Laughter) The Scriptures teach that he is dead, and only when he gets a resurrection will he have reached a life condition. The resurrection and the atonement for sin go hand in hand in the Scriptures-they are the two most important themes of the Bible! The atonement, as the means of release from sin by the death of Christ, and the resurrection as the time when the release shall be accomplished by the power of the Redeemer.

NO WISDOM IN THE GRAVE

We wish to show that it is the divine plan and teaching of the Lord's word, that all go to sheol; the good and the bad; all have been redeemed from sheol, and all shall return from it. "As by one man's disobedience sin entered into the world," so through the death of Jesus Christ life and redemption have been found. As all go into sheol, and as all have been redeemed by the sacrifice of Christ from sheol, so all are in due time to be called forth from sheol. Sheol is not a place of life and activity. Our dear brother quoted a text on Sunday from Ecclesiastes in which it is distinctly declared that there is neither wisdom, device nor knowledge in the grave, whither thou goest. The word "grave" is "sheol," as our brother then declared. If there is no wisdom in the grave, the good cannot know anything there; likewise the wicked cannot know anything; if no knowledge is there, they cannot enjoy it, and if there is no device there, they cannot do anything. There is no pain nor trouble nor torment there.

Our proposition that death is death, and that our dear ones, when they pass from us, are really dead, that they are neither alive with the angels nor with demons in a place of despair, is the teaching of the Scripture. It will not do for us to say that we prefer this or that arrangement of this matter; we must accept the Scriptural teaching as to God's plan, and whether it is agreeable to our minds or not, it is our duty to realize that God will not alter his plan one iota for our preference.

REASON FOR BEING GLAD

If we might feel a preference that our friends were in glory immediately at death, think, on the other hand, that there is good reason for being glad that those who we know are wicked and not fit for blissful conditions are not suffering the pains of everlasting torture as soon as they go out from this life; and we must admit that most of our friends and relatives have died out of Christ, have not lived up to that only standard of Scriptures which could gain for them an entrance into heavenly conditions — " sanctified, and meet for the Master's use."

Since the Master exhorted that his disciples should be "sanctified through Thy truth; Thy word is truth," all of us should be studious to obey the truth, remembering the other statement of the Scriptures, "He that loveth or maketh a lie" is not of the Lord.

I call your attention to the fact that all Christian people are practically agreed respecting original sin, that .it is taught in the Scriptures, that it is taught by the Apostle Paul, in Romans 5: 12, "By one man's disobedience sin entered into the world, and death by sin." He does not say by one man's disobedience sin entered into the world, and eternal torment as the result of sin; but he does say death is the result of sin. The great error was made in the dark ages, the time when they burned each other, and gouged out each other's eyes saying, "It is better to give them a little torment now, to save them from falling into God's hands after a while, and having them endure an endless torture of a far worse kind.

The record in Genesis is that God created our first

parents in his own image and likeness, and placed them upon trial for life. He gave them a command, and made a test to them of obedience, not whether they would commit murder or villainy, but whether they would be obedient to him, that they might live. If they would disobey him they should die!

OUR FIRST PARENTS DISOBEYED

They disobeyed — weare not excusing them; God justly put upon them the penalty of their sin. But the question is, what was the penalty for sin? Was it any kind of torment? No, the Scriptures declare most explicitly, "The wages of sin is death," not torment at all. We read the account in Genesis 2, concerning the command given to Adam. If God intended that his child should go to eternal torment on account of that act of disobedience, why did he not say so? Could a sane man give an excuse for an Almighty, heavenly, Father dealing with his child in paradise, and deceiving him into thinking that the penalty was something else than what he really intended, if he intended on account of that sin to turn him over to devils, to roast and boil and burn him to all eternity? Is there anything of that kind in the record? I have not seen it.

Theologians have taken this wrong view of the matter from the expression "in the day," as it occurs here, and they weave various kinds of interpretations about the day mentioned; but we find it very plain when we read Peter's explanation, "A day with the Lord is as a thousand years." Here is the statement of the Lord in Genesis to Adam that he should die within a day, and he did die within the thousand-year day of the Lord's reckoning.

After the sin the Lord pronounced the sentence upon the guilty pair, a sentence which extended to every member of their race: "Dust thou art, and unto dust shalt thou return." But does it not say something else about that in the Scriptures? Does it not say that they would not die? Yes, Satan appeared to Eve, and guaranteed, "Ye shall not surely die," and as a matter of fact do we not see that the whole world is believing Satan, that when a man dies he will be more alive than ever, and disbelieving God's statement, that when a man dies he is truly dead.

THE SENTENCE OF DEATH

We read of the curse all through the Scriptures. What does it mean? It means this sentence of death which came by disobedience, on account of which the whole human family is groaning and travailing in pain together, as declared by the apostle in Rom. 8: 17-23-they are suffering the effects of the curse, mentally, morally and physically, all leading to the ultimate end, death itself. "The soul that sinneth it shall die," and "the wages of sin is death," are the emphatic scriptural declarations.

Where is the hope? In the statement, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish"— here referring again to the terms of the sentence — not eternal torment, but perishing, death— " but have everlasting life." The sentence of perishing was eternal, were it not for the fact that God provided a redemption through Jesus Christ, who is represented in the Scriptures as "the Lamb slain" (taking the place in death of the condemned race) "from the foundation of the world."

The release from this death condition is to come through a resurrection of the dead. There could not be a resurrection of the dead if there is nobody dead. It is only those who are dead who have part in the resurrection of the dead. This is what the Scriptures call to our attention as the good tidings of salvation, deliverance from the penalty upon us of eternal death. The whole stress lies upon the work of Jesus Christ; if there had been no sacrifice for sins then the sentence would have remained, the penalty or curse would have everlastingly continued. So the apostle suggests that "He is the propitiation for our (the church's) sins, and not for ours only, but also for the sins of the whole world." How many does that leave out in this great salvation, which began to be spoken by our Lord? (Applause) It was never spoken before; there never was a hope in the resurrection set forth in a definite way, because the ransom price had not been paid previously. The most that could be done was to give a suggestive hope, as the Lord did to Abraham, "In thy seed (when your seed shall come) all the families of the earth shall be blessed."

THOUGH LIVING, WE ARE DYING

We speak of "being saved," but only in the reckoned sense. Actually we are still subject to the pains, distresses and difficulties incident to the penalty of death; but those who are trusting in the Lord are accounted as saved from the death penalty, and are looking for the blessing of the salvation "which shall be revealed in us .... in due time— inthe resurrection. We have death working in us actually, but the life through Christ, by faith, by trust in the life-giver.

If the penalty of sin had been eternal torment then would our dear Redeemer have gone to that condition in order to be our ransom price, if He would suffer in our stead. But the Scriptures declare, "Christ died for our sins, and rose again for our justification." In the present time only a small class have ever come to an opportunity to know of the life giver; very few, and

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those only since the first advent have ever heard the name of the Lord Jesus. God's purpose is that in due time there may come forth, for God's will is that all may be saved and come to the knowledge of the truth." Not saved with eternal salvation, but saved from this destruction in death, which Christ redeemed them from with His own death. They are saved in the sense that they will come forth from the tomb and have the opportunity of accepting the only name whereby we must be saved.

I agree with my brother Eaton entirely that all the dead go to sheol, but this is a word very little understood amongst people except Hebrew scholars. The Hebrew word stands for "the hidden state." In the old Testament Scriptures, the authorized version, the word sheol is 31 times rendered hell; the same word sheol is 31 times rendered grave; in other words, the grave is hell, and hell is the grave. It is a pretty dark place, damp, cold and lonely, which is sometimes pictured to us as so hot! Jacob, speaking about his son, Gen. 37: 35, says, "I will go down into the grave to my son mourning" — otherwise translated. "I will go down into hell to my son mourning."

THE APPEAL OF JOB

And again, "O, that thou wouldst hide me in the grave"— the translators might just as well have translated it hell; but it didn't refer to the theological hell; Job was suffering with his boils and disasters, and was longing for release; then he called to God to hide him in the grave; "Then thou shalt call and I will answer thee, for thou shalt have desire unto the works of thy hands." He was going down to hell, and yet he knew that in due time God would answer him and bring him forth — when? In the resurrection.

"In the grave (sheol) who shall give thee thanks?" David evidently didn't know anything about a compartment in hell where he would sing praises to God. Psalm 16: 10, "Thou wilt not leave my soul in hell (sheol)" — Christ'ssoul was not left in the grave, and so Peter applies it in the Book of Acts, stating that it was not

David speaking of himself, but being a prophet, he spoke of Christ. God raised him from the dead after he was three days in the grave. Psalm 18: 5. Psalm 31: 17. "Let them be silent in the grave" — insheol. Then there will be no cursing of God and blaspheming and shouting at all! Psalm 49: 15, "Like sheep they are laid in the grave" — insheol — " their beauty shall consume in the grave" — insheol — " death shall feed upon them." When we understand that sheol is a part of the same sentence of death that came upon all, and that David here desired that God would raise him up out of the power of it, by a resurrection from sheol, we get the scriptural thought in harmony with the entire word of God. Again, "Whatsoever thy hand findeth to do, do it with thy might, for there is neither wisdom, device nor knowledge in the grave whither thou goest." Isaiah 38: 10, "I shall go to the gates of the grave. The grave cannot praise thee as I do this day."

THE PRAYER OF HEZEKIAH

This occurs in Hezekiah's prayer, when the prophet told him he was to die. He did not think it was a good place to go to, and God did not inform him of a misconception regarding sheol, by assuring him that sheol was a desirable, fit and proper condition, and a place of bliss and happiness; but God answered Hezekiah's prayer and gave him 15 more years of life in which to praise God, knowing that that could not be done in sheol. Psalm 6: 5. "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Nobody.

There must be a resurrection before they can give God thanks. "Wilt thou show wonders to the dead? Shall the dead praise thee? Shall the loving kindness be declared in the grave, or thy faithfulness in destruction? Shall wonders be known in the dark and thy righteousness in the land of forgetfulness?" The grave is the land of forgetfulness. Psalm 146: 4, "His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." How much can we think about then? Ecc. 9: 5, "The living know that they shall die, but the dead know not anything." Ecc. 9: 10, 12: 7; Isaiah 38: 18; Deut. 31: 16.

Then a few texts in which this matter is spoken of as a sleep. Deut. 31: 16; 1 Kings 2: 10, 11: 43; 2 Chron. 12: 16; 2 Chron. 21: 1. Some of these men were good, and some bad, but they all went to sleep when they died. Matt. 9: 24, "The maid is not dead but sleepeth." John 11: 11, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." 1 Thess. 9: 13, "I would not have you ignorant concerning them which are asleep." "Them which sleep also in Jesus will God bring from the dead by Him." Psalm 17: 15; Dan. 12: 2. Of David it is declared, "He is not ascended into heaven, but his sepulchre is with us unto this day." He is still asleep; he will be satisfied when he awakes in the morning. Job 14: 14, "All the days of my appointed time shall I wait until my change come; thou wilt call and I will answer; and thou shall have respect unto the work of thy hands." In the resurrection morning the Lord will call Job and all others from their sleeping condition, in sheol, in the tomb, in their present state of oblivion.

DR. EATON'S REPLY

Dr. Eaton, in denying the propostion, said:
Our friend Russell has made an excellent speech, and he has done exceedingly well. It is surprising how much there is on both sides of this proposition, and you have to decide it according to the best evidence we have. This subject in the main has been thoroughly well treated, and I have been impressed with the case as he has stated it. I will point out a few errors, however, as we proceed.

In the first place, these Old Testament Scriptures are somewhat obscure. The men themselves did not have a very clear understanding concerning the matter. We have had a very full array of Old Testament texts, but we cannot rest the case entirely on any class of statements, for we shall find texts on both sides. We must realize that revelation is progressive and growing and evolving, and the New Testament, the last word that God has had to say to men, is very much more distinct than the first. There is a good deal of indistinctness about the early addresses, but they grow clearer as time advances. So we have to interpret the old by the new. The matter of sleep: I grant that death is often spoken of in that way, but only in figurative sense. We often speak of death as a sleep, but did you ever hear anyone speak of the sleep of death? I never did. All poetical minds tried to represent the harsh and severe things of death by the poetical term sleep. A precious friend died after a long sickness and I telegraphed to a friend far away, "Mary fell asleep at midnight," but I did not believe in soul sleeping, and I didn't believe she was asleep. Everybody uses that expression. Jesus said to the disciples, "Lazarus is sleeping, and I go to awake him out of sleep." When they showed a misunderstanding he said plainly, literally, "Lazarus is dead," he was dead — he was not asleep. When Jesus wanted to explain a thing he dropped the figure and spoke in plain terms; and that is all there is of it.

CREATION OF THE SOUL

When God made Adam He formed his body of the dust of the earth; that was his body, his animal body, which could not continue forever alive, unless God specially intervened, through the sacramental use of the tree of life, or some other way. He also breathed into his nostrils the breath of life or lives, and man became a living soul. That soul is the thing created in God's likeness and image, and the likeness consists of the qualities or elements of that soul, not the body. That likeness consists of the intellect, sensibility and will, as all psychologists today agree, that the human soul is thus composed, possessing the power to decide, choose and act. In that respect a soul is like God. We can think God's thoughts, because he gave us a thinker, a soul, to do it with; hence, this thinker is in His likeness, and this thinker is immortal; immortal in this sense only, that it was made to live. It is never called immortal and there is no such expression in the Scriptures as "immortal soul" but the expression "a living soul" does occur frequently — I mean a soul that is made to live until something kills it and prevents its further existence.

When that first soul was created and sinned, the penalty given was death. Death to the body — death to the soul also; physical death and moral death. Annihilation? Extinction? No. Christ said to the Jews, "Let the dead bury their dead." What did he mean? Let those who are morally dead bury those who are physically dead. If he did not mean that, what did he mean? Death of the body is only one element of the sentence; physical, animal death is one element; the second element is the death of the soul, namely, moral death, depravity. "Awake thou that sleepest, and Christ shall give thee life." What sort of death are you to rise from? Moral death; the curse that came upon all men. There is another kind of death, eternal death. "The wages of sin is death, but the gift of God is eternal life." Over against eternal life stands death, eternal death— whatever that may mean. The one is the antithesis of the other.

THE THEORY OF PURGATORY

Now we will talk a little about the intermediate state. That is the state of conscious existence between death and the resurrection for the entire human race, in sheol, in the Old Testament, and hades of the New Testament. The reformers rejected the doctrine of the intermediate state, because they feared it would bring in the doctrine of purgatory and future probation. I do not teach that it is a state of probation at all, or of purgatory. The Catholic doctrine of purgatory is based upon this, that Christ did not die for the sins of all men — thathe paid the penalty for the great sins, the mortal sins, and that to the church is left the work of providing satisfaction for the venial small sins. It is not in the Scriptures at all. We are saved through Jesus Christ from all things from which we could not be justified by the law of Moses.

Our diagram show the features illustrating the intermediate state; these diagrams are a good thing to help the eye. Here a dark wedge begins immediately after infancy and increasingly separates those inclined toward righteousness and those inclined toward evil, the saints from sinners. It is only a speck at the beginning, but is wide and deep at the end of life, and life ends every prospect of altering the situation. There

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is a good deal of inspiration in this map— Edisonsaid inspiration consisted of 2 per cent inspiration and 98 per cent perspiration.

The old King James version of the Bible, which translates sheol 65 times and translates it every time, never transliterates it, 31 times hell, 31 times grave and three times pit, every time wrongly. The revised version does a little better; but the American revision never translates sheol once nor hades once, but uses common sense and transliterates. Sheol is an English word, just as Jehovah, or Hallelujah, and hades is an English word similarly. Everybody should know what these words mean. They do not mean heaven, because the Hebrew word for heaven, chayin, is used 720 times in the Old Testament quite independently. It never means grave; it has no physical idea attached to it. Qeber is the word used

for grave. It means just what it says, the place and state into which the entire human race go when they die; not heaven, not hell, but sheol. The Hebrews did not know what that state was.

ANOTHER TRANSLATION OF SHEOL

Our brother gives a good many texts which give an obscure idea of their meaning, but there are a few texts which show what it does mean clearly. The Greek version of the Old Testament, the Septuagint, prepared for the Greeks by learned Hebrew-Greek scholars three centuries before Christ, almost always used the word hades in translating sheol in the Greek, and hades means the place where people go when they die. You cannot get away from that. (Loud applause) I might quote a lot of texts which make that very clear. If it was the grave, why didn't the Hebrews translate it with that word when making their Greek translation?

"I will go down to sheol to my son mourning." Old Jacob had just been told his son had been eaten up with wild beasts, and he believed it. In other words, this was a grief which he said would kill him, and he would go down to his son, he would die of grief, and he would meet his son. The son's body was in the stomach of a lion. (Laughter) Did he expect to crawl into the stomach of a lion to meet his son? He thought there was some conscious state of existence where he would go to meet his son.

"Like a flock they are laid in the grave." That translation is simply awful! A flock of sheep laid in the gravel A poetical Hebrew writing such a thing as that! (Laughter) Read the revised version: "Like a flock of sheep they are appointed to sheol"— everybody.Like a flock of sheep, excited, and following their leader over the highest corner of the fence, they are rushing to sheol.

"Whatsoever thy hand findeth to do with thy might, for there is neither wisdom, device nor knowledge in the grave." Does that mean you will go to sleep? Well what motive have you to do with your might if that is true? The idea is that whatsoever thy hand findeth to do to win the favor of God do it with your might, for you cannot do it in sheol. To read it as in the authorized version is simply a delusion. I have a right to manufacture Scripture in this sense, upon the authority of the Apostles Peter and Paul. Peter said: "He that prophesieth must prophesy according to the analogia of faith." You cannot take Scriptures and read them against the whole word of God. Peter says: "No prophecy is of any private interpretation." The word of God teaches that there is no chance to be saved in sheol, therefore do the best you can in this life, and do it at once.

SCRIPTURAL REFERENCES TO HELL

Psalm 55: 15: "Let them go down alive into sheol." Our brother says they always died. "The wicked shall be turned into sheol, and all the nations that forget God." That is not a very determinative text, however, it might do on either side. "If I make my bed in hell, 1o, thou art there; there shall thy hand lead me." God is everywhere, and all conscious beings could go to Him." Jonah's nautical experience would be in harmony with this. He found God in the uttermost part of

the sea. "Hell from beneath is moved for thee, to meet thee at thy coming." This is the picture of the great jambouree in hell, the taunting, laughing devils greeted him with their derisions. A scene like that in the grave? That is a great place to look for it. O, my brother, you will have to give it up.

The dark side of sheol: Tartarus, the lower sheol. "Out of the belly of hell cried I, and thou heardest my voice." I maintain that Jonah was dead, and although I could not prove it, unless this Scripture proves it, I think he went into the sea and sank there, died and went to sheol, and after an interview with Jehovah received inspiration to go to Nineveh. He was not unconscious. He was more alive than he ever was. "The waters compassed me about. Weeds were wrapped about my head." This is a reference to his lying at the bottom of the sea. The Hebrews held the idea of sheol vaguely, indistinctly, so that we cannot get it clearly from the old Testament. It is very doubtful if you could find immortality in the old Testament. But we have no difficulty when we get to the new.

When sheol means hell it is always accompanied by a modifying word, "Hell from beneath is moved." "Thou deliverest my soul from the lowest hell." "Her guests are in the depths of hell."

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NOT AN ETERNAL STATE

Sheol is not an eternal state, just as the diagram indicates. "Thou wilt not leave my soul there. God's power goes down and brings hi. 'm up. Our brother thinks there is a long sleep before that time, but my idea is that the conscious state of existence continues until the resurrection.

We come now to the most complete and perfect representation in the world in the sixteenth chapter of Luke, the rich man and Lazarus. "In hades he lifted up his eyes." He was on the lower side. A great gulf was fixed, so that he could not pass over, nor Lazarus pass to him. Every element of hades and sheol is all in that parable, and though our brother strives tooth and nail to get some other mystical meaning out of it, it is a clear study of character. The gulf of character is there, that separates the human race into saints and sinners in this life.

My answer to soul-sleeping is the intermediate state. If anybody can understandingly study the intermediate state and fairly grasp it and stick to soul-sleeping he can do more than I. There is a conscious state for all mankind. He goes on living; he will continue to live until something will stop that existence, and there is nothing in the soul itself that can bring about that.

"I saw a pale horse, whose name was death, and hades followed with him." Death goes to take the bodies and hades to take the souls. "Death and hades gave up the dead that were in them." Death gives up the bodies and hades the soul." "The last enemy that shall be destroyed is death." "Death and hades were cast into the lake of fire;" that is the end of the intermediate state. I agree with our brother in his opinion that everybody has not gone to heaven. The theologians are foolishly

giving us a lot of rot in preaching folks to heaven. Every funeral you go to the minister declare that the dead are in heaven. John Wesley said no human being has gone to heaven. He said they went to hades. "No man hath ascended into heaven." — John3: 13. "No man hath seen God at any time." Jesus knew what He was talking about. Our brother quoted, "David is not yet ascended into heaven." Nobody has gone to heaven; nobody will go to heaven until after the resurrection and judgment. Then comes the eternal state of heaven and gehenna. But we are not going into that now; that will come later.

AGREE UPON SOME POINTS

Pastor Russell, in reply to Dr. Eaton's contention, said:

I am very glad there are some points of agreement; that our brother believes that the scriptures are true, that all go into sheol, and that the word hades of the New Testament is the exact equivalent of the word sheol in the Old. The two words are identical in their meaning, the one from the Greek and the other from the Hebrew. Whatever is true in respect to the use of the Hebrew word is true also in respect to the Greek word. Therefore if there is neither wisdom nor knowledge nor device in sheol, neither is their wisdom, knowledge or device in hades, whither thou goest.

This is a very interesting chart, but one of the most interesting features is that there is very little Scripture about it. You notice that our dear brother knows all about this matter — I do not know how. (Laughter and applause) He has pointed out that here is Tartarus, and there is something else, but how does he know? What do the Scriptures say? The word Tartarus occurs only once in the New Testament, and it is never associated with hades at all. It refers to the condition in which the spirits in prison are. And that gulf, which our dear brother has chosen for his whole theory! If that parable were not there, I am wondering what our dear brother would have done! (Laughter and applause) .We are going to hold that parable, it is too good to give right away. But we want you to think of this. That poor rich man in the parable has some resemblances to every one of you. I see some here with white linen; I see by your aces that you have fared sumptuously today. Those were two of the items which were recorded against the rich man. You have no sores, nor are you reclining at the rich man's gate.

APPLICATION OF A PARABLE

Now watch out! If you are going to apply the parable as our brother has you will have to apply to yourselves the fate you give the rich man! Our brother thought I was fighting tooth and nail about this parable, but this is the first time I have mentioned it. He has been the one who has been worrying about it. Wait awhile, dear friends, and meantime think that to carry that precious cup of water across the gulf, when a whole bucketful would evaporate before it got to hades, would be a most extraordinary procedure.

Our brother wants to know whether Jacob looked to go to his son Joseph in the belly of the lion. By no means. We did not claim that the word grave is the full translation of the word sheol; we do claim that grave is a better translation of it than hell. "The nearest English thought is "the hidden state." Jacob did expect to go into the death state to his son, because he anticipated that that was where his son had gone. If you will take an unabridged dictionary you will find that at the time of the translating of our Bible in the

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old version they used this word "hell" in a very general way. A man would speak of "helling" his house — hemeant that he was going to thatch it. Or he would speak of "helling" his potatoes — heintended to cover them in a pit, in a dark, damp condition, without any suggestion of heat or light or intelligence. We shall have something to say about this entire matter, and a satisfactory explanation of the rich man and Lazarus in due time.

I agree very well with our brother regarding the "flock of sheep." They do rush to sheol. The people are all rushing to the tomb, the place into which they have been consigned until the time for awakening of them all, the dismal, dark place, where "the dead cannot praise thee; in sheol who shall give thee thanks!"

THE LOWEST HELL

The "lowest hell" signifies the most complete destruction. "Hell from beneath is moved to meet thee at thy coming." You will see, if you will take your Bibles, and read carefully this statement in Ezekiel 14, that the whole matter is figurative language; it represents the fall of a great dynasty, a great government, just the same exactly as the Lord spoke of coming upon Capernaum — "exalted to heaven — cast down to hell" — brought down to a death condition, to utter overthrow. Just so with Babylon, which is now completely desolated without inhabitant.

"Then shall be brought to pass the saying that is written, "0 death where is thy sting; O grave where is thy victory?" The prophet points out that the time is coming when hades is to be destroyed. How will he destroy hades? By bringing the people out of it. "All that are in their graves" shall be awakened, and there won't be hades any longer. God pointed out in advance how the great work of Christ should be to redeem the world by the sacrifice of Himself, and that having given the sacrifice on behalf of the whole world He should release the world from hades, and grant to all men the opportunity of life. To some special ones, who are specially favored, there will be particular privileges — the Lord is blessing you and me with the knowledge of His plan so that we may be reckoned as already passing from death unto life, but the time for the world to have the opportunity of coming out will be future, when their time of resurrection shall come, the general resurrection. The church shall have part in the first resurrection, and the world in the general resurrection. Then shall be brought to pass the saying that is written, "0 death where is thy sting, 0 grave where is thy victory?" This sting has been on the race all the time since the fall, it is stinging the whole world, but in God's due time it shall be removed.

CLOSE OF THE DEBATE

Dr Eaton in closing the evening's debate said:

It is very interesting to see how very much in common we hold in this doctrine of the intermediate state. The only question is whether it is a conscious existence or not, and, of course, that has its tremendous influences on the other discussions to follow. I did my best to bring him out on the rich man and Lazarus, but I could not. He won't say what he thinks and he is very wise that he does not. We will get it, however, in due time, and he hopes I will be out of breath by that time. If he could only make a figure out of it he would be all right. He says we don't know anything about Tartarus? The word is used as a verb in 1 Pet. 3: 18, and means that God tartarused them to hades. Tartarus is the hell of hades. All Greek scholars knew of Tartarus, but they thought of it as eternal, while we see that it is only until the resurrection.

The Lord's words to the thief, "Today thou shalt be with me in Paradise." That was a conscious state of existence, not the grave. Paul says, "I knew a man in Christ, caught up to the third heaven" — the throne of God. And then he goes on, "I knew a man who was caught up to Paradise, and heard unspeakable words." In those words Paul describes two experiences, two visions, one in heaven, the other in the Paradise of hades.

To him that overcometh will I give to eat of the tree of life that grows in the Paradise of God." Peter says the soul of Jesus went to hades, in quoting the 16th Psalm, while His body went to the tomb. Jesus himself said He would go to Paradise in speaking to the thief. And Jesus said immediately upon His resurrection to one of the disciples, "Touch Me not, for I am not yet ascended to My Father." He had gone to hades, to Paradise, He did not go to the Father. Is not that right? Paradise is the intermediate state, where all the good go at death. Tartarus is the intermediate state where all the evil go at the same time.

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CLEARNESS OF SCRIPTURAL TEACHINGSDEBATED ON BY ALLEGHENY BIBLE EXPERTS

Both Speakers Make Telling Points and Earn Much Applause

AUDIENCE VERY ENTHUSIASTIC

REPRINTED FROM THE GAZETTE OF OCTOBER 23

CLEARNESS OF SCRIPTURAL TEACHINGS

Standing room was at a premium in Allegheny Carnegie Music hall last night where the third joint debate between the Rev. Dr. E. L. Eaton of the North Avenue Methodist Episcopal church, Allegheny, and Pastor C. T. Russell of the Bible House congregation opened. The entire floor, gallery and the vestibule leading to the big hall were crowded with people. The audience was probably the largest since the debate began last Sunday afternoon.

The Rev. J. W Sproull, D. D., presided at the meeting, and after announcing the subject for discussion introduced the debaters. Besides the discussion of the subject, there was a lively and learned debate on the Hebrew words, their definition and application as used in the Scriptures. During the discussion the original subject was almost lost sight of for a time while the speakers discussed Hebrew words.

The usual devotional exercises preceded the discussion and a number of hymns were rendered during and at the close of the speeches. Prof. B. Frank Walters of the Bible House congregation, presided at the organ. The stage was occupied by a large number of ministers.

The subject of the debate last night was that "The Scriptures clearly teach that all of the saved will become spirit beings, and after the general judgment will enter heaven."
Dr. Eaton affirmed and Pastor Russell denied. Dr. Eaton opened the affirmative side as follows:

THE BASIS OF THE DOCTRINE

Mark Hopkins was one of the most distinguished teachers that this country ever produced, and he had a way of teaching what he thought was truth and what was false in evolution, and I will give you a little idea of his that will become the basis

of the doctrine I am going to speak of tonight, namely, regeneration. His idea was that the first great law of nature, the most extensive and universal, was the law of gravity, and the next law of nature, not so extensive, but more intensive, was the law of cohesion, which held the particles of matter together. Gravity pulls down, but cohesion holds together in spite of gravity, so that the former is a law higher than the latter, but does not grow out of the latter, it contains all there is in gravity plus something more, and that something more is from above, and comes by a creative act. It is not therefore evolution, that is, atheistic evolution, but evolution by creation.

Next above cohesion we get chemical affinity, higher than cohesion, containing all there is of cohesion, gravity and chemical affinity plus something more, and that something is from above, by creation. Next is the law of vegetable life. We have the vegetables that contain all tile first three principles in operation, and something above, the product of a creative act. When we reach life, we reach the great question that has been occupying the minds of scientists specially for the past fifty years and particularly the last twenty-five. Such men as Hegal, Huxley, Spencer, M. Pasteur and Tyndall, keenest brains, are practically agreed that life comes from preexistent life, that dead matter cannot become living matter until it comes under the influence of matter previously alive. Life is a creation from God. I am an evolutionist of that kind, theistic evolution. Science stands by that, and I stand by science.

DARWINISM NOT SUSTAINED

Next above life is the production of species. Charles Darwin spent his life in trying to show that species originated by natural causes, but Huxley before his death, stated that to place Darwin's doctrine beyond a possibility of assault, ought to have shown two things, namely, that varieties within one-species could be so widely divergent by raising or breeding as to be no longer fertile one with another; secondly, that hybrids could be made fertile. Neither of these propositions is sustained, and Darwin's doctrine falls to the ground.

Next above the animal kingdom is man; his body,

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which is like every other animal, only a little better built, although I have seen some men that do not seem to be so handsome as dogs, and some women that are more homely than horses. But man was made of the dust of the ground, of material things, just as the tower animals were. In many respects the animals excel as animals, not in all; the superiority of man is not in this physical nature chiefly. I thoroughly believe the word of God, which states that he formed man's body of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. He breathed something into that body, the breath of life. In the Hebrew whenever animals are said to have the breath of life it is always the word ruach chai, although it is never said to have been breathed into animals; when man is said to have the breath of life it is always nishma chai? All men and animals died at the flood "in which was the breath of-life"—

nishmaruach chai — thecombination showing that destruction of both animals and men.

MAN CREATED LIKE GOD

The creation of man in the image and likeness of God signifies that God constituted man in his basic faculties like God — hehad sensibilities like God; he had a will like God; all the beings in the universe can think, feel and act, believe, love and obey; all the beings in the universe that believe God, love God and obey God, are God's children, wherever they live. To have consecrated that intellect to God, by believing in him, and that heart to God by loving him, and that will to God by obeying him, constitutes them God's children, whether they were born in heathen or Christian lands. If they did that, they are God's children. That is what Peter said to Cornelius when he said, "In all nations he that feareth God is working righteousness and is accepted by Him."

But man does not stop when he has a soul. That soul is a mortal soul, in the sense I described the other night, in the sense that there is no self-existent condition; in the sense that it was made to live, and not to die; in this only is it properly a living soul— itis nowhere in the Scriptures called an immortal soul. The soul's nature is to live, and therefore it cannot sleep or go into none-existence; it is a living soul. Originally it was sinless, but it lost that, as our brother taught the other night. Depravity has smitten the race. What is depravity? It is a moral twist. Depravity does not add any faculty; it does not add any intellectual or physical or moral faculty; but it does subtract, blur, weaken them. We all come into the world with that twist, but, thank God, we come with a Redeemer already provided.

When a man builds a state he founds a prison; when God established the world He provided a Redeemer. My brother said that in Christ, as the seed, all the families of the earth shall be blessed; they are being blessed. There would have been no one blessed if it had not been for Christ. God was not mean enough to make Adam and Eve the father and mother of the race without a Redeemer, and therefore He has blessed every man, woman and child of the race. They are all blessed in Christ.

REGENERATED MAN IS A TRICHOTONATE

The spiritual nature comes by regeneration. The animal condition is gravity, cohesion, chemical affinity, vegetable life, plus; man is animal, vegetable and all below it, plus. Plus what? Plus the soul. But does he stop when he gets a soul? No; man is soul, animal, vegetable, and all below, plus a spirit nature. How does spirit come to him? By regeneration. God did not make him a spirit being originally; man was originally a bichotonate — having two parts, having a body and soul. When he becomes regenerated he is a trichotonate — three parts, body, soul and spirit. That which makes one a trichotonate is a thing — nota quality nor an attribute nor an experience; but a thing, as a body is a thing, a soul is a thing,

an identity; a spirit entity is bestowed upon us, or comes within us, in regeneration.

Go to the first chapter of John, and there you strike regeneration squarely. Until you get to John you would never dream that there is any such thing as regeneration. Matthew, Mark or Luke say nothing of it. How did Matthew get people saved? He said, "Accept the Messiah and join the procession." But John did not teach that. You cannot be saved by joining the church, nor the procession. You have got to have regeneration, by the power of the Holy Ghost, in this life! (Applause)

The first chapter of John has these words, "To those that received Him, to them gave He power (right, authority) to become the children of God." Were they not children before? No. I repudiate this nonsense that is going about all over the country that everybody is a child of God because he is a human being; that is unscriptural. God's children are those who are born again, by the power of the Holy Ghost. (Applause)

We hear much of the brotherhood of man, which I affirm, and the Fatherhood of God, which I deny. It is not a corollary. I believe in the unity of humanity, but not that mankind belongs to God unless they get to Him by regeneration. This text proves it. You cannot be born saved, as the followers of Islam believe; you cannot be born saved, as the Catholics believe; nor as

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some of the members of the Methodist church believe. Belonging to a church won't save anybody. Nothing can save you but being born of the Holy Ghost. That is the doctrine of regeneration squarely.

CAN MANUFACTURE SCRIPTURE

We have this gain in the third chapter of John, "Except a man be born from above he cannot inherit the kingdom of God. "That which is born of the flesh is flesh;" that is simple. "That which is born of the spirit (meaning the Holy Ghost) is a spirit." Manufacturing Scripture again, am I? I said I had a right to manufacture Scripture, to borrow Paul's and Peter's direction. Why do I put in "a" there? Because every Greek scholar knows that when a noun has no article before it he must put in an indefinite article in order to make sense. "That which is born of the flesh is flesh; that which is born of the spirit is spirit."

Now you have your spiritual nature, a deposit from the Holy Ghost in men, an entity, not a quality, a faculty; but a thing from God. You are a trichotomy, a three-part being, body, soul and spirit; you are complete now. It goes on to say, "Except a man be born of water and the spirit he cannot see the kingdom of God." In regeneration there are two distinct things to think of. One is, the soul needs cleansing of its impurity. It is crooked; it needs straightening; it is weak, it needs strengthening. All the work upon the soul is symbolized by water — baptism, if

you choose; immersion, if you choose. I take the whole thing and won't quarrel about it.

Water is the symbol of what is to be done to the soul. Depravity must be cured, and is cured by regeneration. The other part is the importation of the divine nature, by what is called the breathing in of the spirit. That is the doctrine of regeneration; that is the great thing to be done to the soul in human life, if he is ever made a child of God. The Bible does not call him a child of wrath, a child of the wicked one — anything but a child of God. I do not frequently use the word, "a child of the devil," because if I had a son who was wicked and remained unconverted, and I called him a child of the devil, it might reflect on me. But if he went to the devil I guess he would have to be called that.

A NATURAL AND A SPIRITUAL BODY

"There is a natural body, and there is a spiritual body"— " natural" here is from the Greek psuche, which means soul, translated seven times soul and 41 times life in the New Testament. "There is a soulical body" — I am making an adjective now to fit the word— a soulical body; I am looking at a thousand soulical bodies now — humanbeings. "There is a soulical body and there is a pneumaticon body." The pneumaticon body is the one that you will have in the resurrection. "The first man Adam was made a living soul" — psuche.You cannot find an Old Testament text that calls an unconverted unregenerate man a spirit or a spiritual man. Oh, yes, it speaks of Pharoah having "lost his spirit." The word ruach is sometimes used in the psychological sense for mental state; when Pharoah lost his spirit he lost his courage. But you cannot find the word applied literally to any unregenerate unconverted man in the Bible. "The first man is of the earth, earthy; the second man is the Lord from heaven." "On heaven," says the revised version. The old translators thought there was a contrast here between the Lord and Adam; it is not so at all; it is a contrast between the first and the second man, between "I," unregenerate, on the one hand and "I," regenerate, on the other.

A spiritual man belongs to another species; he is not another variety of man; he belongs to spiritual and heavenly things. Where shall I place him? Not in another form, but in another kingdom. I am just a common Methodist preacher, but I don't preach any more that regeneration means merely quitting your meanness, although I would like to have that; I don't mean that regeneration is merely being good. I teach, on the authority of science and the Word of God that in order to be a spiritual man you will have to be made so by the power of the Holy Ghost.

"The psuche man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." You have to be regenerated to see spiritual things. That is why so many unregenerated fools go about and say "I don't think there is anything in the Bible." They are psuche men. They are not regenerated.

PETER TOLD OF PROMISES

Our Lord in dying spoke of his "spirit" — pneuma, as did Stephen, but of unregenerate persons in the New Testament this word is not used. Ananias and Sap-phira are referred to as giving up the ghost — psuche. Jude 9, the apostle in describing terribly wicked people, who did not have a spirit nature, and refers to them as psuchechon, soulical people. Peter tells us about exceeding great and precious promises whereby we are made partakers of the divine nature. Do we become divine and become gods? I do not say that at all; we are made partakers of the divine nature, by being regenerated; but imputed a child of God, not politically a child of God, not incorporated a child of God, nor adopted a child of God — heis made a child of

God. That is where God gets His children, by nature, by nature they become His, by the incoming of His own nature.

To every son of Adam's race, if they turn to God as loyal children. He will give them the great and precious promises to become His spiritual children. Little children when they come to years of accountability, if they follow the right will receive it unconsciously, and it will be a normal thing, so that they cannot recognize the time when they became God's children, as thousands of Christians today cannot recognize such a time. If those children die before accountability I do not know what will be their conditions, nor does anybody else know; but we have the Lord's words, "Of such is the kingdom of heaven." GOd will provide some method of regeneration, and they must get regeneration before they will be made angels. If a man backslides, what comes in? Does he lose his spirit nature? No, but he perverts it, and it becomes devilish, just as those who were possessed of the evil spirits in our Lord's time. He is more able to do devilish things than he was before, and the last state of that man is worse than the first.

A hymn was rendered by the audience at the conclusion of Dr. Eaton's speech and then Pastor Russell arose and said in reply:

AGREES WITH HIS OPPONENT

I have great pleasure in being able to agree to much that our dear brother has presented this evening, but not all. I have special pleasure in noticing his keen line of demarcation between the animal and the spirit being, that which is begotten of the flesh and that which is begotten of the spirit, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." — that these must be "born again," that is to say, that all who are called to be God's people in this present time must be begotten of the spirit and must ultimately be born of the spirit, else they cannot enter the kingdom of God, they can have no part or place in that great kingdom of Christ, the millennial kingdom, which is to bless the whole world of mankind, and bring order out of present confusion. You see that I thus agree with much our brother said, respecting bichotomy and trichotomy, that the natural man, the animal man, is along the lines of the flesh, earthly. He cannot receive,

appreciate or understand the things of the spirit. Only those who are begotten of the spirit can understand spiritual things.

I am glad to notice that our brother has a measure of future probation also. I do not know whether you noticed that or not, because it is quite a step of progress for our brother. He has been somewhat converted since our last meeting! (loud applause) Our brother notices that the children are not begotten of the spirit unless they accept the privilege at maturity. Our brother notices that none of those who preceded our Lord's first advent were begotten of the spirit. They all went to hades, to sheol, and he says that they never can become spirit being until they be begotten of the spirit, and we agree to that. Our brother seems to have the impression that somehow they will become spirit, and that all children who die in infancy and before they are begotten, will have that privilege some time in the future.

Our dear brother is more of an evolutionist than we claim to be. We do not find any evolution in the Bible, and therefore we have none of it in our view. "The world by wisdom know not God," therefore we shall not attempt to prove anything by Darwin, Huxley or any other worldly-wise man! (Applause)

RESPECTS THE OLD TESTAMENT

Now to come back to this matter as a whole— whilethese different topics are discussed separately they are all connected, and some features previously mentioned must be considered. I have great respect for the Old Testament as well as the New, and I do not forget that our Lord when he quoted always used the Old Testament, and the apostles always quoted from the Old. There wasn't any New Testament to quote from! (Applause) The Apostle Paul write to Timothy, "The word of God is able to make thee wise unto salvation," and he referred to the Old Testament, the only word of God there was at that time.

We agree with our brother that none are immortal. There is no suggestion that immortality was possessed by Adam or anybody naturally. There is a promise of immortality, a hope of immortality, and we are exhorted to "seek for glory, honor, and immortality," and nobody seeks for what they have. The apostle declares, "God only hath immortality, dwelling in light which no man can approach unto."

Now we come to a little difference. Our brother holds that in sheol there is consciousness, and he has three texts represented on his chart to prove it— theyare all he has — barringthose texts which represented the dancing of devils when the king of Babylon was coming down, which we pointed out previously as highly figurative, representing the terrible fall of Babylon from its exalted position to a condition of overthrow and silence, death, the tomb. But the three texts which are held by our brother are:

(1) Tartarus, a word which occurs but once in the scriptures, and it is not used in respect to men at all,

but to those angels which kept not their first estate, and were cast down to Tartarus, signifying the atmospheric heaven where these fallen beings have been confined, "restrained under chains of darkness," that they should not assume human form again and must operate through spirit mediums and as they have always sought to do through wizard, witches, etc., God restraining them from any communication directly. They are evil spirits which personate the dead and represent that they are the dead.

THE THIEF'S DYING WORDS

Second — The words of the Lord to the dying thief, who asked, "Lord, remember me when thou comest into thy kingdom." We won't dispute that the thief went to hades, but did he get paradise there? Paradise once existed in Eden; it was a paradise, a garden of God; but that paradise was lost through sin and disobedience, and God in His Word has promised that through the redemption — that is, in Christ Jesus-paradise shall be restored in the millennial kingdom. But there is no paradise now. The thief's request was, "Remember me when thou comest into the kingdom," and our Lord's reply, "Verily, verily," was in effect, "So be it, amen, amen;" in other words, the Lord was promising him what he had asked. But did the Lord come into his kingdom that day? Surely not. He was in the tomb for three days, and even after his resurrection the kingdom was not attained, else why do we still pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

The thief will remain in the place of silence and lack of knowledge, the tomb, until the voice of the Great Deliverer shall call him forth, with all others purchased by the precious blood, in the time when the prophecy shall be fulfilled, "The spirit of the Lord God is upon me, because He hath anointed me to preach the good tidings to the meek, to set at liberty the captives and them that are bound." This was not fulfilled in our Lord's first advent, because He left even John in prison, instead of releasing him from the thraldom of present evil conditions, but the prophecy will be fulfilled when our Lord takes unto himself His great power and begins His reign, when He shall say to all the prisoners of the tomb, "Go forth, and to those who sit in darkness show yourselves!"

I will read this text, which our brother sets so much store by, and show you how consistent it is with all, other portions of the divine plan. It could more properly be translated, "Verily, verily, I say unto thee this day, thou shalt be with me in paradise." What change have I made? Simply the transposition of a comma, and we have just as much fight to put the comma one place as another, as anyone else has, for the punctuation marks were never inspired. (Applause) The same use of language is illustrated in the various uses of the expression. "This day," in the eleventh chapter of Deuteronomy, where the prophet Moses is charging this people "this day" to observe and keep the commandments of God — not that they were all to be kept that day, but the command was given then.

THE LORD WAS IN HADES

Our Lord was not in paradise, but in hades, and the apostle exhorted when he declared that God in His great power delivered him from hades in order that he might accomplish his glorious work in due time. Hades was not a desirable, happy, blissful place to be, but our Lord wasn't there because it was of that character, but because it was necessary for him to die on behalf of the race in order to redeem them — to go into absolute death as a payment of their penalty.

The third text is the "gulf" text. We will get to it in the last session, where it properly belongs, and then our dear brother won't need his chart any longer, for it will take away his last text in support of the intermediate state. (Laughter and applause)

The reward of the good and the wicked comes not when they die, but at the resurrection of the dead. That there is no promise of punishment to the wicked or reward to the righteous until the resurrection I present a few texts. Peter says, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished." Maybe Peter didn't know, but we think he did. The other text is found in Luke, our Lord's words; our Lord was commending those who would give a cup of cold water or any kindness in his name. They were to call the poor and the impoverished and make a feast to them. For they cannot recompense thee; thou shalt be recompensed at the resurrection of the just." (Applause) Did our Lord know when they would be recompensed? We are sure He did, and that Peter also spoke by inspiration.

Going back to Father Adam, created as our brother expressed it, a soulical man, or, as the common version gives it very well for our purpose, an animal man — nota brutish man, but an animal, .earthly being, in God's image in the qualities of his heart, his mind, his will, in that he was able to reason exactly and intelligently. In this condition God pronounced him "very good" — grand indeed the first pair must have been! Then the scriptures proceed to say there was a fall from likeness to God; degradation took the place of perfection, death took the place of the life

given to our first parents, and gradually increasing depravity, until the race today is what we see it, comparatively poor in many respects.

ADAM LIVED 930 YEARS

Look, for instance, at the physical quality. Adam the perfect man, able to live 930 years, under the unfavorable conditions of his time. Today we think people who can live a hundred years are living a long time, with all the help of doctors, hospitals and surgery to their advantage. But the perfect man was able to live 930 years notwithstanding death had hold of him and was hurrying him down to the great prison house. The whole human family have gone down with him, but the whole human family has had a Redeemer provided for them.

I was glad our brother brought that point in — " that all are blessed in the Redeemer." I was glad he seems to realize that in some way Christ's redemptive work was applicable to the whole world of mankind. What has Christ done for the world? Let him answer himself when he says, "I came to seek and to save that which was lost." What was lost? An angelic nature? No, man was created on the human plane. That which was lost was redeemed. What therefore will be restored in due time, when the Lord begins his work of blessing, will be that which was possessed by Adam in the beginning, and representatively by him for the whole race— the.glorious perfection of human nature, pronounced "very good" by God himself.

Man lost not only perfect physical form, but all the mental and moral qualities constituting him an image of God were impaired and injured; but they were all included in the redemption, and God has provided a time of restoration of these to man. When? In the millennial kingdom; when that kingdom shall come for which we are praying, when God's will shall be done on earth as it is done in heaven, when these poor creatures who have been falling mentally and morally and physically, weakened and unable to help themselves, shall have the mighty power of the Savior to lift them up to perfection, if they will be submissive to the influences of divine regulation then.

We are doing. our best today to help the world to a better condition, with social uplifts of various kinds, and we would like to do much more for them than our frail conditions will permit us to do — we stand aghast at the enormous needs in these directions, but thank God, the time is coming when the completely perfect power shall be exercised, when Christ shall take unto Himself His power and begin His reign. (Applause)

IT WAS NOT GOD'S PLAN

I would like to mention a point in full accord with what our brother has said; throughout the entire Old Testament from the first verse of Genesis to the last of Malachi there is not a solitary statement to the effect that God applies heavenly or spiritual things to any soul of man during that time; not one reference to going to heaven, not one reference to being begotten of the spirit. Why? Because that was not God's plan. The time of offering the blessing of spiritual nature had not come. It came exactly when our Lord came. I have some of the same Scriptures for your attention that have been quoted to you.

As, for instance, the declaration of John, "He was in the world, and the world was made by Him, and the world knew Him not; He came unto His own, and His own received Him not, but as many as received Him to them gave He power (privilege, liberty) to become sons of God." None were granted the privilege of being sons of God before. The very highest privilege in the Jewish dispensation was a position as a servant. The Apostle Paul states this when he says "Moses was faithful as a servant over his house; but Christ as a son over His own house, whose house are we, if we hold fast the beginning of our confidence firm unto the end." We are the house of sons; this house of sons began with the Redeemer; He is the forerunner, and the church are the members of His body who follow after Him. He is "the

head over all things to the church which is His body." None went before Him, none could possibly precede Him in this glorious company, otherwise He would not properly have been the head.

Now notice what the ancient worthies did look for. Read in the scriptures what God promised to Abraham: "Look now from the place where thou art, northward and southward and eastward and westward, all the land that thou seest to thee will I give it, and unto thy seed after thee for an everlasting possession." Heavenly things? To sit with Christ in the throne? No! "All the land that thou seest," forever! Stephen refers to this promise, saying, ‘Tie came into this land, and God gave him none inheritance in it, no, not so much as to set his foot on, though he promised it to him for a possession and his seed after him, when as yet he had no child."

WHAT STEPHEN REALIZED

Stephen evidently realized that Abraham was to get his possession at a future time, or else God's promise, in his mind, was a false statement! And so we read, in the ninth chapter of Amos, "They shall sit every man under his own vine and fig tree," and "they shall plant vineyards and eat the fruit of them, build houses and

inhabit them." Do spirit beings sit under fig trees? Is that the promise made to the house of sons of the present time? No, no! To the kings and priests, the Church of Christ now being chosen, the blessings are spiritual, of a heavenly kind.

In Hebrews eleven, the apostle, after citing these ancient worthies, said, "These, all having died, in faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." "Some better thing"— for whom? For the church, the house of sons; better than what God provided for the house of servants. The thing provided for the house of servants are good things, but those provided for the house of sons are still better things. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him" — forthe church class, those whom "he is not ashamed to call his brethren."

Those Who lived prior to the gospel age are noble characters — Abraham was a wonderful character, and John the Baptist, the last of the prophets, of whom our Lord said, "The least in the kingdom of heaven is greater than he!" John could not be of the kingdom class; he said: "I am the friend of the bridegroom"-not the bride, or a member of the bride class, the church. That was as far as John's mission went.

Our brother pointed out the other evening that our Lord brought immortality to light. I would like to have you notice that text. "Christ brought life and immortality to light through the gospel." Two things: He not only brought immortality to light, that is the gift of God to the church, but He also brought life to light — everlasting life to those who will not have immortality. The

immortality class is the little flock, the joint heirs who shall be associated with Him as members of His body, those to whom it will be His pleasure to give glory, honor and immortality and joint heirship in the kingdom, but for the world the Lord brought life to them.

I trust nobody is sorry that the Lord has something for others outside the little flock, the elect church. I trust our hearts glow as we think of the fact that, "God so loved the world" — not merely the church, and that He has not only given the church "exceeding great and precious promises, that they might obtain the divine nature," but also that we can see something of blessing to the world in due time.

AGREES WITH DR. EATON

I am partly in agreement with our brother respecting being begotten of the spirit — not that everybody is to have that blessing, because only "to as many as believed on His name" was the promise given; those who do not hear now do not have this special privilege; whatever happens to them they cannot get the great salvation promised to those who walk in the footsteps of Christ in the present time of trial and difficulty. There is a difference between the begetting and the birth of the spirit. Although only one word is used in the Greek (genao) to signify the two conditions, the preposition' associated with the word indicates whether birth or begetting is referred to; in the former case the preposition signifies "out of," in the latter case it signifies "into."

Only one who is begotten of the spirit can be born of the spirit, just as birth in the natural life follows only upon begetting. The begetting takes place in the present time, upon consecration to the Lord, but the birth of the spirit is not realized until the resurrection, when the work of begetting is fully complete. The Scriptures indicate this very clearly. Our Lord Jesus is declared to be "The first-born from the dead," and we, if we are faithful and become members of His body, in the resurrection we shall reach the glorious condition of birth. "He is the first-born among many brethren" — we are the brethren, and we shall be like Him, and see Him as He is and share His glory, and possess the divine nature if obedient to the end. This divine nature shall be ours in the future— thestatement of Peter is that we were begotten by these great and precious promises. that we might become partakers of the divine nature in the resurrection — thosehaving part in the first resurrection shall have the divine nature. Glory, honor and immortality shall be for them.

The provision for mankind is different; it is that stated by the apostle in Acts 3: 19-21, restitution — a time of restoration, the restoring again of the lost condition in the garden of Eden. This time of restitution shall come when the last member of the kingdom class shall have been glorified, and completed for the work of service in glory. All the holy prophets declare that this restitution shall take place, according to Peter's words — notuniversal salvation, but a universal opportunity to come to the knowledge of the only name given whereby we may be saved. (Loud applause)

DR. EATON REPLIES TO RUSSELL

Dr Eaton then arose and said in reply:
My brother has berated me because I stated that immortality was not mentioned in the Old Testament. Of course, it is not found there in so many words; but it is all true of the Old Testament. What was the matter with David when he said, "Create in me a clean heart, O God, and renew a right spirit within me." It is all a play upon words. He says all go to hell, which

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shows he is careless; he just slides from one side to the other. Hell means nothing, sheol means nothing, hades nothing, paradise means nothing — theyall mean forgetfulness, and sleep, and death. That's where you are, and that's where he is.

The old Hebrews who translated the Septuagint didn't treat the words that way; they didn't think death and hell and sleep mean the same thing. They were exceedingly careful to translate sheol 61 times out of 65 hades. Homer spoke of hades, and at that time the idea was fixed and settled; the Greeks had the idea very clearly, hades divided into two compartments, only they thought of them as eternal. Our Lord adopted their idea, except that He did not make it eternal. The New Testament uses these ideas, and you must treat them respectfully. They are words which the Holy Ghost selected. (Applause)

"If God spared not the angels which sinned, and cast them down to Tartarus, and committed them to pits of darkness, and reserved them unto judgment, and spared not the ancient world"-Jesus said: "Depart from Me, into everlasting fire prepared for the devil and his angels." These two texts together indicate the fact that wicked men are identified with the fallen angels in their association together. "The Lord knoweth how to deliver the godly out of trial, and to keep the unjust under punishment unto the day of judgment"— thatis the revised version, American revision, the best scholarship in the world. The word "punishment" here is "kolasin," and refers to the same condition as experienced by the rich man in hades.

"God only hath immortality" — a Scriptural expression. God is the only being who hath immortality as a necessary endowment — a necessary thing is a thing that cannot be. God's immortality is a necessity. He can confer it upon the race and individuals, but we have not got it as God has it. There is nothing in the Bible about seeking for immortality. The word is "aphthasia," and signifies purity. Read the revised version, and you will get some light. "Brought life and immortality to light." The word "life" is "zoa," and "immortality" is "aphtharsia," purity. Jesus Christ brought life and incorruption to light in the gospel. That is the great doctrine of the gospel, soul purity, and the doctrine of eternal life.

DOESN'T UNDERSTAND THE IDEA

My brother spoke of eternal life as though he did not understand the idea, and I do not think he does. He hasn't the least conception of what eternal life is. "This is

eternal life, to know God, and Jesus Christ, whom He has sent" — notto know about Him, but to know Him as He is. As the Father hath life (zoa aionios) in Himself (the same as immortality, an original endowment), so hath He given to the Son to have eternal life in Himself." "I am come that they might have life" — zoa, not immortality. Nobody gets immortality as a conditional gift, but by faith in Jesus Christ as a conditional gift eternal life is bestowed. "The wages of sin is death, but the gift of God is eternal life" — it is the greatest thing in the universe.

I didn't expect my brother to go into some of these matters tonight. I had hoped I had converted him the last night, but he is as bad as he was then! (Applause)
Pastor Russell concluded the debate for the evening as follows:

I must remind my brother that David being a prophet spoke beforehand of Christ, and that is particularly why you and I have particular reverence for the psalms, for they are prophetic. Davidwas not always speaking of himself. He and the prophets wrote as Peter tells us, "as they were moved by the holy spirit," not clearly understanding all they did declare.

Our brother has referred to the devil and the angels. We will come to that in the last discourse. It will be all right when we come to it. They don't go to Tartarus then either. The fallen angels only remain there until that time, "reserved in chains of darkness until the judgment Of the great day."

Our brother has referred to "kolasin" as signifying torment. If he will consult his Greek lexicon more closely he will find that it means restraint. (Applause) The Greeks used the expression, for instance, in the phrase, "The charioteer restrains his fiery steeds."
He must not know that there is such a thing as immortality in the Scriptures. He will find that the words "corruption" and "immortality" are used almost interchangeably in the Scriptures. The two words are used in the fifteenth chapter of 1 Corinthians, when the apostle describes the change that shall come to the church: "This mortal shall put on immortality, and this corruption shall put on corruption." The two words are here used.

WHAT THE LORD REALLY MEANT

"This is eternal life that they should know God, and Jesus Christ whom He has sent." Did our Lord really mean that there is nothing more in eternal life than in knowing God — that there is no real eternal life? Certainly not. He wants that any one wanting to attain to eternal life could not hope for it unless he should come into such thorough harmony with God and complete knowledge of His character that he would be able to please the Lord in his daily conduct. The wicked can never have eternal life; that is the reason why they could never go to eternal torment! (Applause) "He that hath the Son hath life; he that hath

not the Son shall not see life." That is what the wicked get. I am glad for them! (Applause)

Our dear brother has spoken about zoa aionios. The word zoa is a very simple word, used every day; it simply signifies life in the commonest sense of the word. We have it incorporated into our language in the word "zoology." Lasting life, zoa aionios, is promised to those who obey the Lord, and only those will get it who after learning of the work of Jesus Christ submit themselves willingly to His government.

I trust we will not permit these matters to draw our attention away from the great fact that you and I today are living in the present time by the grace of God with a wonderful opportunity and hope for salvation before us; it is the salvation which belongs to this age.

God is now taking out the little flock to be joint heirs of the kingdom. But you and I would not be ready for that great work of blessing the world unless we had formed characters in the meantime, and God has provided trials ‘to test His .people that they may be ready for the administration of the blessing to the world as the seed of Abraham, of which the apostle says, Gal. 3: 29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." There is a great promise that God gave to Abraham, saying, "In thy seed shall all the families of the earth be blessed."

That great promise has never been fulfilled. Gross darkness covers the earth and the people, but a light shall shine, the great sun of righteousness shall arise, and if you and I are to be members of that light, which shall shine forth as the sun to heal the world and lift up all the willing, and rule as the great Prophet, and Governor and as the great King, then we need now to make our calling and election sure, attending to these things which the Lord hath set before His people.

SAINTS OF THIS GOSPEL AGE WILL BE THE FIRST CALLED TO TASTE JOYS OF HEAVEN

Pastor C. T. Russell Argues in Favor of this Proposition, while the Rev. Dr. E. L. Eaton Opposes It

LARGE AUDIENCE IS INTERESTED

REPRINTED FROM THE GAZETTE OF OCTOBER 28

Every seat was occupied and the overflow packed all the aisles and the open space at the entrance of the Allegheny Carnegie hall last evening when the discussion of the fourth proposition in the joint debate between the Rev. Dr. E. L. Eaton, pastor of the North Avenue Methodist Episcopal church, and Pastor C. T. Russell of the Bible House congregation opened.

The subject last evening was, "The Scriptures clearly teach that only the ‘saints' of this gospel age will share in the ‘first resurrection; ' but that vast multitudes will be saved in and by the subsequent resurrection."

Pastor Russell had the affirmative in this discussion and, under the rules, opened with an address lasting 50 minutes. Dr. Eaton followed with an address of similar length, and then each was given 10 minutes for a reply to the arguments the other brought forward.

The Rev. John A. Jayne, pastor of the Observatory Hill Christian church, was chairman of last evening's meeting. Devotional exercises lasting 15 minutes preceded the opening at 8 o'clock.

The large audience was very attentive throughout the evening. The interest in the debate seems to grow with the discussion. The next discussion will take place tomorrow evening at 8 o'clock and the last one on Sunday afternoon at 3 o'clock.

CONGREGATIONAL SINGING A FEATURE

The congregational singing has been a feature of the debates which appears to have been much enjoyed. Prof. B. Frank Walters of the Bible House congregation is the organist and E. P. Russell is the preceptor.

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Pastor Russell, in affirming the proposition for the evening's debate, said:

I feel, dear friends, that the topic of the resurrection of the dead is one of the most important doctrines in the word of God, a doctrine which, it seems to me, has not been granted its due place of importance in recent years, a doctrine, however, which we find is very prominent indeed in the word of God. From our standpoint, as heretofore presented, we understand the Scriptures to teach that the dead are really dead: that they are not alive in any sense of the word, except in the sense that our heavenly Father predetermined a resurrection of the dead, predetermined that He should accomplish this matter through a redemption which would pay the ransom price for our Father Adam's sin, and thus secure to all his posterity who failed in him and who came under death conditions, an opportunity for return to life; as the apostle says: "By one man sin entered into the world, and death as the result of sin, and thus death passed upon all men."

In God's due time He sent forth His Son, that He might redeem us, that He might purchase us with His own precious blood. The penalty upon the race was death, extinction; but, in view of this intention on the part of our heavenly Father, death was always spoken of in the past, preceding our Lord's coming, as a sleep. The Lord expresses it thus to His people, and intimates in this way His sure intention of bringing back all mankind from the tomb, and all those who believed God expressed their confidence in the Almighty, in His promises, and in His power, when they spoke of one another as falling asleep. We read you various texts of Scripture on a previous occassion, showing that this word "sleep" is generally

applied throughout the Scriptures, not only to the good, but also to the forward, that they all are said to have fallen asleep: "They slept with their father."

THE PENALTY FOR SIN

We would like to have you notice that the Scriptures teach that the penalty for sin is death of the soul! "The soul that sinneth it shall die." And so it was because the soul was under condemnation that our Lord is said to have "poured out His soul unto death." We do not mean by soul any abstruse or obscure thing; we mean sentient being, that which the Scriptures everywhere represent the soul to be. The Scriptures represent that all souls are under sin, under the sentence of death. You are a soul; I am a soul; every other member of Adam's posterity is a soul, and each one shares in Father Adam's sin and each soul of us is under condemnation of death. Who can redeem his soul from the power of the grave? Who can give to God a ransom for his brother, or even himself? No one. So we are all helpless, except as the heavenly Father provides the great Redeemer, and the Redeemer gave the full price.

As it was your life and my life that was forfeited, your soul and my soul that was condemned, so our Lord Jesus poured out His soul unto death. "He made His soul an offering for sin." It was not merely our Lord's body, you see, but the Lord's soul; and so Peter, in speaking of our Lord's resurrection, does not speak merely of the resurrection of the body but, quoting the prophet David, declares "His soul was not left in hades, neither did God suffer His Holy One to see corruption."

We would like to have you notice that the resurrection we preach, which the Scriptures teach, is the resurrection of the soul, the being, the coming again of those beings that now go down into death. To preach the resurrection of the body would imply, we think, an absurdity. If the Scriptures taught it we would be ready to accept even an absurdity, but the Scriptures do not teach that the same body which goes down is to be resurrected. Your body, my body, will return to the dust as it was; it will have no preference, and the atoms which compose your and my bodies are not necessary to our heavenly Father in restoring our souls, in bringing us to being again. There are plenty of atoms of matter, if he wished to create us again of the earth earthy, without using the ones which composed the body at death.

AWAKENING NOT RESURRECTION

Let me call your attention to the fact that our Lord Jesus was the first one to rise from the dead — the first one to experience resurrection. I know that we sometimes hear people speak of those whom Elijah and Elisha brought back to life again, and refer to these as resurrections, but not so the Scriptures. We sometimes speak of the resurrection of Lazarus, or the son of the widow of Nain, or
Jairus' daughter, but the Scriptures never do. They were merely awakenings. The word "resurrection" has in it something more than that. The Greek word rendered "resurrection" in the English is "anastasis," and anastasis signifies to bring up

again. Lazarus was not brought up again; he was brought up to a measure of life, but the measure of life he had when he died was only a mere drop of life, as it were.

You remember how the Lord spoke of the condition in which all mankind is, when he said, "Let the dead bury their dead." All are under condemnation, under the divine sentence, and their condition of existence is not full life.

When the Lord called Lazarus forth from the tomb He did not call him down from heaven, because he was not in heaven; and He did not call him up from some

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place of Paradise; because he did not go to Paradise. Lazarus was dead; or to use the illustration so common with the Lord and others, "Lazarus sleepeth; I go that I may awake him out of sleep"— a sleep that otherwise would have lasted until the dawn of the millennial day when the general resurrection would be due, but a sleep that was interrupted temporarily, and Lazarus came back to a measure of life such as he had previously. But he was still dead, except as he could be counted alive by faith in Jesus Christ.

Let me quote some of the Scriptures which prove that our Lord Jesus was the tint to rise from the dead. If I establish this point, that our Lord was the first to rise from the dead, it proves what I contend for, that these others were not resurrections, but merely temporary awakenings.

Acts 26: 23, "That Christ should suffer, and that He should be the tint which should rise from the dead." 1 Cor. 15: 22, 23, "For as all in Adam die, even so all in Christ shall be made alive; every man in his own order: Christ the first fruits, afterward they that are Christ's at His coming." Col. 1: 10: "He is the head of the body, the church, which is the beginning, the first born from the dead — that in all things He might have the preeminence." Heb. 6: 19, 20: "Which hope we have as an anchor to the soul, both sure and steadfast; which entereth into that within the vail, whither the forerunner is forever entered" — He is the forerunner, the first One to arrive, and we follow Him, but do not precede Him. Rev. 1: 5: "And from Jesus Christ, who is the faithful witness, and the tint-begotten from the dead."

JESUS FIRST TO ARISE

These Scriptures clearly establish the fact that our Lord was the first to rise from the dead; consequently these others were merely temporary awakenings.

Coming back to Lazarus, we remind you of the words of the Lord in His comfort to Martha and Mary, and I am sure His words have comforted many others since in sorrow. Jesus said not, Thy brother is in paradise, nor in hades; what did He say? "Thy brother shall rise again;" He points them to the real hope. Mary and Martha were well instructed in the matter, and they said, "We know that he shall rise again in the last day." They had faith in the resurrection. Jesus assured them

that He was the resurrection, that is to say, that resurrection power was in Him; He was the one Through whom the dead should have their life, and that they might have something in the present time. He proceeded to the awakening of Lazarus as an illustration of His power, to be exercised in full at His second advent. If Lazarus was at this time in paradise or heaven, or any good, desirable place, do you think the Lord would have brought him back again, and represent that He was conferring a favor upon Lazarus and the sisters? I tell you nay!

I remind you of the teaching of the apostles, that wherever they went their preaching was, as it is recorded in the Acts; "they went preaching Jesus and the resurrection." That was the hope-Jesus and His sacrifice, as the basis of all the hope for the future life. Without Jesus and the ransom sacrifice there could be no hope of a resurrection. The dead were all under the legal sentence; the Great Judge had sentenced Father Adam and all his posterity to death. They could not have life, could not be restored to life, until tint of all a ransom had been paid, and therefore Jesus, as the great Redeemer, who gave Himself as the ransom for all, who died that we might live, came upon the scene. He suffered and died, and following this was His resurrection. The resurrection to mankind, as a result of this glorious work, will be the fulfilment of this great plan of God; the fulfilment will be the salvation.

AWAITING THE RESURRECTION

There is no salvation, as we pointed out on a previous occasion, in the present time, except by faith, and so the apostle says to you and me who believe, and in proportion as we believe, "We are saved by hope." You have a good hope toward God; you believe that Christ died for our sins; therefore hoping in Him as the Redeemer, you hope that there is future probation in God's plan; you expect to have a share in the resurrection which God has provided through Jesus. You have only the hope now. You are waiting for the resurrection, waiting for the time when "the salvation shall be brought unto you at the revelation of our Lord and Saviour Jesus Christ," as the apostle expresses it.

Mark the words of the apostle when he was on trial before some of his enemies; he said: "For the hope of the resurrection of the dead I am called in question" — it is because I believe in the resurrection of the dead that I am here a prisoner. Not very many get into trouble now because they believe in the resurrection, because the doctrine has been crowded out by unscriptural ones to the effect that when a man dies he has got more alive than he ever was before. We see the great importance of the doctrine of the resurrection of the dead when we see the fact that a man who dies is really dead. Again he says: "We have a hope-toward God that there shall be a resurrection, both of the just and the unjust." (Acts 24: 15) A hope toward God! We see where there is a hope for the just, that they shall get a blessing through the resurrection; but where will there be one for the unjust? We will see when we come to it that the resurrection of the unjust is the great blessing that God has in store for mankind in general

in the millennium.

We call your attention also to the Scriptures which speak of the dead as being prisoners in the great prison house, the tomb, waiting for Emmanuel, to take to Himself His great power and open the prison doors, as He himself applied the prophecy of Isaiah 61 to Himself, "The spirit of the Lord God hath anointed me . . . to open the prison doors and set at liberty the prisoners, and them that are bound." In the great millennial age He will say to the prisoners of death, Show yourselves. (Isaiah 42: 6-10) This is a pictorial way of stating the resurrection of the dead.

DOCTRINE OF THE RESURRECTION

Now we come to the one chapter in all the Bible which more than any other sets forth this doctrine of the resurrection, the 15th chapter of i Corinthians. Begin at the 12th verse. "Now if Christ be preached that He rose from the dead, how say some amongst you that there is no resurrection of the dead." I know of a good many who have been led so far astray that even in our day they deny the resurrection, because they could see no reason nor use in it. Their argument is that resurrection would mean a return to mortal bodies, and they say, will we not be glad to shuffle off this mortal coil, and shall we be glad to get it back again? But we answer that they are wrong in supposing that death had brought life more abundant to them; the resurrection is what will bring life, the life giver is the Redeemer, who at His second advent will give life, as at the first advent He purchased the right to do so with His own precious blood.

"If Christ be not raised ye are yet in your sins." How much stress our Lord lays on this matter of the Lord's resurrection! If our Lord had died and had not been raised from the dead, we have no Savior. When He arose from the dead, that is the assurance that He is now able to deliver those that trust in Him and who wait for his time of deliverance.

"Then they which are fallen asleep in Christ are perished." Perished! If they are gone to Paradise, or gone to heaven, could there be any question about perishing? They are in the tomb, and if Christ has not been raised, if He has not redeemed us and if He is not risen from the tomb, how could He ever accomplish the great deliverance which is to be carried out in due time, according to the Scriptures? So the apostle says, if Christ is not raised we are still in our sins; He has made no atonement acceptable to God, and additionally all who fell asleep trusting in Jesus are perished.

"But now is Christ risen from the dead, and become the first-fruits of them that slept." You never have a first-fruits unless you expect after fruits, and just so surely as he declares that Christ is a first-fruits so surely there is to be the after fruitage, and that means the after resurrection. "By a man came death, and by a man came the resurrection of the dead." Adam brought the death penalty by his disobedience under the divine law. The Lord brought the blessed opportunity of

resurrection by His obedience, by giving His life as a ransom of Father Adam, and thus purchasing the whole race of Adam who were redeemed by the precious blood of Christ.

HOW ARE THE DEAD RAISED?

The apostle then discusses the matter of the body, and says, "Some men will say, How. are the dead raised? With what body do they come. He is not speaking of how are bodies raised up, but "How are the dead raised up." He is speaking of the soul, the being, not speaking of the body; what kind of bodies will they have when they are resurrected, His answer is, "O foolish person, that which thou sowest is not quickened except it die." He is now applying this to nature; if you plant corn you do not expect to see the same grain of corn come up; but you will expect to find other grains of the same kind. In death you bury the human being; but you are not to expect the same body which you put down. The same body which goes into the grave will not come up, but the being, the entity, will be the same — God has preserved it in his own power, and He will clothe it with a body in due time.

The apostle proceeds to note what God's good pleasure is concerning the various features of the resurrection. "All flesh is not the same flesh, but there is one flesh of fish, another flesh, of beasts, and another of birds. There are bodies celestial and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another." Here he suggests that in God's plan there are two classes of beings, which our dear brother mentioned the other evening as dichotomy and trichotomy. The dichotomy are those who have merely the animal nature, the trichotomy are those who have been begotten of the spirit "from above," and who therefore have the start of the new nature, and who, according to the apostle, are classed as new creatures in Christ. These new creatures are spiritual, and spiritual promises apply to them and belong to them. But God has a special blessing also for the dichotomy; not a blessing with the church, for only those begotten of the spirit shall attain spiritual blessings; they will not share in the first resurrection, because in the latter only the kings and priests of this gospel age shall have any share (Rev. 20), but there is a glory of terrestrial, earthly nature, which is to be attained by the natural man in the later

resurrection. The apostle here wishes to show that two kinds of seed are sown, and two kinds of fruitage shall result — God will give to each kind of seed his own kind of body; to the natural man will be the natural body, similar to the one he has now; and to the new creature will be the spiritual body, the heavenly body, like unto Christ the glorious head.

A SPECIAL RESURRECTION

In verse 42, after the apostle describes the characteristics of the first resurrection, the resurrection of the church, says: "Thus is THE resurrection of THE dead."

These emphatic words are shown by the original Greek, although they are not apparent in the English translation. This is a special resurrection for a special class, the chief among the dead— theyare the church, the body of Christ, faithful in Christ Jesus, who are promised a share with the Lord in the first resurrection.

The word first means properly first in order, but also implies a chief condition, a more important resurrection, implying a later resurrection of a less important character — thekind which shall come to the world in general. God's proposition, as described in this chapter (1 Cor. 15) is a spiritual body for the church, which will be different from the natural animal body, which is of the earth earthly; the church is to be changed from present earthly conditions and given bodies like unto our Lord's glorious body; or as the Apostle Peter has declared, "God hath given unto us exceeding great and precious promises, that by these we might be made partakers of the divine nature — far above angels, principalities and powers, and every name that is named, like unto our Lord and Master in His glory, and shares with Him in His glory.

"The first man (Adam) was made a living soul (an animal soul), the last Adam was made a quickening (life-giving) spirit." Christ was the last Adam and the church is to be like Him, with spiritual bodies. Then the apostle proceeds: "As was the earthly (Adam) so also are they that are earthly." As Father Adam was in His perfection, before condemnation, so will they also be of the earthly class who will share in the resurrection for the world of mankind in general. This will mean that the world will come back by resurrection processes to all that Father Adam had as the great earthly being whom God originally created. The apostle is not speaking of the heavenly resurrection; he has already spoken of that and says that all who have a share in it shall have spiritual bodies.

"Flesh and blood cannot inherit the kingdom of God." There was a disposition on the part of many to suppose that human beings could enter and become partakers of the glorious privileges of the spiritual kingdom, but the apostle is pointing out by inspiration that the heavenly kingdom is a spiritual one, and that those who become joint heirs with the Lord must be changed, and be spiritual, instead of being earthly, animal beings— they must partake of the divine nature in place of the human nature.

VICTORY OVER DEATH

Then, "when this corruption shall have put on incorruption, and when this mortal shall have put on immortality," shall be brought to pass the saying that is written, "Death is swallowed up in victory." Was death a good thing? No! Whose victory is this? The victory of our Lord, the victory of our Heavenly Father through our Lord Jesus Christ. When will death be swallowed up? After he shall-have accomplished his mission. And how long will it take to swallow up death? It will take the whole millennial age. Death will have its power until the very close of that time, for the statement is, "He must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

In Revelation 20: 5 we have the statement: "The rest of the dead lived not again until the thousand years are finished." The prophet John, the writer, has just

recounted the matter o£ the first resurrection; that they lived and reigned with Christ a thousand years. But who will they be reigning over? A dead world!

Not a world in non-existence during the thousand years, but a world which will not have attained to life, in its proper sense, until the thousand years are finished. From God's standpoint this word "live" has a particular significance. Adam was alive before the sentence of death came, and from the moment he became a transgressor and under sentence he became a dying man instead of a living man. That represents the condition of all the world. All have a measure of life, as they exist today, but all are in a dying, not a living, condition. They are not in the tomb, but God does not recognize them as alive. During the millennial age conditions will be reversed, and instead of the race going down more and more into degradation and sin and death and corruption, the order will be changed, and they will be rising, and rising, and rising, out of death, out of death — but they won't get out of death totally, fully, until the close of the age. They will not live, in the sense that God speaks of it, until the thousand years are finished. Then, having come to the condition of perfection, having received all that was lost, they will live again in the same sense that Father Adam lived before he transgressed.

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WHEN THE DEAD HEAR

Our Lord referred to the same thought in John 5: 25, "The hour is coming when the dead shall hear the voice of the Son of God, and they that hear shall live." Some of us have already heard the voice of the Son, while we were children of wrath, and from a reckoned standpoint we have begun to live, through faith in Christ. "He that believed on the Son hath life," he has a life reckoned to him, and so enjoying it by faith that it will be an everlasting life, and that the tomb will not interfere with his life. But speaking of the world of mankind in general during the millennial age, when the dead are awakened (John 5: 28-29) as Lazarus was awakened, there will be an opportunity for all who have never heard the voice of the Son of Man to hear it then, and those who hear in the proper sense of obeying will continue to progress to the attainment of life, in its full sense.

"God wills that all men shall be saved, (to be preserved, that they should not be totally cut off from opportunity while in the tomb, preserved from extinction), and to come to the knowledge of the truth. The great majority are in ignorance, but God wills that all shall know, because, the apostle goes on to say, "There is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified (to all) in due time." When you heard the testimony your responsibility began. When the heathen shall hear their responsibility will begin. Those who will hear during the millennial age, in the sense of obeying that great prophet, teacher, Christ the Head, and the church His body, will be brought up gradually by restitution processes, until at the close of the millennial age they shall live, and those who refuse to hear the prophet — mark the words of Peter (Acts 3: 23), "shall be utterly destroyed amongst the people."

Daniel gives us a picture in the 12th chapter, of the millennial conditions: "Some shall arise to life; and some to shame and everlasting contempt." The word everlasting her is from the Hebrew word "olam," which is not as strong as our English word, but is equivalent to the word "lasting." They will come forth to lasting contempt. How long will it last? As long as the contemptible conditions last. I fancy Nero, for instance, coming forth. Under the new conditions as he will see around him the evidence of righteousness he will experience shame and contempt; he will not only have contempt for himself, but the contempt of all those about him. They will recognize Nero of ancient days. But under the blessed conditions of that time, if he will hear the Son's voice, he will be assisted to righteous conditions — hewill be given the blessings of restitution processes, an opportunity to raising up to life, to an appreciation of what is right and wrong, and if he chooses the right, chooses to be on God's side, he may make progress up out of his degraded condition to the full human perfection provided in the glorious resurrection for the obedient of the world. (Great applause)

DR. EATON'S REPLY

Dr. Eaton, in rising to address the audience, in support of the negative of the proposition, said: Our brother started out by undertaking to show that there were no resurrections until Christ. All that is needed to reply to that is to quote the statement concerning Lazarus, "whom he raised from the dead." (John 12: 1) He said, "Do you suppose God brought Lazarus back from paradise?" Well, Paul went to paradise and he came back and told us of it. "I knew a man who was carried to paradise and saw things which were not lawful to be uttered." What did he come back for? He went to paradise and to heaven, and came back. That is no argument. How do I know what the Lord would do? I do know the Lord did not permit Paul to tell anything about what he saw. And if you run through the Scriptures you will find quite a number of people who have been permitted to go through the experience we call death, and come back again. One was Lazarus, and there were several others — Samuel, for instance, who came back at the call of God, as I believe. But not one of them have ever been permitted to describe what they saw, nor to describe the heavenly state. They have only been permitted to characterize it, as Paul said, "Eye hath not seen nor ear heard, neither hath it entered the heart of man, the things which God hath prepared for them that love Him." If Paul was not in a condition to know whether he was there in the body or out of it, he certainly was not in a fit condition to describe what he saw. The fact that Lazarus said nothing, proves nothing. He was dead, and Christ raised him from the dead, as it is plainly said.

Our brother has taught that the disciples went everywhere preaching about the resurrection; the resurrection, the resurrection, was their great theme. I say, no; the resurrection of Jesus Christ was the great theme! (Applause) They preached it on Pentecost, to 3,000 people who surrendered and accepted the truth. The next day Peter went up to the temple and healed a man, and began to preach to the multitude which gathered, and again he preached the resurrection of Jesus Christ from the dead. On the third day they put him in prison, and when he came out and was permitted to address the Sanhedrin he preached the resurrection of Christ there.

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ONLY CHRIST'S RESURRECTION

Wherever Paul went he said nothing about the resurrection of ourselves, so far as I can remember, but every place he preached the resurrection of Jesus Christ. That is what the resurrection is. The Scriptures do not put any special stress or importance on the resurrection of our body. We have only one chapter in the Bible, the 15th of First Corinthians, that has anything about it particularly, but more than 200 places speaking of the resurrection of Christ. At Athens, before the cultured intellectual Greeks, Paul preached the resurrection of Jesus Christ from the dead.

If my brother will now turn to the first chapter of First Peter and quote us once more on this subject: "Blessed be God the Father of our Lord Jesus Christ, who hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." He taught you tonight that we are begotten by the resurrection from the dead! "To an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." What is ready to be revealed? Salvation!

Let us see what the last time is, then. "Redeemed by the precious blood of Christ, who verily was foreordained from the foundation of the world, but was manifested in these last times."

Salvation was revealed in the last time, and we are now in this last time — the last we shall ever see. Christ's salvation is proclaimed now. "Little children," says John, "it is the last time," meaning by that it is the last dispensation of this world's history. This is the time in which salvation is to be proclaimed. "Begotten again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." That was in the millennial age! Wait until the next age comes! No, that is not in any millennial age. It is now, in the last time: "And it will come to pass in the last time that I will pour out my spirit upon all flesh." That is what Peter quoted from Joel at Pentecost, and which he said was fulfilled then. "God who at sundry times and in divers manner spake by the prophets hath in these last days spoken unto us by His Son." Not in the last days of any special dispensation, but in the last dispensation that this world will ever see. There is none other coming. Better get ready for the jubilee now! (Laughter and applause)

It is sheer nonsense to talk about a millennial age in which a person is going to be a thousand years getting saved, sliding along, raising a little higher and higher, evoluting, evolving, and by and by getting saved! (Applause) If the great God in heaven cannot save a man in the twinkling of an eye He is not Almighty!

NOT SAVED BY A MORTGAGE

My brother says there is no salvation in the present time. No one is saved now. That is very strange doctrine. We do not know how a man can say that in the face of all the declarations — that one only has a mortgage on his salvation (laughter) and gets the proof of it in the millennial age! The devil has got a mortgage on some fellows (laughter) but the Lord does not have to save people by a mortgage. He can save them now! "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." What does that mean? That you cannot find GOd now? He would tell you that was written by Jeremiah to the people in captivity, and doesn't mean us! Or he would tell us that the prayer of David is only prophecy, to be fulfilled in some future time, or that the books of the Pentateuch apply only to the Jews, and the book of Romans was written to the Romans, and none but the Romans can get anything out of it — although I notice that our brother gets a good deal out of it when he wants to! (Applause, in which Pastor Russell joined)

It is all very well to make a selection of texts just when they suit your argument! If that is the case, we get no revelation from the Word of God, and might as well close it up. You cannot cheat me out of the Fifty-first Psalm or the Thirty-second Psalm, where the prophet praises God that his sins are forgiven, and that his soul is saved. You cannot cheat me out of the provisions of God's grace, by saying it was written at such a time and to such a people. The great truths are applicable to all people. "Come unto Me all ye that labor and are heavy-laden, and I will give you rest," said Jesus. That was spoken to the Jews, one of the most comforting promises ever made to men, and one we hold now, under which we can have this great salvation. His spirit witnesseth with our spirit that we are children of God. Not children by and by, because we are not waiting for any millennial age to find out whether we are going to be His children.

I was rather in hope that this millennial business was not going to complicate matters tonight, but it is still cropping out, and we can't get rid of it. (General applause) He says if Christ be not raised, then all are perished. I wonder what was the deeper meaning of Paul in that statement, "If Christ be not raised, then all are perished." That there is no atonement; if no atonement you can go back logically to the fact that there is no Christ;

that there was no sacrifice for sins; that there was no arrangement for salvation, and that there was no God.

RESURRECTION A FIXED FACT

The resurrection of our Lord Jesus settled and fixed as a fact that Jesus Christ was God's Son. Paul says, "If thou wilt confess with thy mouth and believe with thy heart, thou shalt be saved." What was he to confess? If Christ was dead, not resurrected, then there was no sacrifice, no redemption, nothing to believe; but the man who believes that Christ was raised believes the whole system of the logical belief; on the principle that the greater includes the less, that the last great link

binds the whole chain together, so if he believes that Christ was raised from the dead he believes the whole theological system. If Christ is not raised from the dead there is no Paradise, heaven, hades, Tartarus, life or immortality.

Paul does not belittle Christ; his is a tremendous argument. But this whole argument of our brother's belittles Christ, and when he puts him on a throne in a millennial age-time of blessing, he makes Him a little Napoleon or Caesar. (Laughter) He tells us about this gospel age, and that it is simply a select few, a small class, and quotes from that remarkable utterance of James in the 15th chapter of Acts, at the first council of the apostles at Jerusalem, as to what they would do with the new heathen converts.

All. the others had spoken, and James winds up the argument: "Simon hath declared how first God visited the Gentiles, to take out of them a people for his name." With that one sentence my brother interprets the whole Bible, as though the great thought was that we have no other business in this world, no other care, than to take out a preacher or a minister here and there to do the work of the millennial age. (Laughter) The whole thing turns on that!

If he had read on to the next verse he would have seen differently. James quotes from the prophet: "And to this agree the words of the prophet, After this I will return, and build again the tabernacle of David, which is fallen down, and will build again the ruins thereof and set it up, that the residue of men might seek after the Lord, that is, every other man upon the face of the earth (tumultuous applause broke the speaker's utterance, as the entire audience recognized that the point was in favor of the opponent), and all the Gentiles, upon whom my name is called, may seek the Lord." (Great applause)

REPUDIATES THE TEACHING

Now, I say, friends, I repudiate that teaching, and calling it the gospel is a misnomer; and saying that we are saved, a resurrection, which is not the resurrection of Christ, but our resurrection, is all wrong. The great atonement, the Son of God, the second person in the glorious Trinity, is entirely forgotten. The process is a mechanical one in his mind, it is a work accomplished by a great institutional movement, the millennium, and Christ is belittled, the Holy Ghost is belittled, pentecost is belittled. I know what I am talking about, for I have read the brother's writings, and he says nothing about pentecost in the way it ought to be presented. It is not set forth as a birth, the inauguration of the kingdom of God on earth, the outpouring of the spirit, salvation of three thousand the first day and two thousand the next, the birth of the church, the spreading of the truth from Jerusalem and through the whole earth.

The whole thing is belittled. He would belittle Christ's own words, "The spirit of the Lord is upon me," etc. He says that does not occur now; no broken hearts are being healed in this gospel age, no prisoners set free; they are not being liberated now and never have been, and are to wait till the millennial age. When Jesus quoted those words, and sat down, He said: "This day is this scripture fulfilled in your ears!" (Applause)

Christ is saving the people by the hundred thousand! He has saved me, and I am able to put my hand upon my heart and look to the judgment throne of heaven and say, "Therefore being justified by faith, I have peace with God through our Lord Jesus Christ." I shall never in any millennial age be able to say that more clearly than now. He is saving the lame by putting something into their souls that will make them walk free from temptation; He is saving the prisoners, by freeing them from sins and giving them the blessings of salvation. Those were His miracles, and He is fulfilling them still today. The great gospel of Jesus Christ is going to the end of the world. When I was a boy I used to hear the people praying, "Lord open the doors of the heathen world." Within 25 years the door of every heathen land has been opened to the human race. There is scarcely a nation that is not open.

FIFTEEN MILLIONS WAITING

And Bishop Thoburn has told us at our conference two weeks ago that he had baptized many persons in that little district in India; and when he asked a minister how many of the people there were who would be baptized if they had the opportunity, I think he said 15,000,000 were ready for baptizing if we could give it. The world wants to be saved, if we will stop talking salvation after death, and get the work of saving done. It will be saved if we will stop the wickedness of the dark ages, that our brother referred

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to, and with which I heartily agree. It will be stopped if the churches will go to work, as they are now doing, awake to their duty. Our brother doesn't want to see them saved. He wouldn't give a penny to have the world saved, just because he has this theory that a few people are to be ministers and priests for the millennial age. If you pin your faith on the millennium you will never find any millennial age. And if I don't show you on Thursday night that the whole millennial business is sheer and absolute nonsense, then I am a fool! (General applause)

A very important part of this discussion is, what are we going to do about Lazarus and the rich man? (Laughter) I have asked night after night for his explanation, and I haven't got it yet. He has refused thus far to give his interpretation, but I have it in print. Now, this is important. If there is probation after death, it is in the intermediate state, and the theory of the rich man and Lazarus settles it. If there is any soul sleeping after death, the story of the rich man and Lazarus ought to settle it. But there is no soul-sleeping after death, nor is there any probation after death. Jesus said that very plainly. Ourbrother feels the force of that; there is no question about it. He feels that the rich man and Lazarus is fatal to his whole doctrine, and if he cannot get some mythical interpretation, or some institutional interpretation, or ecclesiastical interpretation, then his theory is hit square in the face.

There is a plain story of two persons, a good and a bad man. My brother starts out by saying he sees no reason why this rich man should be damned. I am going to

readjust what he said: "While this is stated as a parable, it is generally treated as a literal statement." It reads as a literal statement in the Scriptures; but I am willing to treat it either way, to suit him. My brother states that this rich man went to hades because he was rich and had enjoyed many favors.

THREE REASONS GIVEN

Why, there are three reasons given why he went to hades: First, because, having riches, he loved them, his heart was set upon them, as illustrated in the case of every rich man in the Scriptures, from Achan, who stole the wedge of gold, to Judas, who sold his master. Second, Lazarus, covered with sores, was not relieved by him. The third, that he rejected Moses and the prophets, which God had given to save his soul. Now, my brother, if you will interpret Scriptures that way and publish that, you are not a safe leader of men! (Laughter) He says we don't know that Lazarus was carried to Abraham's bosom. That he was a Jew was enough; there is no other reason to be given. "The coveted place in Abraham's bosom, if literal, would not take in many of the millions of the world." I admit that not very many hundred millions could get there, but can he dispose of Scripture that way? The Lord referred to Abraham's bosom because it was a general phrase of speech. Among the Jews it was well known as a way of referring to future bliss, as much so as the word heaven is among the people of this city. But why consider absurdities?

"In a parable the thing said is never the thing meant!" Think of that! Do you believe that, you are not a safe leader of men the Good Samaritan! (Laughter) If the Good Samaritan parable doesn't mean what it says it doesn't mean anything. Try it on the four great parables of Luke, the Good Samaritan, the Rich Man and Lazarus, the Importunate Widow and the Prodigal Son. They all mean exactly what they say. But our brother says it does not mean what it says, and quotes the parable of the wheat and the tares, which doesn't mean what it says, I admit. (Great applause) Do you know what you are cheering for? (Voices, Yes, sir!) I merely meant that while in a parable it is not true that the thing said is never the thing meant, always, it is generally the thing said that is meant.

I deny that Luke ever intended this parable to be a figurative expression. Matthew was always giving parables about the kingdom, and you can always attach an ethical meaning or an organizational meaning, or a figurative meaning to the things he wrote. He did not know very much about individuals or characters; his writing is all about the kingdom. Matthew was the great millennialist; he cherished the ideas of the Jews being restored to their dominion, and makes kingdom out of everything. But Luke wrote for the Greeks, who adored character and worshipped the idea of the individual, and Luke records Jesus Christ as the characteristic man. He disregards a great deal of his divinity. Matthew writes of the centurion, "Surely this was the Son of God." Luke doesn't write it that way. He writes, "Surely this was a righteous man!"

INTERPRETING THE PARABLE

This parable is simply wasted and evaporated by giving it the interpretation our brother does. He says the rich man was the Jewish nation, having God's promises, and given royal favors, and under the law of God, and Lazarus was the Gentiles, without favor, and in a sin, sick condition because of God's disregard.

Why didn't he say that the rich man is the great heathen world, with its power and armies and regal authority. If there is any parable that is the way to interpret it. Then I should say that Lazarus, if there is any place on the green earth that he should represent,

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would be Judaism, because Lazarus was a Jew, and for nearly 4,000 years they had been under the heel of the great powers of the world. You see, my interpretation is just like his, and just as foolish as his is. There is not an atom of sense in either of them. The fact is that that is a tremendous story when Christ our Lord represents the condition of hades, with its dark gulf, rolling its surges between Tartarus and Paradise, and a soul sent to Tartarus for evil use of wealth, and another godlike person found in Abraham's bosom. There is a great moral lesson for every sinner in Allegheny. The question of probation after death is settled by that parable. There is a tremendous difficulty before the person who can make texts slip and slide everywhere, as our brother does. If that is an honest interpretation of the Bible, then I do not know right from wrong. (Great applause)

He talks a good deal about the thief in paradise, and tells us that paradise was in Eden — that there was no paradise for the thief to go to. Then where did Paul go? I wonder that people follow that sort of interpretation. I do not know how this brother dares to stand before this audience and talk about another chance. I dare not take so tremendous a responsibility upon my hands. I have preached from the beginning of my ministry that Jesus Christ was a great Saviour, the Son of God, who died for the sins of the whole world, and I preach that He will save now, with a precious salvation. We are saved now with the power of Jesus Christ and the Holy Ghost. There is no wisdom nor device nor knowledge in sheol, whither thou goest. These words are carefully selected by the Holy Ghost to indicate that there is no means of salvation in sheol. Do it now, for this is your last chancel (Applause)

PARTIAL FULFILLMENT OF PROPHECY

Pastor Russell said in reply:

I had hoped that we should have heard more from Brother Eaton respecting the resurrection. What I have to say about the last days and last time of this age shall be said on Thursday evening. Respecting the holy spirit, I do not think our brother has read what we have to say about this, for we have said a great deal concerning

the spirit and its work. I shall be pleased to send him a copy of Vol. V of the "Millennial Dawn" series, in which this matter is treated.

We fully agree with our brother that there was a partial fulfillment of Isa. 61, at our Lord's first advent, but there is much yet to be fulfilled, for our Lord did not then open the prison doors and release the prisoners, according to the prophecy. There are blessings coming to you and me now, in a spiritual way, but these are not all that is contemplated in this text. In Acts 3: 19, the Apostle Peter tells us that at the Lord's second advent will be the time for the general blotting out of sins against the race of mankind, as the opportunity for salvation is given them fully. We have a measure of release now, and we thank God for it. The brother cannot extol the privilege too highly to suit me; but the great mass of the world is still the groaning creation. The Lord's consecrated in Pittsburgh and Allegheny are but a small proportion of the population in these cities. The mass of them in these two of the most favored of the cities in the world, are still groaning in darkness, ignorance and slavery to sin, "waiting," as the apostle declares, "for the manifestation of the sons of God."

In the glorious millennial age not merely will the holy spirit come upon the few, not merely upon the "servants and handmaidens" of Joel's prophecy, but upon "all flesh." The prophet makes a distinction, saying that the former class shall have the Holy Spirit "in those days," and "all flesh" shall have its privileges "after those days." (Applause)

Our brother quoted from Peter, that we are begotten again, "unto a lively hope," but the proper translation would be "a hope of life, by the resurrection of the dead." We have a hope of life, a hope of resurrection now, and are waiting for its fulfillment when salvation shall be revealed in us at the end of the trial time of this gospel age. (Applause)

NOT A BASIS OF DOCTRINE

Our dear brother differs from some of the standards of Methodism in respect to the meaning of parables. He is forced, you see, to lay all the stress of his argument upon this parable of the rich man and Lazarus, which we shall take up Thursday night. Dr. Adam Clark was a fairly authoritative Methodist (laughter and applause) and Dr. Adam Clark says, "A parable shall never be used for the basis of a doctrine!" (Loud applause) If there is nothing better to offer than a parable, better keep quiet! (Applause) In our brother's emphatic remarks about the thief in Paradise, I notice that he adds to the word of God considerable things that are not in the record at all. I am not charging our dear brother with any intentional duplicity. I believe the dear brother to be honest, as I also am, but we need to have our minds wide open, to see what the Lord hath spoken. It is not for Brother Eaton or myself to speak by inspiration tonight; the record is in God's word.

Dr. Eaton closed by saying:

I had no speech prepared for tonight. I came knowing that our brother was going to affirm a marvelous change at the resurrection, and knowing that I had a decided opinion to the contrary, and that is all I do know about it. I don't think our brother

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knows any more. I believe in the resurrection. "It is sown in corruption; it is raised in incorruption." That it is something more than the body. I do not believe that the same body which goes into the tomb will rise, but I do believe that something connected with our personality will be the basis of resurrection, and that something is not, to my mind, the thing that is dead. Of course, there is great difficulty in going before an audience in talking about the abstruse and difficult things of the resurrection of the human body. I shall not please my brother with what I shall say, and he does not please me with what he says; and perhaps neither of us will please anybody else. Like a seed that is sown and roots, there comes forth another, not identical, not the articles, but an identity, and that identity does not die. There is something about death that is not death in the sense of annihilation. Death never meant annihilation, so far as I know.

REASON OF PETER'S JOY

The other night he said that Peter was glad that Jesus came out of hades. Was that why Peter was so enthusiastic? No. He was glad because Jesus was risen, the great miracle of the New Testament had taken place — notthe greatest miracle in human history, by any means, but the great event of our Savior's career. If that is true, the rest is true. If false, the rest is false.

My brother said the other night, if a sinner did not have eternal life, how could he be eternally tormented? He could not be if eternal life meant immortality, but it is not immortality at all. Eternal life is the gift of God, but immortality is the life of the soul; not that the soul is said to be immortal but the soul will never perish because of anything in the soul itself. There is no time limit for the soul, no device that will work its overthrow. The soul will live always. That is all I know about immortality. God gave it to the race at the beginning, but eternal life is altogether another thing.

It is astounding that such men as Gladstone and Lyman Abbott and Joseph Edgar Beet have mixed up those two ideas, that eternal life and immortality mean the same thing. He does not differentiate between eternal life and immortality. Devils are immortal until something happens to kill them. (Applause from Pastor Russell) Don't miss the point now. There is nothing in themselves that will work to their killing. No being has power to destroy his own soul by any device that God has given. He made them to live — a living soul. They do not die, nor sleep in the grave. Some of the Sadducees believe that, and my brother is a Sadducee! (Laughter) A man who does not believe in spirit or immortality, but that one has to wait in the grave until the resurrection! Jesus condemned that position, and referred to Moses at the burning bush, and the Lord's words, "I am the God of Abraham, Isaac and Jacob." He is not the God of the dead, but of the living." (Applause)

LAST BUT ONE OF BIBLICAL DEBATESBETWEEN DR. EATON AND PASTOR C. T. RUSSELL

Head of the Bible House Congregation
Maintains that Object of Christ's Advents
is Blessing to All

ATTENDANCE CONTINUES LARGE

REPRINTED FROM THE GAZETTE OF OCTOBER 30

The last but one of the series of debates on the teachings of the scriptures between Pastor C. T. Russell of the Bible House congregation and the Rev. Dr. E. L. Eaton of the North Avenue Methodist Episcopal church, Allegheny, took place last evening at Carnegie Music hall, Allegheny, before one of the largest audiences that has ever filled that auditorium.

The interest, which has been strong in the discussion from the start, has been augmented as the series went on, and when the final proposition comes up next Sunday at 3 p. m., it is assured that the crowds of last night and former night will be outdone, if that is possible.

The Rev. Eli Miller was the selected chairman of

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last evening's meeting. Before the debate started 15 minutes were given to devotional exercises.

The subject of last evening was: "The scriptures clearly teach that the second coming of Christ will precede the millennium; and that the object of both — the second coming and the millennium — is the blessing of all the families of the earth."

This was affirmed by Pastor Russell, who opened the debate with a 50-minute address. Dr. Eaton followed in the negative and then each spoke for 10 minutes in reply to the other. Pastor Russell in opening said:

CHRIST'S SECOND COMING ADMITTED

It will not be necessary for me to even attempt to quote the large number of Scriptures which declare that our Lord is coming again. The second coming of our

Lord is well established in the Scriptures by many texts, and this is not the subject under discussion this evening. The second coming is admitted by both parties. The question is respecting the object of our Lord's coming. The view that I present is that our Lord will come before the millennium and that the work which will follow His coming will be a great blessing to the world, the millennial blessings that are promised in the Scriptures. It may not be amiss to remember a couple of texts, however, which bear upon this subject.

The Apostle John writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but when He shall appear we know that we shall be like Him, for we shall see Him as He is." That is the strong consolation of the Scriptures; we shall be like the Lord, as we read from First Corinthians 15, the other evening, "We shall be changed, because flesh and blood cannot inherit the kingdom of God; therefore all who will be inheritors of that kingdom, who shall be joint heirs with the Lord Jesus Christ, must first experience this resurrection, change from animal conditions to spiritual." That which is born of the flesh is flesh, and that which is born of the spirit is spirit," as our Redeemer declared. We must be born again; begotten of the spirit now, and in resurrection power born of the spirit, if we shall share with our Lord in the wonderful kingdom which He has promised to them that love Him, this kingdom for which you and I and all God's people for 1,800 years have been praying, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Again, we remember our Lord's words, "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." Glorious promise! We are looking for that time, the second coming of the Lord, when we shall receive this great blessing of a share in the kingdom. Our brother has conceded the point that the Scriptures teach nothing respecting the saints of God or anyone else going to heaven at any time preceding the second coming of the Lord. "No man hath ascended up to heaven, but the Son of man that come down from heaven." "David is not ascended to heaven," says Peter, nor any others who have died. They are waiting in death, waiting for the awakening time, waiting for the morning, when the Lord Jesus, as the bright and morning star, and as the sun of righteousness, with healing in His beams, shall arise, to bring blessing to all the families of the earth.

WHAT THE SCRIPTURES TEACH

The Scriptures teach that there will be wide blessing throughout the world at the time of our Lord's second coming, that is to say, following His second advent, and that these blessings are to be to all the families of the earth, and not as during this Gospel age, confined to a special few who have ears to hear and hearts to understand, ‘Blessed are your eyes, for they see, and your ears, for they hear," but there are many who have not this sight and hearing, for, the Apostle says, "The god of this world (Satan) hath blinded the minds of them that believe not, lest the light of the goodness of God should shine unto them." But the time also is promised, according to the Prophet, "when the blind eyes shall be opened, and the deaf ears unstopped, and it shall be unto the Lord for a name and for an everlasting sign, that shall not be cut off." We are not preaching universal

salvation. We wish to make this clear. Universalism proposes that everyone shall be saved eternally. It is not the teaching of the Scriptures; which declare that "There is no other name given under heaven or amongst men whereby we must be saved" but the name of Jesus.

To our understanding none but those who accept Christ and form character are fit for the kingdom or for any other everlasting condition of blessing; that God has never promised everlasting life to any except those who do form character, and who form it on the basis of faith in His Son. Our position is that the Scriptures teach that in the millennial age all shall know, in order that they may believe, as the apostle declares, "God, our Savior, will have all men to be saved and come to the knowledge of the truth, for there is one God and one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all to be testified in due time." "Not testified to all now, because all have not the ears to hear. Whosoever hath an ear to hear, let him hear." Do not keep it back from anybody; let everybody who

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has a hearing ear have it, and let him be blessed; but many are not in a condition to know God's proposition at present. In due time all shall have that glorious opportunity.

WHICH WILL COME FIRST?

Then comes the question, Will this millennial blessing and kingdom precede the second coming of our Lord? Could it do so? That is the thought that a great many have, that God commissioned the church to convert the world, and after that conversion the Lord will come and say, "Well done, as well done as I could have done Myself." But, dear friends, nearly nineteen hundred years have passed since the gospel began; nearly nineteen hundred years since Pentecost, and what do we see? Evidences that the church could convert the world? We answer, no. Thank God, there is some impression made upon the world; we are glad of it. As our Lord said, we are lights in the world, and the light reproves the darkness and has a little effect here and there; but the number on the Lord's side is comparatively small; the number of saints is still very much of a minority, and if you and I have any hope that there is anything we could do to bring in the millennium, it is because we have not examined the subject properly.

Consider how many are converted every year, and then tell me how far we shall be off in thousands of millions of years from the world's conversion. The number of heathen in the world is away out of proportion to the number of converts. The births, according to the flesh, keep right along, but the births according to the spirit are limited and cannot be transmitted from father to son. In these nineteen hundred years we have no encouragement that the church is able to bring in the conditions for which we are praying, "Thy kingdom come." The church is the kingdom in the embryo sense; the class which God is taking out as a people for his name, and this church, when glorified with full kingdom power and honor, shall bless the families of the earth, when it is all gathered out.

It is the seed of Abraham, as Paul declared in Galatians 2: 29, "Then are ye Abraham's seed, and heirs according to the promise." What was the promise? The promise was that the seed should bless all the families of the earth. The seed is not yet complete; therefore, the blessing of the families of the earth is not begun. The glorification of this class is first necessary, then the knowledge of the Lord shall fill the whole earth as the waters cover the deep; then the kingdom shall have come, and the Lord's will begun to be accomplished on earth as in heaven.

ALLEGHENY MORALLY GOOD

But let me suggest that if the whole heathen world were converted to as good a condition as this city of Allegheny — andfrom my standpoint of judgment Allegheny is one of the most moral and religions cities in the world — howfar would it be from that condition which the Lord declares shall obtain? You haven't any hope of turning the whole world in the present time to any better condition than we have here, and no man has the power to produce any better condition now. Well, then, is God's will done in Allegheny as it is done in heaven? No, most assuredly. Then it is necessary for the kingdom to crush out the various evils in the world, to bind Satan, that he shall deceive the nations no more, before the promised blessings shall fill the whole earth and bring the intended restitution.

Notice some Scriptures which refer to the condition of the world at the second advent. In Matthew 24, the Lord gives us a picture of the whole gospel age, down to its end, and right down at the close there is no suggestion of the world being converted, but the very opposite. At the close of that prophecy He tells of deceiving things, that would deceive, if possible, the very elect, and bids us be on our guard, to hold fast the precious word. His word is again, "When the Son of Man cometh, shall He find faith on the earth?" The intimation is that faith will somehow or other be on the decrease at that time. So we find it.

Higher criticism, evolution, worldly philosophy are undermining the faith of God's people, so that they are not believing nearly as much as their fathers did of God, His power and His character. Again, the words of the apostle, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." He is speaking of seduction from the faith of the gospel. Higher criticism is seducing in our day, and various delusions are drawing aside from the faith. The apostle points to this as evidence of conditions at the end of the age. He writes to Timothy, "In the last days (of the age) perilous times shall come" — notthe world converted and everybody on the Lord's side.

THE PARABLE OF THE TALENTS

Our Lord pictured how it would be in the end of the age. The parable of the talents and the parable of the pounds. The nobleman distributed his possessions to his servants, and went into a far country. What did he go into a far country for? "To receive for himself a kingdom— andto return." The Lord was drawing an illustration from Herod's course, who went to Rome to be invested with authority

as king; and as Herod, when he came back, rewarded those who would be faithful to him and punished those who were unfaithful, so the

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Lord illustrates His departure, into heaven itself, leaving the talents of opportunity with His people, saying, "Occupy till I come." Then he tells us about the nobleman's return, and the calling of the servants-not the world — andreckoning with them.

I trust many of you are servants of the Lord, who have received pounds and talents of the Lord, who are occupying and using these to serve His cause, and that when the Lord shall reckon with us we shall prove ourselves faithful servants, having profited by the stewardship, and may thus receive the Lord's commendation, "Well done, good and faithful servant; enter into the joy of thy Lord. Thou hast been faithful over a few things. I will make thee ruler over many things." Ruler over what? Some one says everything is to be destroyed. Not so. The world will be to rule over, to be brought into harmony with God. The knowledge of the Lord is to be made to fill the whole earth, and God is going to use instruments in accomplishing this work.

In one of these parables the Lord speaks of ruling over cities. Where are they? The thought is that those who are the Lord's servants in this gospel age, if they use their talents, in due time, when He returns, having received the investiture of His kingdom, He shall establish the kingdom, and these faithful ones shall be associated in it for the advancement of the world. As the Scriptures express it, "They shall be kings and priests unto God, and shall reign with Him a thousand years."

ERROR ABOUT JUDGMENT DAY

That brings us to the thought that the Scriptures speak of this work during the millennial age as a judgment work. Unfortunately a very serious error has crept into the minds of many, and they speak of the day of judgment as though it were a day of damnation. They take a great many unscriptural ideas concerning it, as Brother Talmage described it— thatChrist would descend in glory and sit upon the rim of a cloud, and the earth would turn upon its axis and a few here and there would come to Him, while to the world in general He would say, "Damn you! Damn you!" An awful picture for a Christian minister to present to his hearers! There are very hazy ideas in the minds of people in general concerning this day of judgment. The Scriptural view is that it is the whole millennial age, the thousand-year judgment day, for "a day with the Lord is as a thousand years." During that thousand-year day the whole world is to be judged; not judged in the way that Brother Talmage thought, but with righteous judgment. We use the word judge in the sense of trial — that is the ordinary thought in the word.

One must be tried before being sentenced, and this thought is contained in the Scriptural use of the word judgment. During the gospel age all of the Lord's people are on trial, on judgment; there is the judgment day before the Lord, and

we shall be required to give an account. The reckoning will be totaled up at the end of the trial, and a decision passed. It is very nice to speak about God saving a man instantly, but even in the Methodist church they have a few months' probation before a person will be received into that earthly church. (Laughter and applause)

How about receiving a man into the glorified church? Do you not think that it will take time for each individual to develop character in order to become members of the little flock? Will it not need some probationary experience first? Is not the Lord having us now in our various trials and difficulties under a process of preparation, to make us "meet for the inheritance of the saints in light," as the apostle says?

PAST SINS DO NOT COUNT

When you started on your trial, when all Christians started on their trial, were they tried for the sins that .are past? Are they being tried now for the sins that are passed? No, God mercifully forgives your sins; they were committed in ignorance and weakness before you knew Him. They are not counted against you at all. As the apostle speaks of the blessing of God concerning the "sins that are past through His forbearance." You are forgiven, the Lord's mercy is exercised toward you, and you hear of His pardon; "Blessed is the man whose sins are forgiven, whose transgression is covered!" Then how will it be with the world? He is the same God, He is no respector of persons, that He should forgive your sins that are past, and should thrash all the others for their sins.

If you believe God exercised mercy toward you, and forgave you your sins, then believe also that the Lord has a similar arrangement for the world. I am not speaking of wilful sins; I understand that everyone wilfully sinning will receive punishment to the extent of the wilfulness, but sins that are committed in ignorance and blindness will be forgiven through the merit of Christ. For instance, Peter says of those who crucified the Lord: "I wot that in ignorance ye did it, as did also your rulers." God was able to forgive them, and our Lord's prayer was: "Father, forgive them, they know not what they do." That is the kind of a God we love; that is the God of the Scriptures, and that is the reason we love and worship and appreciate Him. He is a merciful God, that He should be reverenced, as the Psalmist says. (Applause)

The world, then, is not going to be on judgment for

the sins that are past. To a certain extent every sin that everyone commits has an effect upon the individual at the time. You know how weaknesses and sins of youth have been entailed by many down to their gray hairs. You know they have suffered more or less, although they had the forgiveness of the Lord. So with the whole world. The world, in proportion as they degraded themselves, have in themselves the punishment for their sins, a certain degradation, and during the millennial age, when they come to the great uplifting time that God has promised

through Jesus, those degraded ones will have that much more of a journey to go before they shall get back to that justified, perfect condition which must be attained before they will be approved in God's sight.

RESTITUTION REQUIRES TIME

Restitution will require that time and effort on their part be expended, and thus throughout all their judgment-trial time they will be required to overcome the weaknesses and imperfections until they have attained the end of the millennial age. The Scriptures refer to this day of judgment in a very different way than that which most people today regard it. The proper thought is that God is going to offer to the world eternal life, if when they come to a knowledge of Him they choose to render obedience to Him. Knowledge is the first pre-requisite; no man shall be saved in ignorance.

When he comes to the knowledge of the truth, and is obedient to it, in that proportion he may have divine favor. This principle is applicable now, to all who hear, and will be in operation upon the world when they shall come to know God as He really is, to know that Christ died for our sins according to the Scriptures, to realize God's mercy, and I believe it will reach many of their hearts, and when they rightly divide between truth and error, light and darkness, the majority of people will want to choose the right! (Loud applause)

Nothing in the Scriptures tells us what will be the proportion of those who will finally reject and how many will finally accept, but we do know that "The gift of God is eternal life" only for those who love and serve and obey Him, and those who will not have this King to reign over them shall eventually die the second death, from which there is no recovery. That was the case in the parable. After the nobleman had dealt with his servants he turned to his enemies: "Bring hither mine enemies, and slay them."

There will be hundreds and thousands of millions, nearly the whole world, in this attitude of opposition toward God, for comparatively few, a little flock, are the Lord's servants. And when they are brought up in the millennial age they will be given the opportunity to decide whether they are enemies of Him or not. Then we shall find the sword of the Lord, the word of truth, shall slay them; it shall discover the secret springs of their hearts and those who realize Him as their Master and accept Him as such, will be permitted to attain the full measure of favor the Lord has promised; and those who reject and resist the opportunities will be cut off, as the prophet has declared: "A sinner that is an hundred years shall be cut off."

THE PROPHECY OF DAVID

David prophesied of the judgment day in First Chronicles 16: 31-34. Notice how David was glad there was a judgment day. "Let the heavens be glad and the earth rejoice, and let men say among the nations, °The Lord reigneth; ' let the sea roar and the fulness thereof; let the fields rejoice, and all that is therein; then shall the trees of the wood sang at the presence of the Lord, because He cometh to judge

the earth." They did not have the thought that judgment would mean the damnation of nearly everybody; they longed for the judgment time, because it signified a time of deliverance and blessing. In the olden time they had their judges, who came amongst them for deliverance and blessing, and now God has proposed to raise up the great antitypical judge, the Lord Jesus and the church His body, that this great judge shall bless all the people with the wise government that is necessary for their uplift.

So we read again that "God hath appointed a day" — a future day — "in the which He will judge the world in righteousness by that man whom He hath ordained" — and the word righteousness here signifies equitable, just, in accord with the foundation principles of God's character, which guarantees that the ransom through Jesus Christ will be made fully applicable to every member of the race of mankind. The world needs this great trial, to see whether they will have life everlasting or choose death. If they want life they must choose it by obedience. If they choose disobedience they will choose the penalty, and "the wages of sin is death." (Applause)

Revelation gives a picture in the twentieth chapter of the millennial kingdom — five different pictures of the same kingdom. The first verse opens by saying, "I beheld thrones, and they sat upon them, and judgment was given unto them" — tothe saints, the church, with the Lord, in the time of the blessing of the world. Then he proceeds to tell how Satan will be bound, while the judgment is proceeding; then the statement that the "dead world shall not live until the thousand years are finished," which we discussed the last session. It will require the thousand years to build

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up character.

WORLD MUST BE CONQUERED

Some of them are very degraded; they will need much help before they will be worthy of life, so that it could be properly said that God's will is done on earth as it is done in heaven. That will shall not be perfectly done until He will have conquered the world, then this statement of Revelation declares, "Every creature in heaven and earth heard I, saying ‘Blessing and glory and honor unto Him that sitteth on the throne, and to the Lamb!" Further down in the chapter we read of the great white throne — the throne of purity and righteousness and equity, equitable judgment — and of the opening of the books, the Books of Scriptures, "and the dead shall be judged out of the things written in the books" — the dead world, dead in the sense that God does not recognize them as having right to life, dead in the sense that they have not the Son, who has the eternal life, and whom they must have in order to possess it. These dead are to be judged — notwhile in the grave, but while on trial before the judgment throne, Christ and the church. This reminds us of the Lord's own statement, "My word shall judge them in the last day." That will be the only standard of judgment then.

The parable of the sheep and the goats is another which refers to the millennial age. The introduction shows that it does not belong to the gospel age at all. "When the Son of man shall come in His glory" — He has not come in His glory yet — " and all the holy angels with Him, then shall the Son of man sit upon the throne of His glory, and before Him shall be gathered all nations" — in what sense? In the sense that you and I stand before the great Judge every day in our trial — we are under His observation. Then the parable goes on to show a division. The judgment day will be the thousand years, and during that time some will be taking their places at the right, and some at the left, and at the close of the day all the sheep of the whole world will be gathered at the right hand, and all the goats of mankind will be gathered at the left hand, and the Lord's decision for reward or punishment will follow. But where is the church during that judgment of the world? We answer in the Lord's words, "They shall sit with Me in My throne."

TROUBLE WILL PRECEDE LAST DAY

The judgment work shall be preceded by a great time of trouble, as declared by Daniel — "God will take the kingdom and give it to the saints of the Most High." Although the kingdom shall ultimately be one of peace and blessing, the usurping prince now in
control must be overthrown, and with him all the social institutions which he has projected and established, and in this work "there shall be a time of trouble such as was not since there was a nation," declares the prophet, and our Lord confirms that word and adds, "No, nor ever shall be."

Peter speaks of this time in figurative language, declaring, "The heavens being on fire shall be dissolved; the earth also and the works that are therein shall be burned up. The elements shall melt with fervent heat."

This highly figurative language expresses a similar thought to that we sometimes use, when speaking of great financial or political disturbance, "It is getting very hot!" But that the words are not literally understood, let me quote you the prophet Zephaniah, "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, that I may pour upon them Mine indignation, even all My fierce anger, for the whole earth shall be devoured with the fire of My jealousy"— that's the kind of fire. The very next verse says, "Then shall I turn to the people a pure language that they may call upon the name of the Lord, to serve Him with one consent. (A storm of applause here interrupted the speaker.)

In Revelation 11, "The nations were angry, and Thy wrath is come" — they were not converted then! — " and the time of the dead, that they should be judged, and Thy servants the prophets, and the saints, and them that fear Thy name small and great." (Applause) This is at the end of this age, when the Lord takes to Himself His great power and begins His reign. He has had the power ever since He rose from the dead, when He said, "All power is given unto Me in heaven and in earth," but it is one thing to have the power, and quite another thing to use it. In Acts 3: 19-21, times of refreshing are spoken of as coming at the times of restitution of all things spoken by the mouth of all the holy prophets, and which

are to be ministered by Christ whom the heaven is retaining until that glorious time, when He shall come again. (Applause)

In Luke 27: 29, the Lord referred to Sodom and Gomorrah as destroyed by God's wrath, because of wickedness, but the Lord also declares in Matthew 11: 23, that "it shall be more tolerable for Sodom and Gomorrah in the day of judgment" than for Capernaum. In other words, that it will be a tolerable time for Capernaum, and a more tolerable time for Sodom — because of greater responsibility on the part of the former. The Sodomites are to have a chance, and you can read at your leisure concerning their opportunity in the sixteenth chapter of Ezekiel, verses 48 to 63. (Prolonged applause)

When Pastor Russell sat down, Dr. Eaton began his

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reply which was as follows:

DR. EATON REPLIES TO OPPONENT

I find myself able to congratulate my brother on having recited a great deal of Scripture, and a great deal of it just as I would have recited it myself, so I agree with him in a great many things. He is a good deal less harmful tonight than he has been in some of his utterances. (Laughter) However, most of the Scripture that has been quoted is capable of a number of different interpretations, a great deal of it is equivocal. We cannot settle a great question like this on Scripture that is of that sort. He said not long ago that parables never mean what they say, and he has demonstrated it tonight. (Laughter) "Now are we the children of God, and it is not manifested what we shall be, but when it is manifested we shall be like Him," says the revised American version. You have the revised version on sale, my brother, and it would be a good thing to read it. (Laughter)

In interpreting Scriptures there are certain things one wants. First, common sense; second, education; third, the holy spirit. Those are three pre-requisites. But, in addition to that, there are canons of interpretation that God has laid down, which we cannot neglect. One is in relation to the word, "Take heed how ye hear," "Take heed that no man deceive you," lest you fall, and speaking particularly to the church at Thessalonica, which had gone daft on the millennial idea, Paul warns them specially to take heed against the deceit of men. I can lead you anywhere, and so can my brother, if you let your brains have a vacation in the meantime; but if you are going to do your own thinking we cannot lead you anywhere. (Much applause, in which Pastor Russell joined)

The second canon of interpretation is to interpret the figurative by the literal. You have had a hundred texts tonight, and they are the standard of our brother's style of interpretation — interpreting the literal by the figurative. It is all wrong. My brother reversed the proper rule, and has gone off into that marvelous creation and exhibition of ingeniousness which he has given us tonight. He is ingenious, his is

a marvelously ingenious mind, but the ingeniousness is a dangerous kind, when it overthrows scriptural interpretation.

THE FIGURATIVE AND THE LITERAL

The first illustration we have of interpreting figurative Scripture is by Joseph, with Pharaoh's dream. He interpreted seven lean kine coming out of the river as meaning seven years of famine. So Daniel, in the vision of Nebuchadnezzar. He interpreted the dream of an image in a literal way, and showed that it meant kingdoms. Our Lord gives a number of illustrations; every time they asked him to interpret any figurative story he always made it simply, a plain literal statement. If you don't follow this method you will always be on a sidetrack or in the ditch. (Applause) "These all died in faith, not having received the promises."

Our brother has quoted that time after time. They did receive the promises from the days of Adam right down. What does the author of Hebrews mean when he says they died in faith not having received? Not having received the fulfilment of the promises, but seeing them afar off. That is interpreting according to the analogy of faith. Peter puts the same doctrine in this form: "No prophecy of Scripture is of any private interpretation." You cannot let one doctrine of statement stand out in antagonism to the rest. Take one Scriptural statement and let that interpret the whole, as our brother does, when he takes the statement about selecting a people for the Gentiles, and you get a great mix-up. (Applause)

Our Lord Jesus gave 50 parables, and never once mentioned a personal reign on this earth. I defy any man to find anything in the 50 parables or anywhere else where our Lord says anything about a person coming on this earth. I am not a post-millennialist, nor an ante-millennialist, nor a pre-millennialist, but **I** am an anti-millennialist, for I don't believe in any millennial nonsense at all.

CHRIST WILL COME AGAIN

Christ will certainly come again to this world. I am exactly agreed with our brother there. He didn't come at the destruction of Jerusalem. He is coming in person, not to reign, not to set up, but to deliver up a kingdom. Christ's second coming is mentioned 318 times in the New Testament. "I go and prepare a place for you, and if I go and prepare a place, I will come again and receive you." My brother would have it read, "I go to prepare a place for you on earth, and when I am ready you can stay there and enjoy it all." The second coming is mentioned in 260 chapters in the New Testament, and 318 times; it is mentioned in one verse in every twenty-five. It is a tremendous doctrine. (Enthusiastic general applause)

Now, what is His coming for? He himself says it is to deliver up a kingdom. The first eight verses of the twentieth chapter of Revelation are the only ones that have any suggestion of a millennium in the Bible. "I saw thrones, and they sat upon them"— itdoesn't say who sat upon them, and we don't know who they were. "I saw the souls of them that were beheaded for the witness of Jesus and the word of God" — these were the

ones who did the reigning, and they were disembodied souls, they are the only ones that are going to be in the millennium with Jesus, the only ones to reign with Christ a thousand years. They may be living and reigning there now, for ought I know. I don't know anything about it. They may be reigning in paradise all the time. Jesus doesn't stay in paradise all the time, but I have no doubt he often visits it. You could give a thousand interpretations to this passage, but the best thing is to let it stand.

It is prophecy, and we shall never know what prophecies mean until they are fulfilled. Nobody has been able to tell until they were fulfilled. "The rest of the dead lived not again." Our brother has tried to wiggle out of that, but it is a simple statement as it stands.
"When the thousand years are finished Satan shall go forth to deceive the nations, to gather them together to battle, the number of whom is as the sand of the seashore." The earth is covered with wicked nations, while Christ is reigning somewhere with His saints! There is the figurative story in a figurative chapter in a figurative book, and the book of Revelation has never been understood, though 10,000 able and ingenious and conscientious men, as my brother is, have tried to interpret it and have not been able. Dr. Adam Clarke, one of the brightest commentators in the Methodist church, tried it and failed; yet he is a Methodist — almost as good a Methodist as I am! (Laughter.)

NO KINGDOM IS SET UP

There is no setting up of a kingdom in this chapter; there is no capital mentioned here that I know of, and no throne, except these judgment thrones. Where did they reign with Christ? It does not say whether on earth or where. Who are Gog and Magog, when Satan comes forth from his prison, and finds the earth peopled with wicked nations. These nations were on earth during that thousand years, because they were not destroyed at the beginning, nor resurrected at the close, and their battle begins after the millennium ends. If our brother had only got that big fighting into the period of the thousand years there would be a little to support his theory, but when the thousand years are finished the devil comes, and there is the devil to pay. (Laughter.)

Christ's kingdom is referred to in prophecy, and I will select one reference. In the second chapter of Daniel is the dream of the metalic image that Nebuchadnezzar had, and which Daniel interpreted, "Thou sawest until a stone was cut out of the mountains without hands, and it struck the image upon the feet and ground it to powder, and the winds swept it away, and this stone grew, and became a great mountain that filled the whole earth." First it was the kingdom of stone, then the kingdom of the mountain-it is that today, thank God, and is rapidly filling the whole earth. The stone struck the image on its feet during the reign of the Roman emperors, the last of the empires represented by the image, following Babylon, Persia and Greece.

The millennialists find that an awful picture to interpret, and in order to postpone the setting up of the kingdom until the time comes, they want to keep that image standing, and of all the wiggling and twisting they do to keep the image standing! They manage to think the toes are still here. So an ingenious man, Uriah Smith, the Battle Creek Adventist, manages to get ten toes still standing identified with ten countries in Europe, in which the Roman empire was split up; but the difficulty is that he has got all the toes on one foot. (Laughter.)

WHAT DANIEL SAYS

"The kingdom shall not be left to other people," says Daniel. In other words, there is no dispensation to follow that kingdom. "That kingdom," says Daniel, "shall stand." It is the last period, the last days, the last everything that this world will ever see, when that kingdom is set up. That kingdom is now established, inaugurated in the day of Pentecost, and it is already the mountain kingdom, with more than four hundred millions of people that would die for Jesus Christ in five minutes! (Applause.) It is growing to be the kingdom of the whole earth right straight along.

Christ's kingdom was introduced by John the Baptist, with the words, "Repent, for the kingdom of heaven is at hand." The same message went forth at the mouth of the Lord, and the twelve and the seventy who carried the word throughout Judea. Do you think the kingdom of Christ is a thousand years future from that message? Two thousand years have rolled by, and the kingdom, according to my brother, has not come at all, and yet John, our Lord, the twelve, and the seventy deceived that nation in saying it was at hand. (Applause.) Matt. 10: 23, "Ye shall not have gone over the cities of Israel until the Son of Man be come." Was not He already there? Was He talking nonsense? No. Christ came first in His incarnation, His second coming was the inauguration of the kingdom at Pentecost, and the third coming is as the judge of the world.

Now, my brother, you cannot get a millennium into the Bible until you settle those literal statements. You have got to interpret by analogy of faith Matt. 16: 28. "There be some standing here that will not taste death until they have seen the Son of Man coming in His kingdom." Is that figurative? Just as literal as human

language can be made. Some standing here — therewere twelve standing there, and eleven saw it — who should not taste death till they saw the Son of Man coming in His kingdom. He came on the day of Pentecost, and has been in His kingdom ever since. (Applause.)

"There be some standing here that shall not taste death until they have seen the kingdom of God coming with power." Now, my brother, when did the kingdom of God come with power? It came when all those men were alive, or else the scriptures are deceiving. If God has not given us a book we can interpret it is a pretty poor book.

THE WORLD WAS SHAKEN

Let us see how He came. "Tarry ye at Jerusalem, until ye be endued with power from on high." and again, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." Now read the second chapter of Acts, where the spirit of God was poured out upon the people, the world, so to speak, was shaken by the tremendous demonstration of spiritual power, and 5,000 persons joined the church in 48 hours. (Applause.) That was the coming of the Son of Man in His Kingdom. It came a little then, but it has been coming more and more all during the days since, and if the church had been loyal, instead of ignorant, in the past ages, it would have been coming much faster.

But now the whole world is opening to the kingdom and Jesus told us how it would grow — like a grain of mustard seed, until it became a great tree and provided shelter for the fowls of heaven. "The kingdom of heaven is likened unto leaven, which a woman hid in three measures of meal, until the whole was leavened." I never yet heard a millennialist interpret that but said that leaven is always a type of sin, and that means that sin is going to spread until the whole world is full of it. But Jesus didn't say the kingdom of the devil is likened unto leaven — it was the kingdom of heaven! The Son of Man came in His kingdom. That kingdom is now leavening the human race, and will keep right on until the job is complete. He did not come to snatch here and there a few.

Canon Ryle, bishop of Liverpool, said some strong things in favor of millennialism, and I have respect for the good men that teach that doctrine, but not for the doctrine itself. It shows a lack of faith in God's word. The whole thing proceeds from the idea that God has been making a little effort, and then got sack of it, and is trying something else. This old world of ours, for ought we know, will last 50,000 years, and be peopled by the human race — no reason to doubt that! (General and prolonged applause.) Everything is in the beginning churches and creeds, and education, railways, and commerce, and science, everything in the morning of the world yet. It is going to get right by and by, under the leadership of Christ and the power of the Holy Ghost and the consecrated church! (Tumultuous and continued applause.)

WHAT THE LORD SAID

The Lord said to our Redeemer, "Sit Thou at My right hand until — when? the restitution? No — until I make Thine enemies Thy footstool. For He must reign until He hath put all enemies under His feet. (Much applause, in which Pastor Russell joined.) "He shall not fail nor be discouraged, until He hath set judgment in the earth, and the isles shall wait for His law!" (Great applause.) The first thing the kingdom of Jesus Christ did was to capture the islands of the Mediterranean, then Great Britain, the Sandwich islands, and the world over the islands are coming to God more rapidly than the continents.

My brother has read a great many times a very interesting passage. I feel I ought to set him right upon it, and since I have the stuff here, I am going to do it. (Applause.) It is in the third chapter of Acts. "Repent and be converted, that your

sins may be blotted, when times of restitution shall come." It does not so read in the Revised Version. "Reform and be converted, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." That takes the wind out of your sails, my brother! You have to take that or the Old Version. I stand by this. You are to be converted so that you can have some good times, and power and glory and salvation. (Applause.)

Pastor Russell interrupted here saying: "Read the next verse, brother."

Yes, I'll read it all— sorryI didn't read it before. "Whom the heavens must receive until the restoration of all things — (tremendous general applause): whereof God hath spoken by the mouth of His holy prophets that have been from of old. Moses indeed said, A prophet shall the Lord your God raise up unto you of your brethren like unto me; to Him shall ye hearken, in all things whatsoever He shall say unto you, and it shall be that every soul that shall not hearken of that people shall be utterly destroyed from amongst the people; for all the prophets, from Samuel and the prophets that followed, have told of these days. (Much excitement and prolonged applause, in which Pastor Russell joined.)

Pastor Russell summed up as follows:

Our dear brother has conceded that so far as the book of Revelation is concerned, and the twentieth chapter, he doesn't know anything about it.

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(Applause.) He says that nobody knows. Well, we take his word for that, so far as he himself is concerned (Applause.) But in the latter part of the chapter, when he began to interpret this that he doesn't understand, he calls our attention to the fact that Satan, after he is loosed, goes forth to deceive all people on the face of the whole earth, the number of whom is as the sand of the seashore; and we think he did not make a right application — not understanding it! (Laughter and applause.)

AT THE CLOSE OF THE AGE

The number, as the sands of the seashore, represents the whole population of the world at the close of the millennial age, when the thousand years are finished. During that thousand years, Satan being bound, all the evil restrained and the knowledge of the Lord flooding the earth, the whole world will come under the blessing that the Lord has promised by the mouth of all the holy prophets. At the close of that millennium all those thus tried and instructed, that they might rise out of degradation, up, up, up, to all that was lost in Adam, should properly have a test at the end of their trial, and it is the Lord's proposition that this shall come through Satan after his loosening!

It does not say that all will be deceived by the testing, but that Satan goes forth to endeavor to deceive, and those who follow with him are to be sharers in the great destruction which shall come upon Satan at the end of the testing. The remainder will inherit the earth forever, for we agree with our brother that God made the earth to be inhabited; He created it not in vain, but formed it for the habitation of the world of mankind.

Our brother has probably unintentionally chided us as believing in Christ's reign as a temporal kingdom. We never said a word of that kind. The Scriptures indicate that Christ and the church will be spirit beings, Satan, the god of the present evil world, exercises his power and authority without being seen — as a powerful spirit being; and when his usurped authority shall be overthrown by Christ it will not be necessary that he should be seen. He will continue to rule as a glorious and righteous spiritual judge, with the church, equally spirit beings with him, associated in the blessing work to be accomplished.

Our brother calls attention to the stone that became a great mountain. He did not seem to get all that picture. Daniel saw in the different metals the world powers which were to exist, and last he saw the stone taken out of the mountain without hands. That stone is now being taken out. The mountains out of which it is taken are the kingdoms of this world, and the Lord is selecting the "living stones" that shall be a part of this great stone which shall eventually become the kingdom for rule and blessing and uplifting of the whole world. The stone, when complete, shall smite the image, not on its head, but its feet — inthe present-day representatives of the world power, Germany, France, Spain, Great Britain, etc., who all without right claim the title "kingdom of God," and who never have been owned of God as His representatives, but who shall be overthrown in the time when the Lord shall take to Himself His full power and commence the reign of the true kingdom of righteousness.

ESTABLISHED IN JERUSALEM

Our brother thinks Christ's kingdom was established in Jerusalem, and quotes the words of John the Baptist and Jesus. To whom was the kingdom of heaven at hand? To the world? No. To the Jewish nation, to whom God had promised that it should be the kingdom if it accepted the offer. But, as John said, "He came to his own, and his own received him not." Then the Lord said to them, "The kingdom that was for you shall be taken from you and given to another people (interrupted, with great applause), bring forth the fruits of it." What people is God going to give the kingdom to? Those whom He has been taking out of the Gentiles for it.

Dr. Eaton concluded the debate for the evening as follows:

That last attempt to destroy the force of the tremendous texts I give loses itself entirely when we remember that what the Jews refused passed right on to the Gentiles. It was the same kingdom. If the Jews had it given to them in Jerusalem, we have the same kingdom, the same gospel, the same Holy Ghost and the same kind of preaching. (Applause.) The fact is, the kingdom of heaven is a spiritual kingdom. The kingdom of God cometh not with observation. (General applause.) Ye shall not say, Lo, here, or Lo, there, for the kingdom of God is within you.

It is perfect folly to talk about Jesus Christ, a Spiritual Prince, reigning anywhere in any other sense than He now reigns in the hearts of those who love Him. The kingdom of God is not meat and drink, "not forms and ceremonies," but righteousness and peace and joy in the Holy Ghost." If there is to be an earthly

kingdom there must be a semi-political system about it. He will have to be here personally, visibly, and to be supported by the results of this earth, for they will have to hoe potatoes and corn and grow cabbage, for their own and His subsistence.

I have been reading today the Rev. A. B. Simpson's work on "The Gospel of the Kingdom," and he finds 15 Psalms and 51 chapters of the old testament altogether that do not mean anything but the

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millennium. I say that is a piece of stupid nonsense. Why not take a shovel and throw the whole thing into the millennium? Why didn't Dr. Simpson take the second chapter of Joel and put that into the millennium? The only reason he and other millennialists don't take the second chapter of Joel is that Peter put his hands on it and applied it to Pentecost.

The brother is going to put the entire human family on the earth. He has calculated there might be a population of 252,000,000,000 or a quarter of a trillion. That is a tremendous population, but it isn't large enough. If one calculates according to the present rate of increase the population would not be less than ninety-eight trillions, ninety-eight billions, three hundred millions; and that divided over fifty-two million square miles of the earth's surface would give each man a piece of land about four feet square — the whole earth covered with people almost as thick as they sit in this audience! And yet people in a material world must be supported, and I cannot tell how; but they must be, for a thousand years! I don't want to go into a millenium where I can't sit down for a thousand years. (Laughter and applause.)

If a man knows anything he knows that this planet is one of our solar system, and a thousand others that have been or are now or will be inhabited. There are 600,000,000 of solar systems like ours, and Jesus Christ is declared in the Word of God to have made all things. Do you suppose He will come down on the grain of sand of ours, and reign here, where no eternal good could be accomplished by His doing any such thing? My Christ is too great in dignity and power for any performances of that kind. If it was necessary for Jesus Christ to go to the earth or any planet to die to save it He would go at any cost or sacrifice, but He will not go and set up a throne and be a little Napoleon or kaiser and jump around on the earth for 1,000 years. (Laughter.)

God help us to get some ideas better than these. Bring down the great Creator of the universe, the second person in the glorious trinity, and put him on a little planet like this? It was all right in the days of the early church to have such ideas, because they didn't know of any other planet. They thought this was the place where everything centered and made up their minds this was where Christ was going to reign. But when men's ideas began to increase, and they got to understand how small our earth is, and how great the universe is, they simply said: O pshaw, your millenium! Believe it if you can! I can't do it! (Applause.)

PENALTY FOR SIN
WAS UNDER CONSIDERATION
AT THE LAST OF THE DISCUSSIONS

All of the Meetings were well attended,
Many being Turned Away

STRONG ARGUMENTS PRODUCED

REPRINTED FROM THE GAZETTE OF NOVEMBER 2

The last joint discussion of the series between the Rev. Dr. E. L. Eaton, pastor of the North Avenue Methodist Episcopal church, and Pastor C. T. Russell was held yesterday in Carnegie Hall, Allegheny. Six meetings have been held, the first one on October 18, and at every one of them all the seats were taken, while yesterday's discussion was even better attended, the audience crowding the aisles. Hundreds were turned away.

The audience was pretty evenly divided in sympathy, and telling points made by either speaker were applauded impartially. The Rev. Dr. B. F. Woodburn presided and introduced the speakers. This proposition was debated:" The scriptures clearly teach that the divine penalty for sin — actual transgression of God's holy law — eventually to be inflicted upon the incorrigible, will consist of inconceivably great sufferings, eternal in duration." The Rev. Dr. Eaton led off with the affirmative and Pastor Russell supported the negative. Each speaker had 50 minutes to present his arguments and then each took 10 minutes for reply.

During the debates the following ministers took charge in the order named: The Rev. Dr. W. H. McMillan, the Rev. Dr. Henry D. Lindsay, the Rev. Dr. J. W. Sproul, the Rev. John A. Jayne, the Rev. Eli

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Miller and Dr. Woodburn. In supporting the proposition Dr. Eaton said:

DR. EATON BEGAN THE DEBATE

We now leave the boundaries of time and space, and in this seek to explore some of the realities and mysteries of eternity. Hell is the last calamity; the eternal state of a lost soul. Opinion is practically universal on this point. The difference is chiefly concerning the quantity and quality of the calamity. Conjecture is of little value here. Human opinions are worthless, especially upon a subject which does not come level to the human mind. God has spoken; let us hear what He has to say.

Do the scriptures clearly teach the eternal punishment of the wicked? The answer must be sought in the scriptures. There is not a single word in the Old Testament which means hell. In the discussion of the intermediate state it was shown that the word translated in the common version hell, sheol, when used with a modifying word, such as lower sheol, sheol from beneath, etc., means hell. It is referred to in the New Testament as hades, but neither word represents the eternal state.

The only word in the Bible which means the eternal state of the lost is "gehenna," and in the American revision of the scriptures it is so translated. Gehenna — the Valley of Hinnom is first mentioned in connection with the boundaries of the tribe of Benjamin. It was located southeast of Jerusalem. Before the country was occupied by the Hebrews the valley had been defiled by every base practice in heathen rites, even the burning of children and the sacrificing of human beings to the god Moloch. All this was abolished by the Jews, and the old heathen ground was made odious by the good king Josiah and became the receptacle for the dead bodies of the city, where they were burned, including the bodies of criminals, and consequently a smoke could be seen ascending continually.

PUNISHMENT OF A WICKED KING

In Isaiah it was called Tophet, and is the description of the punishment of a wicked king, probably Sen-necharib, whose army was over-thrown by the breath of Jehovah, and whose dead bodies were consumed in the valley of Hinnom. The word "gehenna" is an attempt to Hellenize the Hebrew word. It is a Greek word now, and comes into the New Testament thus. We have the word 12 times in the New Testament, and always correctly translated hell. It never means the detestable valley south of Jerusalem in the New Testament, but universally carries with it the horrible associations of the place from which the name is taken, and stands in the New Testament for the fiery blast which shall come against the enemies of God.

Matt. 5: 22: "I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say to his brother, Thou fool, shall be in danger of gehenna-fire."

There are three different grades of wrong-doing, and their appropriate penalties. To be angry with a brother would expose one to the civil courts; to say to one's brother Raca would expose one to the penalty of the Sanhedrin; but to condemn a brother to eternal infamy and hell would expose the one himself to that very penalty. That is the best that can be got in English of the Greek words.

The court of heaven itself takes cognizance of the third class of offences. God is the judge, and the penalty is gehenna. It cannot, therefore, refer to a punishment of the present time, but some awful penalty which shall beset the soul in eternity, the dreadful catastrophy beyond death and the general judgment.

Matt. 18: 8: "It is better to go into life maimed than that thy whole body shall be cast into gehenna — better to go into life with one foot, than that thy whole body

should be cast into gehenna." If these were the only texts in the New Testament where the word gehenna is found, we might conclude that gehenna stood for some earthly, temporal sense, the body and not the soul being here involved.

SOUL IS ALSO INVOLVED

But in Matt. 10: 28 we learn that the soul as well as the body is involved in the doom of gehenna. "Fear not them which kill the body, and are not able to kill the soul; but rather fear Him that is able to destroy both soul and body in gehenna." Including the soul in the doom of final destruction clearly locates that doom beyond the scope of earth and time, and makes it an eternal experience. The soul cannot be consigned to the literal valley of Hinnom for punishment, but beyond this earth it will be consigned to gehenna for its everlasting doom. "It is better to enter into life halt or maimed than to be cast into everlasting fire." The word gehenna does not appear here, yet it is the same class of comparisons that is mentioned in the sermon on the mount. This intimates that gehenna and everlasting fire refer to the same thing.

Mark 9: 47 says, "It is better to enter into the kingdom of God" — thus the entering into life is associated with entering into the kingdom. This established the fact that the judgment upon the soul is not in time, nor confined to the boundaries of this life, but that it explicitly extends to the life which is to

come. In Mark 9: 43-48 we have these same injunctions to cast off an arm or foot, and pluck out an eye, associated with the same penalties that attach for refusal to obey Christ, and these words, "To go into gehenna, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." Luke 12: 45, "Be not afraid of them that kill the body, and after that have no more that they can do; but fear Him which, after He hath killed, hath power to cast into gehenna." So gehenna is a calamity of the soul; it is no calamity after a man is dead to burn his body; the calamity is the killing of the body; but here, after the body has been killed, fear him who can cast the soul into gehenna.

If we collate the texts cited we shall get these facts: That gehenna is the calamity that shall be visited upon the enemies of God; that it is called a fire, an everlasting fire, a calamity pronounced upon the soul, and that it belongs not to time, but to eternity, and that it is to be eternal doom — a lasting punishment.

CHRIST'S DESCRIPTION OF GEHENNA

The word is found in several other texts — Matt25: Matt 23: 33. Every one of these testimonies are from the words of Jesus. No writer in the Bible except James used this word, outside the Lord Jesus, because evidently Jesus thought it was too important a doctrine to commit to others for expression. James used it once, "The tongue is a world of iniquity, that setteth on fire the whole course of nature, and is set on fire of gehenna." We can learn something about gehenna by comparing other texts where it appears under other names that possess the same

characteristics. Matt. 25: 41, "Everlasting fire, prepared for the devil and his angels." Matt. 18: 8, this calamity is called everlasting fire. When the Lord said, "Depart from me, ye cursed, unto everlasting fire," He means gehenna fire, and when in the 46th verse of the same chapter, He said, "These all shall go into everlasting punishment," He means exactly the same thing as He says in verse 41. In other words, everlasting fire and gehenna fire and everlasting punishment are the same thing.

Revelation 20: 12. This wonderful chapter, that people toy with and juggle with and conjure with, which is neither literal nor figurative, that nobody is sure of, but of which we get so much nonsense. I am going to quote from that chapter, because I know what I am talking about when I quote it. (Applause.) "I saw the dead small and great stand before God." Are the dead going to be there? They are. It is in harmony with the statement, "When the Son of Man shall come in His glory, before Him shall be gathered all nations." I do not preach anything out of the 20th chapter of Revelation that cannot be proven by the analogy of faith. "The books were opened, and another book was opened, which is the book of life, and the dead were judged out of the things written in the books, according to their works." My brother has spent a little part of every speech he has made here in trying to show that the judgment is a probation, and a trial, and a millennium. Now, it is not all that. I say to you that the judgment is not a trial. I say that the judgment is not a test; but it is pronouncing the verdict of the court according to the books, and the books written according to the deeds done in the body, and not the deeds done in the intermediate state. (Applause.) "We shall all stand before the judgment seat of Christ, that every man may give an account of his works to God."

MANY ARE MUDDLED

I do not think my brother is the only one in the muddle over this matter; the whole Christian world is muddled. Put this sentence down in your minds: It is one thing to be saved by faith in Jesus Christ, and it is another thing to receive retribution or judgment at the judgment throne of Christ for the deeds done in the body. (Applause.) If you write that sentence in your heart no man will ever fool you again. That is what the judgment is for. It is to tell us who is to be saved! (Applause.) It is to determine what rewards men shall have, not to determine who is to receive opportunity for salvation. If you are going to be saved, you had better get saved now, and if you have not got it when the judgment throne is set, you will be on the left side in the decision.

"The sea gave up her dead, and death and hades gave up the dead that were in them and they were judged, every man according to his works, and every man whose name was not found in the book of life was cast into the lake of fire, which is the second death." In this sublime and awful passage we learn that the lake of fire is identical with the everlasting fire and punishment of Matt. 25, gehenna fire, everlasting fire, everlasting punishment, the lake of fire and the second death are all exactly identical. They all mean the same thing, and I defy any man by any interpretation to show that those words do not all mean the same thing. (General applause.) Further, the everlasting fire prepared for the devil and his angels, into

which the finally wicked will be cost, is also identified with the lake of fire and brimstone, "where the beast and the false prophet are." That this calamity is eternal is found in the fact that they "shall be tormented day and night forever and ever."

The clearest, fullest and most unequivocal statement of the doctrine of the future anywhere in the

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Bible is in the words of Jesus Himself. Other and corroborative texts may be found from one end of the Bible to the other; for instance, "The wicked shall be turned into hades, sheol, and all the nations that forget God." "It is a fearful thing to fall into the hands of the living God," and others of like import. But it seems our Lord was not willing to have this tremendous doctrine in doubt, and Himself gives us the best exposition. Whatever quarrel anyone has on the subject must be had with the Lord Himself.

NO ELIMINATION OF HELL

There are popular objections that have been made— popularwith the masses. One says the revised version has eliminated hell out of the Bible. As a matter of fact, the revised version has not turned it a hair's breadth; they have made it stronger and more forceful, if possible, because they have translated the word gehenna and made an English word of it and put it in its right place. The word "hell" in popular meaning is the eternal calamity of the lost souls, and almost everybody attaches that meaning to it, and, that being the case, it exactly fits the word gehenna; the word hell was a perfect and complete equivalent for the word gehenna.

Others say, and I expect my brother to ring the changes upon it, that this is all figurative description. Figures are never used in weakness. I do not know whether this is all figurative or not, but, even admitting that it is, the reality transcends the figure, for the figure is but the poor scaffolding to help us climb up to some conception of the mind of God. Grant they are figures, and the meaning of it is that our ideas of heaven are figurative. Are you going to wipe out heaven that you might have no hell? If the descriptions of hell are figurative, all the descriptions of heaven are figurative, too. Do you want to give up heaven and throw it all overboard for the sake of modifying or obscuring the doctrine of hell? I don't. I feel like the old Universalist preacher, who was always talking about salvation for everybody. He was a chaplain in the civil war, and when he went down there and saw those rebels he said, "if there isn't a hell, there ought to be one for military necessities." When you rob hell of its terrors by saying it is figurative, you rob heaven of its glories by the same argument. (Applause.)

Let us see if it is figurative. The parable of the wheat and tares was a figurative expression; but the Lord explained it by showing that wheat were children of the kingdom, tares the children of the wicked one. Then he adds: "As therefore the tares are gathered up and burned with fire (there is your figure) so shall it be in the end of the world; the Son of Man shall send forth His angels, and they shall

gather out of His kingdom all things that cause stumbling and them that do iniquity, and shall cast them into everlasting fire." Is that figurative? He uses and treats it as though He was stating literal facts.

LIFE OR PUNISHMENT ETERNAL

"These shall go away into everlasting punishment, but the righteous into life eternal." Kolasin aionios (everlasting punishment) and zoa aionios (everlasting life) are the words used here. The same word is used for eternal in both cases. If one is lasting the other is; if one comes to an end, the other does. So far as quality and quantity is concerned, one is as great as the other. My brother, however, will tell me that aion means an age or short period. I admit that it is used that way. I think we are now living in the aion of the world which began with the human history, and that it is the last age; our brother will tell us that there are several aions, ages of the ages, and I won't quarrel with him, but they refer to the ages of eternity, not this world. He will tell you that aionios does not mean an endless condition, but let me tell you that these two words, aion, the noun, and aionios, the adjective, are the only words in the Greek language which express eternity. If you wanted to say that a thing is eternal you would use those words; in the Hebrew it is olam, and in the Greek aion, but those words do not always express eternity. You have to remember the associations of the text.

Some will tell you that annihilation of the soul is the punishment, and will say that all the words describing the loss of the soul are punishment, or destroy or burn up, and so on. They quote the passage, "The wicked shall be ashes under your feet," from Malachi, and say of course that means annihilation. But hold on! They don't read the next verse which says: "Ye shall grow up as calves of the stall!" There you are! You are calves and the wicked are ashes! I don't know a word in the Bible that means annihilation. God probably could annihilate, but we cannot do it, not even to a grain of sand, much less a human soul. And that doctrine is built upon another error, that the soul is not naturally immortal. Our brother has been fighting for that all through. I affirm it is immortal, God made the human soul immortal in the sense that He made it a living soul. I defy anybody to point out the error. God made man in the likeness and image of himself in his intellect, sensibilities and will, not in his nature; a living soul, in which there was no self-limiting device which would at some future period work its overthrow. It is not in the soul, but it is in the body immortal unless He introduced some device to stave off death. But it is not natural for the soul ever to die, and if the soul ever does die it will be an act of God. (General applause, in which Pastor Russell joined.) I do not believe God ever

made soul or angel He could not kill. (General applause.) The only question is whether you or I know about it, and I say He has not informed us of it.

RESTORATION OF THE SOUL

Another class has the restoration idea, that the soul will be restored because it is a child of God. The wicked is not a child of God; there is a trememdous difference. If a man gets to be a child of God he will have to be born of the Holy Ghost, and there is some little hope that such a one will come back again to divine favor after he has backslidden, as the prodigal son did, but the man who has no recollection of God, who is a sinner, and who has not received the Holy Ghost, and who does not want to know God, who never was at home with God and has traveled from him ever since he was born, who curses God till the air is blue in Allegheny — the fairest city in the world — there is no restoration for them.

If you build up any thought of annihilation on the idea that human souls are children of God you will be left in the darkest hour of eternity. It is not true. The whole idea proceeds upon the one idea that God can do something in eternity that He cannot do here; that salvation means are going to be multiplied and intensified in the future. That is a piece of sheer nonsense. It was right here in this world where Christ died; it was here where the kingdom was inaugurated, when Pentecost came and men were commissioned to go everywhere and proclaim the unsearchable riches of Christ. If there is any world in God's universe where these means for salvation can be made more intense, I do not know where it is, and it is not in the Bible. (Applause) My brother is going to have them saved where there is no probation at all; where Satan is bound; evil restrained; balmy breezes; millennial comforts; case-hardened sinners growing up into prodigies of moral fiber — as much as an angle worm! (Applause). That is not probation at all. I have had to work out my salvation with fear and trembling for 40 years, and expect to keep at it till I get through, and when I get through I will not think I have been to a kindergarten! (Applause) But I will think I have been on probation, and if God has to save me on those terms I am going to respectfully request that He will put those other fellows through the same milli (Applause)

THE POWER TO SAVE

Some make much of the love of God. Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I ever speak lightly of the love of God, the only hope of a lost world; but there are some things God cannot do. Jesus loved the young rich man who wished to know the way of life, but when he gave him the final test and the suggestion, was rejected, God could not save him without his own inclination. To the Jews who had rejected Him, He uttered those solemn and awful words, ‘Jerusalem, Jerusalem, thou that killest the prophets, and those that are sent unto thee: how often would I have gathered you as a hen gathereth her chickens, and ye would not: behold, your house is left unto you desolate." He stood before the doors of their hearts, weeping because he could not save them, and you had better face those tremendous facts, rather than go into eternity with the hope that God is going to accomplish there what he cannot accomplish here.

They say modern preaching has changed; that present-day preachers don't talk about hell. I wonder how many people in the North Avenue church would say that? I tell you hell is a serious matter. There is one preacher who hasn't gotten over preaching it, and I am not responsible for the rest of them. If they have lost faith in this thing, or have lost their courage to proclaim it, it is their fault.

Fifty-three years ago I stood by the ashes of my mother in a one-roomed log cabin in Wisconsin. They enclosed her in a rough coffin, took her in a wagon five miles away to the little graveyard, and put her into a cave without flowers, or a song or a benediction, We looked into that mysterious place called the grave till every last particle of gravel upon the coffin lid had fallen, and then left in that place our dearest earthly friend. Times have changed. Coffins are caskets, flowers make the home like a garden, sweet music and sympathetic words make the trial easier, and at last, the cemetery, itself like a palaced city of the dead, receives the casket which we lower into a bank of flowers, and sing a sweet song and go away. The funeral of today is not the funeral of years ago. Times have changed; but death is the same! (Applause.)

PASTOR RUSSELL'S ARGUMENT

Pastor Russell then took up the negative side of the proposition. He said:

We are pleased to say, dear friends, that there is a great deal that Dr. Eaton has just stated to you that we fully agree with, but there are certain portions of his discourse with which we could not agree. We cannot agree that the scriptures teach that the wages of sin is an eternity of torture. We do not find it so written in the word, nor do we find that such application would be in harmony with the character of our heavenly Father. By way of giving a thought as to where we believe this great doctrine of eternal torment came

from, which has so entrenched itself in the minds of the people, that good people like our dear brother, well intentioned people, must confess that it is very much against their own desires that they must preach very much differently from what they would like to do themselves, very much different from what they would like to think of the Almighty — we state that during the dark ages, at the same time that purgatory came forth, this doctrine of torment was evolved — the same place all the errors came from. And when I say the same place, I mean, dear friends, that it came from Satan himself. Where did the heathen get their ideas of torture and inferno? Not from the scriptures; they got them from the great adversary, of whom the apostle says:" The god of this world hath blinded the minds of them that believe not lest the glorious light of the goodness of God should shine into their hearts." (Applause.) The goodness of God is hidden from the sight of the heathen by these false views, which they have received, and likewise in proportion as Christian people receive this doctrine their minds become darkened.

It is to the advantage of our twentieth century that we have lost some of our love for eternal torment. The time they loved the doctrine most was when they used to emulate what they thought was the character and disposition of the Almighty

Father, and they would burn one another at the stake, and give them a foretaste of what they thought the Father would give them later, only that would be kept up through all eternity. The doctrine has been the most damnable doctrine throughout the entire history of the church. I charge it with the greatest crimes of history. What do these lynchings of the present day signify? Simply a repetition of what is believed to be the character of God and his vindictiveness against evil-doers.

JUSTICE OF ETERNAL PUNISHMENT

The scriptures are in full harmony with what you and I and every other sane, reasonable person in the world shall concede to be the reasonable and proper character of our God. (Applause.) What is declared of our heavenly Father? That He is just, that He is wise, that He is loving, that He is powerful. All Christian people will acknowledge these attributes of the divine character. If this is so, can we find any sense of the word in which we could conceive of God as just and yet punishing a creature of His own hand to all eternity, no matter what the sin was? I am not an apologist for sin; I do not live in sin myself, and I never preach sin. We at the Bible House chapel preach holiness to the Lord. (Applause.) But I tell you that all these people around here that our brother says are making the air blue with their blasphemies of God and the holy name of Jesus Christ are all people who have been taught this doctrine of eternal torment. (Applause.) And all the murderers, thieves and evil doers in the penitentiaries, were all taught this doctrine.(Continued applause.) And another thing; you won't find one of the Bible House company in that order by any means. (Prolonged applause.) These are bad doctrines; they have been injuring the world this long time; they are not a part of the Lord's teaching at all, and our dear brother has not gotten the smoke of the dark ages robbed out of his eyes yet. (Applause.)

If we take up the subject of God's justice for a moment, could you possibly make yourself believe that it would be a just thing for our heavenly Father to create a world of humans and foreknow the end, and prepare a great and awful place where 99 out of every 100 of them were to go, and to prepare a corps of fireproof devils, and then to set forth the evil influences we see all about us, and to say: "If you don't get away from these, down you go, and I intend you shall have it!" There is no justice in that! It is totally foreign to justice. Where would be the justice of tormenting a man to all eternity for 20, 50 or 100 years of life in Eden? Where would be the wisdom of God in allowing a plan of that kind? Our brother has his own ideas of this matter. He tells us in one breath that it is only those who were begotten of the spirit that are to be saved, and again he tells us in another that it is all the heathen, who never heard about Christ at all, who are to be saved. (Applause) His good heart tries to embrace the world and see God's character vindicated by the outcome, and he is in conflict with himself.

A TERRIBLE PROSPECT

If only the ones who are going to escape hell are those who are begotten of the Holy Spirit, most of your families and friends are going to eternal torment. It is a serious matter to think of, and for God to think of, that hundreds and thousands of

millions He has created have no better opportunity, but are without opportunity for knowing that truth, without which they cannot be begotten of the Holy Spirit, and brought into the blessings of God's favor, now open to those who will receive it. Where would God's love be in this plan? Our brother would tell us that God's love was manifested in providing a way of escape. Then notice, that according to this theory, because Adam sinned, damnation was pronounced upon him and he was sent to eternal torment, and all his children with him sent to the same place; and there would be no hope of escape except that we have Jesus as the Redeemer. I freely concede, indeed, I claim, that none are escaped from the penalty except those who accept Jesus; but I claim that what they escape from is

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that which Jesus suffered for them — death! (Applause.)

I claim further, that God's gracious plan is that after He shall have gathered out the church to be joint heirs with Christ in His kingdom, He is to give to His little flock the administration of that millennial kingdom, that all the families of the earth may be blessed with the knowledge of the Lord, and the opportunities they will have then will be much better than now— andI am glad they will have them much better than I am having it! ` (Applause.) I never begrudge any man all the blessings and advantages he can get, and I will be glad to see the world get all the exceeding riches of God's grace in the ages to come as the apostle suggests in his letter to the Ephesians." In the ages to come (not in the present age), God will show His exceeding riches of grace by Christ Jesus." But the riches of grace shown to us who are in Christ Jesus now, and the blessing to us of the church, are incomparably greater than are coming to the world, as we saw the other evening. The blessing to the church is partaking of the divine nature — notmerely to get life as human beings, but as the blessing God proposes to offer to the world is life, a restitution as expressed by Peter in Acts 3, a higher blessing, namely life on a spiritual plane, will be for the kingdom class.

CORRECTIVE, NOT VINDICTIVE

I hold that all punishment from the Divine standpoint must be corrective, just as the best and noblest sentiments of mankind must have determined that all earthly punishment shall be corrective, never vindictive. I am pleased, indeed, to see that in all the penal institutions of the United States gradually this sentiment of corrective punishment is being introduced, and all thought of vengeance against the individual is being removed. It is a sign of progress; and I declare that they are not progressing beyond the heavenly Father — thathe has in his plan the same principle: that all punishment is intended to be corrective, to assist the individual.

Notice, that according to the scriptures, the penalty for original sin was death. The account given in Genesis, where if in any place, there ought to be a succinct statement of what the penalty would be, in the account of man's disobedience and the Divine statement of the penalty, we find it to be, "The wages of sin is death." And death doesn't mean eternal torment. Death is the opposite of life. Life is one thing, death is the antithesis. So, when God told Adam that he might live by

obedience, it meant what it said; it did not mean, you have life anyhow, for suffering or pleasure. Proceeding, we see that our Lord Jesus paid the penalty for sin, and the penalty he paid was what? Did he go to eternal torment? Did he go to gehenna? No. We all know to the contrary. He paid the penalty the Lord let fall on Him. He paid what we would have had to pay but for His sacrifice — we would never have escaped eternal death, if it was not for what Christ did. And what did He do? "Christ dies for our sins, according to the scriptures!" (Applause.) Death was the penalty, the wages, and this wage our Redeemer paid, and it was because He paid it that we have hope toward God that we shall not be confined in death, hope that all the prisoners in the pit shall come forth in the hope of a ressurrection.

In all harmony with this, we find the apostle, speaking of those who have come to the knowledge of the truth, Heb. 6: 4-6; 10: 18-30, described the penalty that shall come upon those who have sinned wilfully after coming to the knowledge of the truth — "a certain fearful looking for judgment which shall devour the adversaries" — notreserving and torturing, but devouting the adversaries of God. Our brother quoted: "It is a fearful thing to fall into the hands of the living God."

THE CHURCH, NOT THE WORLD

The apostle was not speaking about the world, but the church, in this same connection. If members of the church, who have come into Christ, shall take themselves out of the hands of Christ, whom God sent as the mediator, and we fall into the hands of God's justice, nothing remains of Divine favor, but only the wages of sin — death.There is nothing to be hoped for out of Christ.

The message of salvation, the good tidings, that Christ died, is for whom? Every man. Have all heard the message? No. Have all a hearing ear now? No. It is a special blessing to those who hear the message in the present time, as the Lord said: "Blessed are your eyes for they see, and your ears for they hear." Let us rejoice that God's providence permitted our eyes of understanding to be opened in permitting our getting some sight of God's goodness and plan. Let us not forget, however, that there are a great many not so favored, and that the time is coming when all the blind eyes shall be opened, and all the deaf ears shall be unstopped, according to Isaiah 35.

The proposition is, choose, believe, live. "Choose life that ye may live." Some one says, "But you cannot help living anyway; you are so constituted that you cannot die." God's Word days, "I have set before you life and death, choose life that ye may live." Those whose eyes are opened may have the rejoicing that they have chosen life, and in the present time the Lord himself declares that it is a narrow way we walk in,

"and few there be that find it." We are in full harmony with the Lord in this matter; not many are finding the way of life, not many know about the way of life, nor the only name given under heaven or amongst men whereby we must be

saved, because God's due time is not come to bless the world with this full knowledge. Look at the dark ages. Where was the knowledge of the kingdom at that time? Where was the power of the kingdom exercised then? No one can speak. The truth was fallen in the streets, and gross darkness covered the people for over a thousand years. Was Christ's reign established in that gross darkness?

Our brother suggested that the establishment of the kingdom was at Pentecost, because our Lord and John and the disciples proclaimed the message, "The kingdom of heaven is at hand." Let us look at that. God had promised the kingdom through Abraham to Israel, if they were faithful. They were to become God's favored nation to bless the world as the seed of Abraham. And so the apostle, speaking of His message, says "It was necessary that the gospel should first have been preached unto you." It must be offered to Jews before it could be offered to the Gentiles.

NOT EVERLASTING DESOLATION

Our Lord said to the disciples, "Ye shall not be gone over the cities of Israel before the Son of Man be come." When did He come in that sense? Five days before the crucifixion, when approaching the city, He wept over it, and stated those words which our brother has already quoted, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee; how oft would I have gathered thee as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." There He came as king; there He offered Himself as king. They did not receive Him, and Jesus pronounced these words of desolation upon them, but was it an everlasting desolation? Note further, "Henceforth ye shall see me no more until that day." (Great applause.) What day? The great millennial day, the day in which "ye shall say blessed is he that cometh in the name of the Lord." Meantime the kingdom has been taken from them, and the people rejected from divine favor while God is selecting from the nations in general the class which shall eventually constitute the true kingdom, which shall rule to bless the world.

In the text which our brother quoted the other night (Acts 15: 14, 15) James tells how the Lord is taking out this people for His name, and then goes on to quote the prophet Amos on the subject. Our brother doesn't think the prophets knew anything, or that the apostles knew very much, when they thought the stars were pinholes in the sky, but I think it was much better to have it said, as it was of Peter and John, "They took knowledge of them that had been with Jesus and learned of Him," than to know all there is to know about astronomy. (Applause.) What we want is the words of the Lord, and what we care for is not whether Peter was learned or unlearned, but if God was with him and God used him, and declared He would speak through him; then we will look for our instruction from him. James went on to say, "After this I will turn again and will rebuild the tabernacle of David, which is fallen down, and will build up the ruins thereof, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called."

INTERPRETATION OF A PARABLE

I would like to have you notice concerning our brother's argument that we agree that hades never means eternal torment; that there is not a word about torment concerning hades except the parable of the rich man and Lazarus, and I must help him on that. (Applause.) The rich man was clothed in purple and fine linen, and fared sumptuously every day. That doesn't mean that every rich man is in danger of something horrible. These are figures or parts of a parable. Purple represents royalty — it always has. Was there any nation in a royal condition, a kingly condition, in favor with God, at the time our Lord spoke? Yes, the Jewish nation held that position. Their kingdom was the Lord's kingdom, as the Scriptures said, for instance, of Solomon, "Solomon sat in the throne of the kingdom of the Lord, in the room of David his father." Was there anything to represent their white linen? Yes, they had the justification, purity, of the sacrifices of the law— notactual justification, but a typical cleansing. What was the sumptuous feast? It was the rich promises and blessing which God had given them, of which the apostle wrote, "What advantage hath a Jew? Much advantage every way, chiefly because to them were committed the oracles of God." And what does Lazarus represent? That class who were aliens and strangers from God's favor, the poor of this world, not highly esteemed — the Gentiles.

There came a change in the Jewish nation; it passed away as a nation, although it has remained as a people; and Lazarus' condition was changed. The Gentiles came into God's favor, and became participants of the blessings promised to the seed of Abraham. Abraham's bosom represented that the Gentiles had been admitted to the privileges of the children of Abraham, spiritual Israelites, joint heirs with Christ in His kingdom.

The end of the rich man's course is not mentioned in the parable, but in Rom. 11, we have the Apostle Paul

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very fully describing the casting off of Israel, in order to permit the election of the Gentiles who should complete the church of Christ, and after this has been accomplished a return of great favor to the Jewish nation-a release of the rich man from his condition of torment, and his admission into the blessings which God has promised, humbled and helped by the severe experiences of the past nineteen centuries.

"As concerning the gospel, they are enemies for your sakes (the church's sake), but as touching the election (the original promises of earthly favor to Israel) they are beloved for the father's sake. As in times past ye have obtained mercy through their unbelief, through your mercy they may obtain mercy." When shall the church exercise mercy toward Israel? In the future time of glory, when all power shall be in the hands of the glorified church to accomplish all of God's will.

We agree that gehenna is a place of fire, but the apostles agree, and the prophets, and Jesus, that the Lord's utterances were parabolic. "Without a parable spake He

not unto them." "He opened His mouth in parables and dark sayings, that seeing they might see and not perceive, and hearing they might hear and not understand."

DID NOT UNDERSTAND AT FIRST

The disciples did not understand, and Jesus told them they would not understand "Until the holy spirit should come upon them, and they should be endued with power" later. We agree that gehenna means a place of fire, and that the original Tophet, outside Jerusalem, was a representation of gehenna. The literal gehenna outside Jerusalem was a type of the symbolic gehenna outside the New Jerusalem. As the literal valley was a place for disintegration of dead carcasses, so in the symbolical condition, all the evildoers should be cast into gehenna, dead — to forever experience the penalty pronounced for wilful sin — because nothing that defileth or maketh a lie shall enter into the new government, the New Jerusalem, to be established when the millennial kingdom shall begin to exercise its control.

Our brother quoted from Revelation the very interpretation of the lake of fire which we should have given — Revelation 20, says, "The lake of fire, which is the second death!" (Great Applause.) The second death is just like the first death would have been, an everlasting death, had not our Redeemer purchased an opportunity for resurrection. The second death has no end, there is no hope that those who go into it shall ever return; it means utter destruction. Christ dieth no more, He will never redeem the world again, but as the result of His own redemption every member of the human family purchased by His precious blood must have a full opportunity to escape the hadean penalty upon the human race, must have the opportunity of gaining eternal life. Those who have eyes to see and ears to hear, should have the hearts to know that in the present time they may have part in the select little flock who, by patient continuance in well-doing, may attain to the opportunity of administering the wonderful blessings which God has in reservation for the world of mankind.

AS TO HEAVEN AND HELL

Our brother stated that if you take away hell you take away heaven — the eternity of the one is implied in the eternity of the other. We are fully agreed that the penalty which God will pronounce upon the wicked will last forever! (Applause.) There is no question about the eternal continuance Of it. The question is, "What will the penalty consist of?" Our answer is most emphatically, the penalty for wilful sin will be the second death, from which there is no resurrection, from which there is no recovery.

Our brother quotes a text from this 20th chapter of Revelation, which he told us the other night he didn't understand — a quotation which I certainly hope and you certainly hope you never will see fulfilled, if it is to be taken literally that the beast and the false prophet shall be tormented before— " the throne of the Lamb day and night forever:" If all the wicked are to be cast in with them to a lake of fire, the Lord and the saints throughout all eternity would be doing nothing but hearing the groans of the damned.

We have not time to go into this now, but I merely suggest: What is the beast? You don't know! What is the false prophet? You don't know! Well, you will have to get an understanding of what these two are before you can understand how they are going to be tormented! (Applause) They are symbols of institutions, now existing in the world. It is the same figure referred to early in the chapter. "That would not receive the mark of the beast in the forehead nor in their hands." These are great institutions now in existence, and we need' to be on guard that we do not have the mark of this beast on us! (Applause)

The Lord speaks of the broad way that leadeth to destruction. That doesn't sound like eternal torment, does it? I used to think it did once, and went out of this city of Allegheny, when a boy, putting texts on walls and in the streets, warning people to turn to God, and escape the awful future I thought was before them, and wondered why God didn't do more to save the people, and tell them of their terrible condition. I have found out since that God was more wise and

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loving than I, that, as the prophet declares, "His ways are higher than our ways; and His plans higher than our plans — as the heavens are higher than the earth." (Applause.)

GIVES THE REASON FOR IT

Our brother didn't quote anything from the apostles, and I'll tell you why. There wasn't anything to quote! (Laughter.) The Lord spoke in parables and dark sayings, but the apostles did not do so; the apostles were writing to the church, and they wrote plainly. Paul says, "They shall be punished with everlasting destruction" — thedestruction shall be forever. "Whose end is destruction." (Phil. 3: 19) "Vessels of wrath fitted for destruction." (Rom. 9: 22) "Which drown men in perdition and destruction." (1 Tim. 6: 9) Nothing about eternal torment in any thing the apostle states and yet he said, "I have not shunned to declare unto you the whole counsel of God."

What He had to tell was sufficient that the man of God might be perfect, thoroughly furnished unto every good work. (Applause) Paul was not the only one. Peter says, "Bringing upon themselves swift destruction." (2 Pet. 2: 1)" Some wrest the scriptures to their own destruction." We are wresting the scriptures to our own injury if we take words and make anything mean black when it-is white, make life mean death, and death mean life, and destruction mean torment, and make perish mean torment. "God so loved the world ‘that he gave His only begotten Son, that whosoever believeth on Him should not perish" — does perish mean torment? It takes several years at a theological seminary to know how to do that. (Applause)

Our brother has made a point concerning the kingdom, that it must have begun at Pentecost, because the Lord said, "There be some standing here who shall not taste death until they see the Son of Man coming in His kingdom." Our brother

should have read on. The division of the Bible into chapters is a modern invention, and was not contained in the original scriptures.

The translators divided the account of these words from their proper connection, for the first words of the next chapter are, "And five days afterward He taketh Peter, James and John up into a high mountain, and was transfigured before them." He showed them the glories of the kingdom. How do you know? One of the brethren there said so!

DID NOT USE ANY FABLES

Peter said, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, for we were eyewitnesses to his majesty, when he received from the Father honor and glory when there came such a voice from the excellent glory. This is my beloved Son; and this voice we heard when we were with him in the holy mount." He is talking about the matter of the glory and the kingdom. And he goes on, "We have a more sure word of prophecy, where unto we do well that we take heed, as unto a light that shineth in the dark place, until the day dawn."

Has the day dawned yet? No; we are still in the night time, and the Lord's people still need the light of the lamp, the word to guide them, until the glorification of the church, the bride of Christ, when, as stated in the parable of the tares, after the wheat was gathered into the garner, "Then shall the righteous shine forth as the sun in the kingdom of their Father." This will be the manifestation of the sons of God, in glory, for which the apostle, in Rom. 8, declares the whole creation is groaning and waiting that they might then be delivered from the bondage of sin.

I am sorry there are some still blinded, as were the Pharisees at the beginning, that they do not see the great privileges and blessings of many of God's people today, and see not that the light is breaking on all topics under the sun, and the sciences and inventions are being multiplied, so it is due time that light should shine out of darkness, and that the dawning of the new day should be marked by the increased knowledge concerning God's holy word. Not wresting the Scriptures, but having full confidence in them, we stand with every person who has similar confidence, and seek to know as fully as possible the revealed will of God!

The applause following Pastor Russell's close was long-continued, and the speaker was obliged to arise and acknowledge the outburst. Dr. Eaton was greeted with enthusiastic cheers when he got up to make his 10-minute reply. He said:

REPLY BY DR. EATON

I cannot get my brother to give me an answer. I gave you a statement, unvarnished, scriptural, with a thousand texts to prove it.(Applause.) Why didn't he answer them? Why doesn't he say something? He tells ns that the beast and the false prophet and the devils are symbols. Every one can see that! We have to

admit it! They were thrown into the lake of fire and tortured forever! It must be hard work to torture symbols.(Applause.)

They were persons, my brother, and they were thrown into the lake of fire; that is the only place where God will torture. I have not said God would torture sinners, as he said I did. I have talked about

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eternal punishment. I referred you to Jesus' own words, kolassin — punishment. You can appeal to men's notions, and get cheers from a rabble on a street corner. I appeal to men's reasoning powers. The question is, What are we going to take from the word of God? The doctrine did not come from Satan; we had it from the lips of Jesus Christ, and no man can examine the texts in which the word gehenna occurs without feeling that the calamity of a lost soul is an inconceivably great calamity and eternal.

I thought our brother was going to discuss what we had before us tonight, and not hash up a lot of other things. I supposed I had made the millennial doctrine look like 30 cents the last night, and I didn't propose to discuss it again.

Our brother said all punishment is corrective. He muddles you when he talks like that. A great many texts state how God is correcting, for our profit, all through the period of probation; but when probation ends, and when men are passed beyond the present life, then punishment is retributive, and not corrective. God is not damning men in this life. He is not punishing them here. The evil comes that he may prune and purify. The whole question of eternal punishment is not corrective or remedial, but retributive, for "Vengeance is Mine, I will repay, saith the Lord." (Applause.) The soul that reaches the calamity of gehenna has come to the point where corrective measures do not go, but punitive measures, the execution of the judgment of God as retributive justice upon those who refuse the privileges of mercy.

WORRIED BY TWO THINGS

Our brother worried about two things, and has been trying to make the best of them he could. He says that Christ never spoke except in parables. We know that is not true. He has found one text which says He always spoke in parables, but I do not know why the author wrote it. I cannot interpret it as truth. He did not always speak in parables, by any means. He went to the extent of explaining parables to make them literal. It was not a parable when Jesus said, "Repent." That was a plain statement.

When John said "Repent," there was no figure about it, and when he put it into the mouths of the others, it was literal. That mission, given to the disciples, 12 and 70, was never repeated after Pentecost, but Paul says to the church at Ephesus, "Amongst whom I have gone preaching the kingdom of God." Our brother says the kingdom was not set up on that occasion. It was set up. It was inaugurated at Pentecost, for Jesus and Paul and John, and the 70 and the 12, not only said the

kingdom of heaven is at hand, but they also heard Jesus say, "Ye shall not have gone over the cities of Israel until the Son of Man be come." He was already there in one sense, He was to come in another sense. Do not be fooled by anybody. It is impossible for a people who have a spoonful of brains to misunderstand. What did Christ mean? He meant that they would surely see the kingdom when the power should be manifested at Pentecost. It was not the transfiguration at all. Mark says: "They shall not taste death until they have seen the kingdom of God come with power." When Jesus said, "Ye shall be endued with power after the Holy Ghost is come upon you," that referred to Pentecost. (Applause.)

My brother, it is not a fair treatment of the word of God to try to wiggle out of that! (Applause.) If, after I give you the simplest statements of the scriptures, and my brother insists that they are figures, then you have no revelation at all, from God's word, but a revelation from Pastor Russell! (Applause.)

Did that kingdom of God come with power on the day of Pentecost when the holy spirit was poured out? If it did it is come, and it is coming by and by, and we are in the last time, the last period of the world's history now. Peter stood up and so declared when he said: "This is that which was spoken of by the prophet Joel, ‘In the last days I will pour out my spirit. ' "God poured out His spirit at Pentecost and that was the last day. They will close with the harvest, which is the judgment, and this millennial nonsense, which is a piece of stupidity and nothing else, will be completely shattered and done away!

APPLAUSE FOR THE DEBATERS

Dr. Eaton's remarks were received with vociferous cheers by many, and he was obliged to acknowledge the applause by a rising salute.

Pastor Russell, answering the reply, was accorded a most enthusiastic reception also. He said:

I must be very brief, but I have some other items I should have mentioned before. Regarding the kingdom, we quite agree that it was begun in an embryotic sense. We are not at all in disagreement that Pentecost was a great day and a wonderful time; it was the beginning of the new dispensation; it was the beginning of the selection of the house of sous; it was the anointing of the sons with the holy spirit from on high. But it is one thing to have the kingdom begun in an embryotic condition, and another thing to have the kingdom in power. During all this gospel age the kingdom has been in progress, and the Lord is taking out the class whom he wants, all probationary members, who are exhorted to make their calling and election sure that they may be in the completed kingdom in due time. But all the reigning and ruling

done in the present time isn't worth mentioning. "The kingdom of heaven suffereth violence, and the violent take it by force!" They took the head of the kingdom, and crucified Him, and they have taken the members of the body, who

must suffer for Christ's sake before they can do any reigning.(Applause.) In due time, when all the members of the kingdom shall be ready, and after the gathering of all the jewels who shall compose that kingdom, then the offer of blessings to the world, through it, shall begin at once. To use another figure, the bride will be with the bridegroom when the kingdom is fully established, but, as the Scriptures say, "The bride must make herself ready."

I also agreed that we are in the last days. The whole period of time from Adam to the second coming of Christ is divided into six periods of a thousand years each— thousand-year days. Six are past and we are now in the beginning of the seventh. At the time of our Lord four of these great days had passed, and they were entering the fifth, so that it was proper for the apostles to say that they were in the last days — theywere in the latter end of this great week.

FATE OF THE WICKED

I also agree that by an act of God all the wicked can be dealt with; that they have not inherent immortality, and if God says all the wicked will be destroyed, how else shall we view the matter? Our brother accused me of not answering him; he did not notice that I was agreeing with him so well. God is able to destroy both soul ‘and body in Gehenna, and not only able, but He is going to do it — an everlasting destruction from the presence of the Lord and the glory of His power! (Applause.) I should not enjoy heaven after the manner of Jonathan Edwards, who told the people about their friends in their lost condition, and when asked how God could be praised under such conditions, said: "We will look from the battlements of heaven and see the earthly ones writhing in torture, and then turn about and praise God the louder for the manifestation of His justice!"

Our dear brother talked about the beasts and the lake of fire. He forgets that the lake of fire is just as symbolical as the beasts are! (Applause.) Jesus explains this particular symbol and says: "The lake of fire is the second death!" (Applause.)

Our brother thought he annihilated the doctrine of the millennium. He called attention to the fact that there would not be room for him to sit down, and that that completely demolished the millennial idea. Our dear brother demolished himself (laughter) when he told us that. I took his figures, and I wish you would check them over carefully yourselves. He tells us the population of the world altogether would amount to ninety-eight trillions, ninety-eight billions, three hundred millions. That is not so. (Applause.) Take your pencil and paper and follow the doctor's statement of how he got at this result. You will find that, according to his idea of calculating, there would be today in this world forty-eight trillions, two hundred and eighty-nine billions, eight hundred and twenty-four millions, one hundred and sixty-five thousand, six hundred and eight.(Applause.) I want to say that the doctor is a safer man to follow in some other things than in figures. He had an object in this. He wanted to make out that there wouldn't be room to sit down, if he were on earth in the millennium.

I began with today. We have the best statistics today that were ever known. There are today sixteen hundred millions of a population, as compared with forty-eight

trillions! (Laughter.) The doctor's figures are only forty-eight thousand two hundred and eighty-nine times too many. That is a pretty good joke. (Laughter and applause.) You remember that the other evening he told us either he or I could fool you, and I believe he has fooled you on this. (Laughter.) I am speaking as candidly as I would know how to do in the presence of God and the angels on this matter, dear friends. (Applause.) I find that by the most reasonable calculation I can possibly make there have been living in this world nineteen billions, four hundred and thirty-seven millions, five hundred and seventy-five thousand, eight hundred and twenty-two, the extreme outside number that could possibly be reckoned.

STILL PLENTY OF ROOM

But suppose you double this, it will still leave plenty of room. This calculation shows that, taking the acreage of the world as it is today there would be nearly two acres apiece for all the people who ever lived in the world. (Applause.) Plenty of room to sit down. You have not the millennium knocked out on that basis. And God is able to make that statement in Revelation literal, "There shall be no more sea," in order to make good his promise that all the earth shall be filled with the knowledge of the Lord," and that "every man shall know Him, from the least to the greatest."

In this calculation I found it necessary to work in harmony with the scriptures' figures, giving the count from Noah's time on; our brother reckoned that half a million persons would be a fair estimate before the flood; I conceded a million, to be generous. Beginning with Noah there were eight persons. I count that they multiplied four times every century in the first nine centuries, instead of twice, as our brother suggested. That would give us at the exodus 4,194,304 persons

dying in one century. Four centuries later it would be 37,000,000; in Solomon's time, 75,000,000; in Babylon's time, 150,000,000; in Christ's time. 301,000,000; in Atilia's time, 693,000,000 in Charlemange's time, 1,207,000,000; in the Crusader's time 2,500,000,000; in the time of the Reformation, 4,800,000,000 — dying every four centuries. Coming to the seventeenth century, and counting each century's death-rate separately, there would be for the last three centuries two billions, three billions, and four billions eight hundred millions respectively. We cannot throw out the millennium on the score of lack of standing room now!

Now dear friends, I must cease. I wish to thank you for your kind attention, and I am sure our brother will join in this expression, that our hope is that we have not come together merely to measure theological swords, but to help all see more clearly the word of the Lord, and to expose the truth, that the Lord may be glorified, and that all who are of the truth may be able to see the truth. (Prolonged applause.)

Dr. Eaton replied to the closing expressions of Pastor Russell, assuring the audience of similar good desire, and his pleasure at noting the general

manifestation of interest on the part of the people in the word of the Lord, as evidenced by the remarkable attendances at the meetings. He admitted that there was not enough doctrinal teaching and discussion concerning the Lord's word, and hoped that this would be stimulated by the series of debates which was just closing.

OUR RESURRECTION

Had we been there beloved Lord
When on that night you knelt
With anguished prayer upon your lips,
Would we your grief have felt?
Had we been there?

Had we been near, O precious Lord
When traveling Calvary's road
You fell beneath the cross you bore,
Would we have borne the load?
Had we been near?

That early morn would we have gone
And sought thy sacred tomb
That we might thus annoint thee there
With spice and sweet perfume?
That early morn?

What joy is ours, for thou art raised
And nevermore shalt die.
Thy blood was shed that we might live,
Thy name we glorify!
What joy is ours!

We'll follow on, the call is clear
For all to consecrate.
A life anew in us begun,
All else do we forsake.
We'll follow on!

Then raised with him when life is o'er,
A crown for every cross.
What resurrection joy we'll know!
What gain for every loss!
When raised with Him!

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RUSSELL -WHITE DEBATE

A Public Discussion between Pastor
Charles T. Russell (Millennial Dawn) of
Allegheny, Pa., and L. S. White (Christian) of Dallas, Tex.
Held at Music Hall, Cincinnati, Ohio,
six nights, beginning February 23
and closing February 28, 1908

F. L. ROWE, PUBLISHER
CINCINNATI, OHIO
1912

L. S. WHITE vs. CHAS. T. RUSSELL

(NOTE: The following preface was added into the second edition of these debates printed in 1933.Although this preface is not included in Harvest Gleanings, it is retained here for historical purposes.)

PREFACE TO SECOND EDITION

In the second decade of the Twentieth Century this writer heard Pastor Charles T. Russell lecture on his dispensational theory, the premillennial kingdom, the earthly reign of Christ, etc. He was evidently very thoroughly sold on his theory.

Pastor Charles Russell, as he seemed to like to be called, was an ingenious man. He founded the International Bible Students' Association, and the Watchtower Bible and Tract Society in Brooklyn, New York. He was a prolific writer, producing the series of volumes on the Millennial Dawn. Undoubtedly he was a more gifted man than Judge Rutherford who succeeded to the main body of the disciples which Pastor Russell brought into being Pastor Russell was also a more humble man, less egocentric. Judge Rutherford was filled with gasconade and pretention. He built upon another's foundation, and then sought to rob his predecessor of his honor. His chief effort in this was to seek to kill off the influence and name even of the devotees and followers whom he captured. He changed the name to Jehovah's Witnesses. Basically, there is no difference in doctrine taught

by the two men. Pastor Russell taught that Christ would come to the earth, appear to the "little flock", and give them the kingdom in the seventh thousand year period. He taught that the sixth thousand year period or dispensational era, was drawing to a close and that he was ushering in the seventh. Pastor Russell overlooked the fact that when Jesus said: "Fear not little flock, for it is the Father's good pleasure to give you the kingdom" he was talking to his disciples, and not to the disciples of Pastor Russell, or of Judge Rutherford. He was speaking of an era two thousand years ago almost, and Pastor Russell was talking to another group in these latter days. Pastor Russell thought that the "little flock", meant his followers, and Judge Rutherford thought it meant Jehovah's Witnesses! How mistaken each was! Pastor Russell thought Christ would come to his flock in 1914 and give them his kingdom; Judge Rutherford later said Jesus would come to his flock in 1920! When there was no visible appearing the "Judge" decided that Jesus did come, but secretly!

So set are these people on the earthly kingdom idea that they do not have churches, but kingdom halls.

Pastor was so convinced that he would defend his theory; Judge Rutherford would not. See the correspondence at the close of this book which took place in 1933. Taking note of this correspondence our Sunday Visitor, a national Catholic paper said that Judge Rutherford flatly refused to meet this writer in debate. L. S. White, a well known preacher of the Church of Christ, had the distinction of being the only man who ever got the chance to oppose the false theories of these men in public discussion.

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ORIGINAL
PUBLISHER'S ANNOUNCEMENT.

This debate was brought about after a correspondence covering nearly eight months of time between Mr. Russell and myself. In June, 1907, Mr. Russell wrote to me that if I would find a "fair, honorable, straightforward servant of truth," and a representative man and properly indorsed, he would meet him in public debate.

I immediately took the matter up with M. C. Kurfees and R. H. Boll, of Louisville, Ky., and they made selection of L. S. White, of the Pearl and Bryan Streets Church of Christ, Dallas, Texas. In October, Mr. White was presented to Mr. Russell, by correspondence, as the one selected to meet him. The two then entered into correspondence, and after two months decided on the propositions discussed in this book.

Mr. White wanted a much longer time given to each proposition. He also requested that the disputants be governed by the rules laid down in "Hedge's

Logic," and that each debater be confined to the proposition discussed. To both of these propositions, Mr. Russell declined to agree.

Mr. White came with the indorsements of the best brethren throughout the South and South-west. He has spent fifteen years in the evangelistic field. He has been the champion of seventeen debates, extending from Tennessee to California. While only forty years of age, and in appearance on the platform young enough to be Mr. Russell's own son, he nevertheless bandied his part of the program in a manner that proved him to be a master of the occasion.

It is also important to state that Mr. D. A. Brown, an expert stenographer of national reputation, was employed by me to take the full debate. Mr. Brown is not a member of either church, and his report can be regarded as the only full and impartial report published.

F. L. ROWE.
[Church of Christ]

ORIGINAL INTRODUCTION

It has been a pronounced conviction with me for years, that the method of debate is one of the most powerful and successful methods of eliciting truth and exposing error, that has ever been employed since the establishment of the Church of God on earth. It was adopted and frequently used by the Master himself, as demonstrated from the very beginning of His public ministry to the last "clash of arms" which marked its tragic close. He came in contact with all the conflicting and warring parties of Pharisees, Sadducees, Lawyers and Doctors of His time, and their hypocrisies and inconsistencies drew forth His most powerful shafts of criticism. Even when a boy, twelve years of age, He was "in the temple, sitting in the midst of the teachers, both hearing them and asking them questions." He was not only the great Teacher and Reasoner of His age, but the greatest the world has ever seen. Whether in the temple, on the public highway, by the seaside, or by the vine-clad hills of His native country, His speeches were masterpieces of invincible logic, going straight to the hearts of men, whether delivered in quietness or amid the storm of controversy. Once when presenting the principles of His kingdom with the facts of His own divine origin, He was openly attacked by the Jews in a fruitless effort to defend their system against His claims, but He promptly joined issue with them, and the sharp debate which followed was unique in the fact that, being unable to meet His logic, they broke up the discussion by taking up stones to east at Him.

Turning now from the life of the Master to that of Paul, we find an almost unbroken series of sharp contentions with the enemies of the truth. With the grace and polish of a trained dialectician, he was at home in debate, whether reasoning in the school of Tyrannus, answering the proud philosophers of Athens, combating the devotees of Diana in Ephesus, or contending with the chief of the Jews in Rome; and his speeches are models o£ systematic argumentation and impassioned appeal.

It may be added that truth in all ages has flourished in the soil of controversy. It never fears defeat, but courts fair, manly, dignified, and courteous investigation; and when its advocates raise the flag of truce in the presence of the enemy, it will not be long till the enemy is master of the field. It is, therefore,

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a matter for genuine congratulation among all lovers of the truth that in this age of religious compromise and latitudinarian tendencies, religious debates are still in order. It is error, and not truth, that suffers from investigation, and the Cincinnati debate will be found to be no exception to the rule. Religious controversy, indeed, is the search-light which reveals both truth and error in vivid outline. It is the torch which lights the path of progress, and by it, reformers in every age have led the people out of the wilderness of error.

Concerning the debate which constitutes the present volume, it would be out of place here to pre-judge the case and thus attempt to bias its readers touching the success or failure with which the two disputants defended their respective positions, but it can not be improper to save. them from disappointment, if not chagrin, by apprising them of the fact, in advance, that they will not find the discussion conducted in accordance with the rules and regulations which, with almost universal consent, should govern in religious debates, and in all other debates, for that matter.

It is not only customary in religious discussions to have moderators, but also for the disputants to agree to be governed in the conduct of the discussion, by some such rules of controversy as those laid down in Hedge's Logic, but Mr. Russell peremptorily refused to have either, demanding simply a chairman to preside over each session of the debate, and to have a different chairman at each session; and, as to rules of controversy, he would agree to nothing except that "each speaker be allowed full liberty to .order his subject according to his best judgment, and that it shall be in order for him to present his argument as may please him best." This arrangement was accepted by Mr. White as the only condition on which the debate could materialize. Accordingly, in some instances, Mr. Russell paid no attention to his opponent's line of argument, but proceeded to present his own as if nothing had been said on the other side; and a part of the time he had his negative speech prepared and written out before hearing the speech to which it was to be given as a reply. Then, after listening to the affirmant's speech, he would read his written negative as if nothing had been said on the affirmative side. To many of the audience, this appeared to be a singular way to debate, and the reader's knowledge of it in advance will pave the way for a better appreciation of the merits of each side.

It should also be noted here that a universally recognized rule of controversy is that the issue shall be so clearly understood and defined that everything else is excluded, save the single point in dispute. It was unfortunate that this rule, as well as some others, should not have governed throughout the debate, but especially in discussing the proposition relating to the future punishment of the wicked. Mr. Russell has a conception of it which he puts forth as the popular or common view, but which is neither deducible from the proposition affirmed by his opponent, nor

is it taught, so far as I know, by any religious body on earth. Under the baleful influence of mediaeval theology and an over-wrought imagination, he paints the revolting picture of a cruel and revengeful God who actually takes delight in punishing, through all eternity, his helpless creatures. His favorite representation is, to use his own words, that this God tyrannically and arbitrarily consigns his disobedient children to "fire-proof devils," created and employed for the special work of torturing them through eternity. He appeals to human fathers to know if they would be guilty of such horrible cruelty to their children, and, of course, every father, not wicked or insane, will say no.

But, whether the awful doctrine of endless punishment for the wicked is or is not taught in the Holy Scriptures, this hideous bugbear in Mr. Russell's thoughts in no way correctly represents the commonly accepted view which holds that there is a necessary connection between sin and its punishment after death. This view represents sin as an awful reality which may require eternity itself, with a gleam from the "unapproachable light" which envelops the Lord, to enable us to see it in all its terrible and hideous deformity, and to comprehend, in any just measure, its ruinous effects upon the moral government of the universe. According to this view, poor, finite, and shortsighted mortals, should close their lips in reverential silence and not presume to say what punishment it should have; and that God has not only graciously interposed a way of escape from sin, but He has graciously warned the wicked against its consequences, against the legitimate and inevitable outcome of a sinful life. This view claims to find in Jesus the same solemn conception of it when, with the world's woe weighing upon His great heart, He prayed: "My Father, if it be possible, let this cup pass away from me." It claims that He would fain have escaped the terrible ordeal awaiting Him, provided there was any other possible way to save the world; and that the sequel shows that there was no other way; and that, therefore, nothing remains for those who reject this way but to meet the fearful consequences of sin, since "whatsoever a man soweth, that shall he also reap." Instead of contending that the Lord determines the harvest by tyrannical and arbitrary enactment, this view contends that the sowing determines the reaping, and that in infinite love the Lord gives timely warning by telling men that the Gehenna into which the wicked will go is a place "where their worm dieth

not, and the fire is not quenched," and that into it they "shall go away into eternal punishment." Moreover, the common view, instead of representing God as cruel and merciless, represents Him as yearning with infinite compassion for the salvation of all men, and it appeals to such passages as declare that He "is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance."

This is the commonly accepted view, and whether it or the one held by Mr. Russell was sustained in the discussion, the reader is respectfully left to decide by consulting the arguments on both sides.

I cheerfully commend this discussion to the reading public, believing that a careful perusal of the arguments on both sides will greatly assist the reader in the

effort to find the truth. The subjects of discussion include the question concerning a chance of repentance and salvation after death, whether the dead are conscious or unconscious, the punishment of the wicked, the First Resurrection, Baptism for the remission of sins, and the Second Coming of Christ preceding the Millennium.

I am glad this debate has been held, and I believe it will accomplish good in counteracting error and spreading the truth.

The brethren in particular, and the public in general, owe a debt of gratitude to the publisher, Mr. F. L. Rowe, whose deep interest in the debate, coupled with diligent and tireless industry which made the needed preparation to have it stenographically reported, has made it possible to circulate it in printed form. May the Lord lead the reader into the way of truth.
M. C. Kurfees.
[Church of Christ]
Louisville, Ky.

STENOGRAPHER'S CERTIFICATE.

This will certify that the accompanying stenographic report of the debate between Chas. T. Russell and L. S. White, at Music Hall, Cincinnati, O., on six nights beginning February 23 and ending February 28, 1908, as published by F. L. Rowe, is a full transcript of the stenographic notes taken by me at the time; that I have carefully compared the same with the daily report published in the Cincinnati Enquirer, in which report I found many it/ accuracies of omission and otherwise, due to the haste, presumably, in which it was transcribed for publication. I believe the report herewith from my notes to be as full, complete and accurate as possible to make it.
DOUGLAS A. BROWN,
CINCINNATI, O., March 10, 1908.
Stenographic Reporter,

PROPOSITIONS FOR DISCUSSION.

1. The Scriptures clearly teach that all hope of salvation, today, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life.

L. S. White, affirmative.
C. T. Russell, negative.

2. The Scriptures clearly teach that the dead are unconscious between death and the resurrection— at the second coming of Christ.

C. T. Russell, affirmative.
L. S. White, negative.

3. The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful suffering, eternal in duration.

L. S. White, affirmative.
C. T. Russell, negative.

4. The Scriptures clearly teach that the first resurrection will occur at the second coming of Christ, and only the saints of this gospel age will share in it; but that in the resurrection of the unjust (Acts 24:15) vast multitudes of them will be saved.

C. T. Russell, affirmative.
L. S. White, negative.

5. The Scriptures clearly teach that immersion in water "in the name of the Father and of the Son and of the Holy Spirit," of a believing penitent is for, in order to, the remission of sin.

L. S. White, affirmative.
C. T. Russell, negative.

6. The Scriptures clearly teach that the second coming of Christ will precede the millennium, and the object of both— the Second Coming and the Millennium— is the blessing of all the families of the earth.

C. T. Russell, affirmative.
L. S. White, negative.

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RUSSELL-WHITE DEBATE

Sunday Evening, February 23, 1908.

(*Chairman* ,J. F. RUTHERFORD, Attorney, Boonville, Mo.)

FIRST PROPOSITION,

The Scriptures clearly teach that all hope of salvation, today, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life.

L. S. White, affirmative.
C. T. Russell, negative.

L. S. WHITE'S FIRST SPEECH.

Mr. Chairman, Ladies and Gentlemen:

I count myself happy to have this opportunity of meeting such a splendid audience of people and to discuss with my present, distinguished opponent a great Scriptural question of much interest and vital importance unto all of us.

Any person should be open to conviction; and any person who is not willing to receive the truth as taught from the Word of God, is not yet ready for the Kingdom of God. I take much pleasure in affirming the proposition which has just been read, viz.:

"The Scriptures clearly teach that all hope of salvation, today, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life;" and I am glad to meet, perhaps, the ablest representative of the opposition in America, or in the universe, for that matter; so that if his cause goes down in this investigation, it will not be on account of the Weakness of the man, but because of the weakness of the cause which he has espoused.

This proposition is one of much interest and great importance unto all of us. God's purpose in perpetuating the human family today is that they might seek and find Him. (Acts 17:26-27.) Paul says that "God hath made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us."

It is important that the terms of this proposition be clearly defined. One of the rules of controversy, as given in Hedge's Logic, says: "The terms in which the question in debate is expressed, and the precise point at issue should be so clearly defined that there could be no misunderstanding respecting them." Then the definition of the terms of this proposition: "The Scriptures," Word of God; "all hope of salvation," all hope of being saved. "Today," the present time. And you notice carefully that there will be an issue as to whether this refers to the present time or to some past time. The proposition positively states "today"— the present time. "The Gospel of Christ" (the plan of salvation offered through Jesus Christ). "Confined to this present life"— that is, there will be no opportunity to accept the Gospel and be saved after the close of this life.

My opponent will not deny for one moment that all hope for salvation today depends upon accepting the Gospel of Jesus Christ as revealed in the Scriptures; but the point at issue on this question is, will there be an opportunity of people being saved by the Gospel after the toils and cares of this life are done? He is really in the affirmative of this proposition, affirming that there will be another chance of salvation beyond the grave, which I most gladly deny.

I want, now, to introduce a number of Scriptural and clearly logical arguments in support of this proposition:

1. Today is the day of salvation. Heb. 3:7-11:"Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest)."

God says today is the day of salvation. We are both agreed upon that fact. The question is, is he right in contending, in addition to what God says, that there will be another chance of salvation in the future life?

2. The reign of Christ began after His ascension. Acts 2:30:"Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

And His reign will end at His descension or second coming. Then He will deliver up the kingdom to the Father. 1 Corinthians 15:24-26:"Then cometh

the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Any salvation, therefore, offered after that would be salvation without Christ as King, consequently without the name of Christ. But there is none other name given under heaven or amongst men whereby we can be saved. Acts 4:12:"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Therefore, the possibility for salvation at all is confined to the time before the second coming of Christ, when the Master will rise up and shut to the door. Luke 13:23-27:"Then said one unto him, Lord are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many I say unto you will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

3. The grace of God brings salvation; but it brings salvation to those only who live in this present world, which precedes the second coming of Christ. We are to look for His appearing. Tit. 2:11-14:"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus

Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Therefore, any salvation offered after this life, and any saved then, would be without the grace of God.

4. The seal of the covenant of grace is the blood of Christ. The seal, and that of which it is a seal, are co-extensive. Each lasts just as long as the other, and no longer. Christ's blood is to be remembered until he comes. 1 Cor. 11:26:"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Therefore, the new covenant sealed by that blood will continue only until Christ comes. Then if any are saved after he comes, they will be saved without either the new covenant or the blood of Christ. But the new covenant, of which the blood of Christ is the seal, is the one which gives life. (Gal. 3 and Heb. 8.) Therefore, salvation without the new covenant would be salvation without life. From such please excuse me. But this is just what Elder Russell's after-death salvation proposes.

5. Judgment, not salvation, comes after death. Heb. 9:27-28:"And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," or without a sin offering. Christ came into the world once to save sinners. 1 Tim. 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." The next time he will come for a different purpose. He will come next time without a "sin offering." If the people can be saved after Christ comes, they can be saved without an offering for sin. "But Christ shed his blood for the remission of sin" (Matthew 26:28). Therefore, if people can be saved after Christ comes, or after this life, they can be saved without a sin offering, the blood of Christ, which is impossible, "for without the shedding of blood is no remission." (Hebrews 9:22.)

6. Because of our sins we can not approach God without a mediator. (Isaiah 59:1-2.) "Behold, the Lord's hand is not shortened that it can not save; neither his ear heavy, that it can not hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear."

Jesus Christ is our mediator. 1. Tim. 2:5, " For there is one God, and one mediator between God and men, the man Jesus Christ." But Christ is now in heaven in the presence of God for us. (Hebrews 9:24.) "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." But Christ is to appear in the presence of God but the one time for us. (Hebrews 9:25-26.) "Nor yet that he should offer himself often, as the high .priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world, but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

But if Christ comes back to this world to offer the people another chance of salvation after death, he will then be in the presence of the people instead of God.

But the Bible teaches that He shall stand in the presence of God to intercede for the people. Therefore, if people can be saved after this life, they can be saved without a Mediator, which is utterly impossible.

7. If there be another chance of salvation after death, for those who lose out in this life, who knows

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but that they may have a third, or a fourth chance, and on without limit? Can Elder Russell tell? But it has been shown that Christ will never appear again in the presence of God for us after He comes; but at His coming, He will take vengeance on them who did not accept Him in obedience to the Gospel in this present life. (2 Thessalonians 1:7-10.) "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

8. God is no respecter of persons. (Acts 10:34.) "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons." If this be true, and it most certainly is, then it is as reasonable and certainly as possible, that God would have given the Jews, who rejected the law of Moses, a second chance by that law, as to say that He will, through the Gospel, give a second chance to those who now reject it. But He did not give the Jews a second chance for the blessings of the law they despised; and Paul teaches that our chances are even less than theirs. (Hebrews 10:28-29.) "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

9. If it be contended that a second chance, or an opportunity for salvation after death, will be given the Jews, but that said opportunity will be offered by the Gospel now in vogue, I answer that this will not, in fact, be a second chance, but the first opportunity on a new proposition. Then, to be consistent, God will have to offer to those who now refuse the Gospel an entirely new proposition, even a new Christ; otherwise He will be a respecter of persons then in not offering them as new a proposition as He will the Jews.

10. If God gives the Jews, who lived under the law, a chance by the Gospel after this present life, and if He is to give to those who have heard the Gospel in this age, another chance after death and the resurrection, then, to be consistent and not a respecter of persons, he will have to raise the heathen from the dead, give them an opportunity by the Gospel, and if they or any of them refuse the first opportunity after death; then he must have them die and again raise them from the dead in order to give them a second chance so as to put them on an equal footing with us; otherwise, if the contention of my present distinguished opponent be

true— which is doubted— God would be a respecter of persons. If every one except the heathen has two lives of probation, in either of which he has an opportunity offered for his salvation, I shall insist that the heathen shall have two lives and two opportunities after this life.

11. The Jews have had one opportunity through the law of Moses, and rejected it; they had another by the Gospel of Christ, and rejected that. If the contention of Elder Russell be true they will have another chance for salvation after death, making three chances of salvation for the Jews. Then God will have to give the heathen a chance after death, let them die a second time, raise them again to life, let them die a third time and raise them again in order to give them a third chance of salvation, and thus put them on an equal with the Jews, and Himself avoid being a respecter of persons. Who doubts that some of them even in the third chance will reject the Gospel? This is one of the absurdities that the post-mortem salvation of Elder Russell leads to.

12. In Matthew 25:1-13, our Saviour gives us the parable of the ten virgins, in the following language:

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

The coming of the bridegroom represents the coming of Christ; the wise virgins represent those who are ready for his coming, while the foolish virgins represent those who are unprepared for his coming. You will observe that the foolish virgins thought they could get ready after the coming of the bridegroom, just like my present distinguished opponent teaches.

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But they were not permitted to enter and be present at the marriage, for none have the promise of entering heaven, except those who do the will of God in this present life. (Matthew 7:21.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." But if, as Elder Russell teaches— so contrary to the Word of God— that there will be another chance of salvation after the coming of Christ, and this chance be a better one, last longer and be more easily accepted than the present one as he teaches, then Christ has it wrong; the wise virgins were the foolish ones,

and the foolish virgins were the wise ones in waiting till the coming of the bridegroom, Christ, to get ready. when they would have so much easier time to make preparation. I wonder if they had any of this second-chance preparation idea that my opponent is teaching? But you see, they were shut out and had no second chance. Great men sometimes differ. Christ taught it one way and my opponent teaches in another and different way. Which will you take?

13. When the Holy Spirit came to the apostles to guide them into all truth he, through them, was to reprove the world of sin and of righteousness and of judgment. (John 16:7-8.) "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin and of righteousness and of judgment."

The great apostle Paul, acting under the commission of Jesus Christ, preached the Gospel to Felix, the wicked and adulterous Governor of Judea. (Acts 24:25.) Felix trembled under the power of God's word, but he put the matter off for a convenient season and another opportunity, just as my dear friend and opponent teaches, and was lost.

Better be wise and take the present opportunity. Will Brother Russell answer the following question: Will Felix have another opportunity of salvation?

14. There is no hope for the truth after people go down into the grave. (Isaiah 38:18.) "For the grave can not praise thee, death can not celebrate thee; they that go down into the pit can not hope for the truth." (Romans 6:20-23.) "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

15. This present life is man's last chance of salvation. (!. John 2:17-18.) "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever. Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." This clearly teaches us God has given us His last revelation and this life is the last time, the last chance in which we will have to prepare for the life to come. (Hebrews 1:1-2.) "God, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Ephesians 1:7-10.) "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." But when was this purpose of God made known? (2 Timothy 1:9-10.) "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus

Christ before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Thus you see this purpose of God was made known through Jesus Christ. When did the fullness of time come? The fullness of time came when Christ came. (Galatians 4:4.) "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law." There is the fullness of time in the church of the living God, the body of Christ here on earth today.

(Ephesians 1:22-23.) "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Romans 1:16.) "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Then the purpose of God to save the human family through the Gospel of Christ, which is the power of God unto salvation, is manifest through Christ in these last days, last dispensation, which is the last time, and in it there is fullness; therefore, if saved by the Gospel, it must be in this present life.

16. Many of the human family are saved by faith in Christ and obedience to Him. (Acts 2:41, 47.) "Then they that gladly received his word were baptized; and

the same day there were added unto them about three thousand souls ..... praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

(Galatians 3:26-27.) "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

(Hebrews 7:25.) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 5:8-9.) "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Rev. 22:17.) "And 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."

These Scriptures show that the Gospel was addressed to these people, that they were capable of understanding it, obeyed it and were saved by it. These people were exponents of the moral and mental condition and responsibility of all mankind. All men having these powers and responsibilities in this life, and who refuse to avail themselves of such opportunities, are not entitled to further opportunities in the next life.

C. T. RUSSELL'S FIRST REPLY.

I am reminded, dear friends, of the remark in my letter of acceptance, that, in so far as this first proposition is concerned, I accepted it as you prefer to have it, but only with the understanding that it is not two propositions, but one; for I am not prepared to deny the first part of the same. In other words, dear friends, we do not deny that, so far as the present life is concerned, there is not a trial of or a test upon those who now come to a knowledge of the truth, that they have responsibility that is a life and death question with them; and that includes you and me, if we are of those who are the Lord's people. Tile essence of our argument is this: That God has a plan which is wider and deeper and broader than we had once supposed.

I agree with very much that our friend has said, and with all of the Scriptures quoted, but I wish to call your attention to the fact that nearly all of those Scriptures relate to the present age and do not relate to the world at all, but relate to the church; and some one may inquire: "Do you make a distinction between the world and the church?"

I answer, Yes. Our dear brother has been discussing the conditions that are upon those whom the Lord is calling now, those whom the Scriptures term the elect, of whom the Scriptures say that there is but a "little flock."

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

Our dear brother says the Kingdom came some time ago, but the Lord says that it is God's good pleasure to give us the Kingdom. I hold, dear friends, that you never got the Kingdom. I am sure I never got the Kingdom. I remember very well that our Lord said to the disciples: "I will give to you to sit with me in my throne." I remember very well that the same dear Master told us to pray, "Thy Kingdom come, thy will be done on earth as it is in heaven." I assure you, dear friends, that the Kingdom has never come in Allegheny, and I do not believe that you will contend that the Kingdom of God has come in Cincinnat1

And so I believe we are safe in saying that God's Kingdom has not yet come, his will is not yet done on earth as in heaven. Now, dear friends, I would have you to notice Some Scriptures which make a distinction between the church and the world, as, for instance, "God has spoken unto us by his Son;" that is one of the texts that our dear friend quotes. Very good. He has spoken unto us by his Son; but to whom has he spoken? Has he Spoken to the heathen? I tell you nay. Has he spoken to you? Blessed are your ears, for they hear. Blessed are your ears, for they hear. But every one has not heard, my dear friends. The apostle Paul is our authority for saying that the god of this world has blinded their minds and stopped their ears, and so the whole world is deaf to this mystery. Only certain ones can hear now; they are the blessed ones, they are the peculiar, people that God is now selecting. He is selecting a people for a purpose.

Take another text along the same line: "Behold, the Lamb of God, that taketh away the sin of the world." Mark you, the sin of the world. It is one thing to deal with the church and the sin of the church; it is one thing to refer to the church, and another thing to refer to the world, and our Lord is declared to have come to take away the sin of the world, not merely the sin of the church. But you say they are both the same. I answer no. The Scriptures clearly distinguish between the sin of the world and the sin of the church. Let me give you one illustration: " He is the propitiation"— the word "propitiation" means satisfaction; He is the satisfaction for our sins, the church's sins; not for ours only, but also the sins of the whole world.

Now you see, dear friends, that according to the Scriptures there is a class, that is, the church, and they

have the satisfaction given for their sins; and there is a class called the world that have also a propitiation for their sins; but the two classes are separate and distinct, and whoever has not learned this matter has not learned what the apostle Paul calls "rightly dividing the word of truth." Another Scripture along the same line: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is not merely that God so loved the church; and yet, dear friends, it will be admitted on all hands that the church is a very small minority. Take the city of Cincinnati, with some three hundred and fifty thousand people; how many do you suppose are of the Church of Christ from the Scriptural standpoint of this church? How many are disciples indeed? How many are of that class that are mentioned by our Lord, when he says, "If any man will be my disciple, let him take up his cross and follow me, and where I am there will my disciples be"? And of the class of which he says, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Few there be that find it.

Now, my dear friends, admitting the fact that there is a narrow way and that few are going to find it, and that this church class is the only class that God is now saving, and that that is the teaching of the Word all the way through, we must become dead with. him if we would live with him. We must suffer with him if we would reign with him; but this is of the church class, not the world. The world is never invited to suffer with Christ. Men are called to repentance, but it is not all the world that is called to be the bride of Christ. It is those that have repented; it is those who have turned from sin, who have believed in the Lord Jesus Christ; these are the ones who are invited to be the little flock and to be joined here with Christ and to lay down their lives for his cause. If then we can get this matter differentiated in our minds, let us remember the words of the apostle on this subject of the mystery of Christ. He distinctly tells us that there is a mystery class. Did you ever hear of a mystery class? The Scriptures tell us that the church is a mystery. Let me quote you what the apostle says: "The mystery hidden from ages and generations, and now made manifest." When made manifest? In the days of the apostles, from Pentecost day on, this mystery class began. In other words, "The church is a mystery the world knoweth not of, even as it knew Him not," is the Scriptural way of putting it. Why does the world know it not? Because it is

this little flock that the Lord is selecting out from the world— a very peculiar people. Not many great, not many wise, not many learned, hath God chosen, but this select class whom he is now selecting from the world, a peculiar people, every one of them to be copies of his Son. How many will that leave out? Dear friends, that will leave out nearly all the people in Cincinnati and nearly all the people of Allegheny, and Pittsburgh, too. Do you know many that are copies of God's dear Son, in Cincinnati? I hold that you do not. I hold that there are not many in Cincinnati who will claim to be copies of God's dear Son. Yet the Scriptures tell us that that is the kind that God has predestined; these are the ones who are to constitute the very elect, that peculiar people who are to make their calling and election sure. Election to what, you say? The Scriptures answer, election to share with Christ in the heavenly kingdom, to worship with him in his heavenly kingdom. What kingdom? The kingdom for which we pray when we say, "Thy kingdom come, thy will be done on earth as it is in heaven." When will that kingdom come? At the end of this age, dear friends. Why at the end of this age? Because this gospel age has been appointed for this very purpose of selecting this kingdom class. The Lord is now taking this class out of the world. What does he call them? In one illustration he calls them the bride, the Lamb's wife; and in another illustration he calls them jewels, and in another he calls them members in particular of the body of Christ. All of these are very select terms, you see, and they represent a very careful selection on the Lord's part— an elect class— the very elect.

I need not call your attention to the many Scriptures which speak of the elect of God, the very elect, but shall point out that the church is a very peculiar people and that they are all saints.

Mark the illustration that is given to us in the Word respecting the resurrection "Blessed and holy are all they that have part in the first resurrection, on such the second death hath no power; they shall be kings and priests unto God and shall reign on the earth." They will be kings and priests unto God and shall reign on the earth at that time; that is what it means— reigning kings and priests; they are both. The two offices will be combined.

Let me read you a few more of these texts about the mystery. The apostle says, in Colossians 1:27, "Christ in you, the hope of glory." Again he says, Ephesians 3:9, "The fellowship of the mystery, which is Christ in you." So in Revelation, you remember, it is finally brought down— Rev. 10:7, we are pointed out the time when the mystery of God shall be finished. The mystery class began with Pentecost. There was no mystery class before that. The church is this mystery class. The world knoweth not what God is doing— and I am sorry to say that I did not know for a while what God was doing, and perhaps you did not know what God was doing; that he was taking out of the world a people for his name; that he was not at any time trying

to take in the world, but he was trying to take out of the world a people for his name; as the apostle Peter expresses the matter, "Taking them out for a purpose ;" as we have already had it called to our attention in Ephesians, the apostle states

that in the ages to come— h, there are ages to come. This is not the last age; there is work for this age, and also for the ages to come, and in the ages to come, says the apostle, "He shall show forth the exceeding riches of his grace and his loving kindness toward us in Christ Jesus."

Who are the "us"? The church, the "little flock," the bride class. The class that shall sit with him in his throne-when he has a throne— for he is delaying the sitting on his throne until he has the bride class completed.

Now, my dear friends, if we can get before our minds that there is on God's part a great plan of salvation that is partly outlined in the statement in many Scriptures, to the effect that God so loved the world that he gave his Son for the world and not merely for the church, and that Jesus was the propitiation for our sins, and not ours only, but also for the sins of the whole world; if we get that be/ ore our minds, we see that in the present time he is taking the church, finding the little flock, and then by and by the little flock associated with him in his Kingdom will be the power of God associated with Jesus for the blessing of all the families of earth.

I might call your attention to some of the various pictures by which this is represented in the Scriptures. We are told, for instance, that the whole world is not called, but that he that hath an ear to hear let him hear. The implication is that all have not an ear to hear. The apostle Paul says, "The god of this world hath blinded the minds of all them that believe not." How many of them are there? We will all agree that the heathen are blinded and they know not God. How many of them are there today? Twelve hundred million of heathen that are blinded today, that know not God because the eyes of their understanding are shut— fast shut. Then they come here to civilized America, the most highly civilized country in the world; yet how many here know God? to how many here has God spoken? He has spoken in these last days unto as by his Son. But I ask you, how many have heard?

Suppose, now, that the audience here were all deaf and dumb people, and suppose I addressed this message to them; how many would hear? The deaf and dumb certainly would not. Who would hear? Those who had ears to hear would hear. And so the Scriptures tell us, "He that hath an ear to hear, let him hear;" and that is the message that you and I have today. Wherever we go with the Gospel of Christ, whoever hath an ear to hear, let him hear, and we are glad to let him hear.

We have not any second chance at all; there is no second chance for anybody that hath an ear to hear. His responsibility begins where his hearing begins, and in proportion to his hearing. What we are claiming is that God has not passed by the twelve hundred millions who have no ear to hear, that God is not passing by the people of Cincinnati and the people of Pittsburg who have no ear to hear, but God has a glorious provision of which he tells us in the prophecy, that by and by all of the blind eyes shall be opened and all the deaf ears shall be unstopped. That will be done by the Lord in the name of the everlasting Son. That will be a good time. I am glad that God is going to open their ears by and by.

The Lord tells us that the god of this world hath blinded their eyes. Who is the god of this world? It is not Christ Jesus, but Satan. How has he blinded their eyes? By error, and superstition, and gross darkness that is about the people; darkness covers the earth. The first Scriptures tell us of that great darkness. Who caused that darkness? Satan. Who permits it? Our heavenly Father permits it; our heavenly Father permits this gross darkness that the people are in. If he did not, would they be in darkness? How could there he otherwise than what he would permit? So then, dear friends, if God is now permitting them to be in gross darkness, is now permitting Satan to be the prince ,of this world, and is now permitting him to blind the hearts of them that believe not, let us also rejoice when he tells us that the time is coming when Satan, the old serpent, the old devil, shall be bound for a thousand years, to deceive the nations no more till the thousand years are finished. When Satan is bound and his deceptions are ended, all the blind eyes shall be opened and all the deaf ears shall be unstopped.

So the Scriptures represent the present time as a time of darkness; darkness covers the earth, the gross darkness of the people. The heathen are in gross darkness; civilization is in darkness also, although not as gross as heathendom; but the Lord tells us that there are some of his people who are following the lamp: "Thy word is a lamp to my feet and a lantern to my footsteps." Those are the ones who have the hearing ear, who take heed to the Word. Let us be glad that our ears have heard something of the grace of God. Let us be glad that we have come from darkness into his marvelous light.

Our dear brother wanted to tell you about my side. I thank him for the endeavor, but I prefer to tell my own side, dear friends, and it will be a little different. I want to tell you that we do not have any second chance

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to preach to anybody, except in the general sense that I will show you; for instance, that you are enjoying now a second chance, I am enjoying a second chance now. For instance, according to the Scriptures, by one man's disobedience sin entered into the world. That was Father Adam's sin. On account of his sin and sentence to death, death came upon him and that hath come down to all his family. So you and I, as members of Adam's family, are all dying, we are all suffering under his death penalty.

Now, then, God has had mercy upon us and hath sent his Son to redeem us, and He has paid the price for it. Christ died for our sins, tasted death for every man, gave himself a ransom for all. Blessed good tidings that! Mark you, not merely that He gave himself a ransom for the church, but for all; and the next stanza says, "To be testified in due time." Now, it has been testified to you and to me that Christ died for our sins, and because we have had the ear to hear, we have been rejoiced by the mystery. To whatever extent we have received it, we have had a blessing from it, and whoever have not heard it have not had that blessing. It is to be testified to all in due time. God has a due time for you to hear and for me to hear; he has a due time for all to hear. This is the apostle's statement, you remember, in 1 Timothy 2:5-6. After the Scriptures, dear friends, have brought our attention to the fact that we are in the narrow way now, they tell us why this

narrow way is made narrow. Why is it? That God would make a special test of you and of me and of all he is now selecting. He is selecting some who are to be kings and priests, who are to occupy very high positions in the divine class. This is the invitation. Now we shall be joint-heirs with Jesus Christ our Lord. Is not that a high station to be invited to? I believe you will all agree with me that this is a wonderfully high calling, as the apostle speaks of it, a high calling of God in Christ Jesus. How high is that calling? To be heirs of God, to be joint-heirs with Jesus Christ our Lord. Joint-heirs of what? Joint-heirs of his throne. Joint-heirs of his Kingdom, to sit with him in his throne, to be associated with him in his great work. What is his great work? I answer, his great work is the blessing of all the families of the earth. God's plan, dear friends, was never intended to merely gather up a mere handful and take that mere handful to glory, and then, as Jonathan Edwards has declared, that they should look over the battlements of heaven and see the balance of mankind writhing in agony and in fire because they were not elected. God has selected a little flock, and instead of having their portion as Jonathan Edwards has described, God's arrangement is that they shall be joint-heirs with Christ in the work of disseminating the blessings and lifting up mankind out of the dunghill, when in the ages to come he shall show the exceeding riches of his grace. As our brother quoted the text awhile ago, he will by and by gather together in one— under one head, the Greek word means— he will by and by gather under one head all things in Christ Jesus, and not merely the church. He is already the Head of the church, which is his body, and this is a little flock; but after the church is glorified, then the work of the church will be with her Lord to scatter the blessings of divine forgiveness and divine grace.

Now you can readily see, dear friends, the propriety on the part of the apostles for their addressing most of their remarks to the church. The object of the gospel age is not to discuss the millennial age, but the special object of tile gospel age is to prepare a people for His name. The object of the gospel age is to instruct the church as to how they can make their calling and election sure; therefore, the majority of the New Testament Scriptures is written for the church. So you will find all of the Epistles are addressed not to the world, but to the saints; for instance, at Corinth, to the holy ones at Corinth, and the holy ones also here in Cincinnati and Pittsburg, the message of God comes; and, no matter whom he may address, the holy ones are the only ones that will hear it and heed it anyway. And the object of God, in dealing with these holy or consecrated ones, is that they may make their calling and election sure; that they may not only have the robe of Christ's righteousness covering their blemishes, but that it will be an embroidered robe; as represented in the Psalms, the bride is to be presented to the bridegroom in raiment of fine needle-work, which represents the righteousness of the saints and the inwrought character that God would have you develop in your heart, that you may be made meet for the inheritance of the saints. There shall none enter into that glorious condition until they are fully developed. No wonder, then, dear friends, if the Lord lays down very strict lines for the church he is getting a peculiar people.

Our brother tells us that he thinks we believe it is going to be very much easier for the world. Well, the Scriptures say that a highway shall be there. Where? In the millennial age. A highway shall be there. There is no highway here. The word "highway" in the Hebrew signifies a broad, traveled way. What is there now? A

strait gate, a narrow way, and few there be that find it; but about that highway of the future, the Scriptures say a highway shall be there, and the way shall be called the way of holiness, and all the redeemed of the Lord may go up thereon. Who are the redeemed of the Lord? All for whom Christ died. The whole host will have the privilege of going up on that highway. But now is the special privilege, the special

opportunity of the present time, to walk the narrow way; you and I are invited, and it is a special thing, and only those who have the hearing ear can know about this and can understand this mystery. It is a mystery to others, the apostle says. What is the mystery? The mystery is this, dear friends: God hath said, away back in the time of Abraham— you remember he then declared the Gospel to Abraham. The word "gospel," I will remind you, means good tidings. He first preached the Gospel to Abraham, saying: " In thy seed shall all the families of the earth be blessed." Who is this seed? Messiah is the seed. The Israelites were looking for a Messiah for over sixteen hundred years, and when He came He was indeed the one that was promised to bless the families of the earth. But did Christ bless all the families of the earth? I tell you no. What did he do? He began seeking the bride first. He was first, according to the divine plan, to take out the church, which is His body; for the apostle says, we are members in particular of the body of Christ, for God gave Jesus to be Head over the church, which is His body. So here is a picture, dear friends, of this mystery that the apostle speaks of. God proposes to have a great Messiah, the Jesus, the Head and Lord, and the little flock, the church, to be the bride of Christ; for she is the chief cornerstone of the temple, or, according to another picture, the very living stone in that temple; and according to another picture, this glorious temple is the one from which will go forth blessing to all the families of the earth in God's due time. It is not due time yet. Oh, you will say, Brother Russell, it is a long time yet! I answer no, my dear brother, the Scriptures say in due time God sent forth His Son. How long ago was that? That was over four thousand years from the time when sin entered into the world, and yet it was due time for Christ to come. Now it is eighteen hundred years or more since He came to intercede for our sins, and it is not due time yet for this mystery to be testified to every man. Why not? Because the election of the church is not yet complete; all the members of the body of Christ must first be selected, and then through this glorified hidden body of Christ shall go forth the blessings of the Lord, because this is the assurance of the Gospel. The Gospel to Abraham, you remember, was this: "In thy seed shall all the families of earth be blessed." Who was the seed? Jesus was the seed.

Dear friends, you are a part of the seed if you are a member of the Lord's consecrated ones. If you are one of His faithful ones you will be a part of that seed of Abraham. How do you know that you are? I answer, thus it is written, Galatians 3:29, "If ye he Christ's, then are ye Abraham's seed, and heirs according to the promise." What promise are you an heir of? An heir of the promise made to Abraham— heirs to the promise that in the seed of Abraham all the families of the earth should be blessed. You are a member of that seed if you are a follower of Christ, and if so, the time is coming when you shall be associated with the glorious Head, and as part of the seed of Abraham you will be permitted in God's

due time to grant blessings and refreshment and restitution to the whole world and all mankind.

Our brother has quoted from Revelation: "The Spirit and the bride say, Come, and whosoever will, may come and drink of the water of life freely." But mark you, dear friends, there is no bride yet. The bride is not now saying come; there is no bride now. When will the bride say come? At the end of this age. When? When the marriage takes place. We are now the virgins. Our brother has called attention to the parable of the wise and foolish virgins. The wise virgins are going in to the marriage; that comes after the end of this age, when the wise virgins become the bride; when the. marriage supper of the Lamb has taken place. Then you will be the bride. The picture in Revelation is, that from the new Jerusalem (which is another picture of the glorified church) will flow the river of the water of life, clear as crystal; not any of the streams that are running out of Babylon today, which, dear friends, are muddy with human tradition; but from that glorious city will proceed the river of the water of life, clear as crystal; and then what? All nations shall have the opportunity of drinking. The Spirit will also say come, and the bride will say come, and whosoever will may come and partake of the water of life freely. But it is not whosoever will, now. How is it now? It is as many as the Lord your God shall call now. The Lord is not calling everybody. The Lord says again, "No man can come unto me except the Father hath sent me to draw him." The Father is drawing the church now. By and by it will be different; during the millennial age the Father will not be drawing; but the Scriptures say that in the millennial age Christ will be drawing. The Father draws a limited number now to be the bride of Christ, but during the millennial age, we are told our Lord says, "And I, if I be lifted up, will draw all men unto me."

Where will the heathen be then, my dear friends? Are they being drawn to Christ now? Is He drawing them now? I tell you nay; he is not drawing them at the present time, dear friends. God is now drawing the church. That is the work of the present time. With the end of this age, then comes the work of the next age. The work of the next age is for the world of mankind, as the work of this age is for the church, the little flock, the bride of Christ.

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L. S WHITE'S SECOND SPEECH.

Mr. Chairman, Ladies and Gentlemen:

It affords me great pleasure again to appear before you in defense of the proposition we are discussing at this time; and in all of my experience and observation, I have never heard any man undertake to reply unto an argument that had been made without in some way attempting to take up the argument and show that it did not teach what the man that made it says that it did. This is the course that my opponent pursued in his attempted reply to the many Scriptural arguments that I made in my first speech; but it is left with the audience to judge as to whether he answered these arguments or not. I want you to notice a statement that he made just before he closed his speech. He said the object of the gospel age is

not to discuss the millennial age. That being true, Elder Russell is not carrying out the object of the gospel age, for he rarely discusses anything else except the millennial age. He could not even keep off from it in his attempt to reply to my argument, notwithstanding we have a proposition or two on that later in this investigation.

I will introduce another— two— arguments on the affirmative and then I will answer his speech.

17. God sent his word for the benefit of the entire human family. (Matthew 28:18-20.) "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." That will answer an argument that he made.

(Mark 16:15-16.) "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Luke 24:46-47.) "And said unto them, Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Elder Russell teaches us it is to be preached just to a few here in this life. Jesus said, "Go into all the world and preach the gospel unto every creature." Jesus, the Son of God, stands here on one hand and says that it is for all the world, for every nation and for every creature. Elder Russell, another wonderful, powerful, great character, on the other hand, says it is just to be preached to a few. Which will you take— Jesus, or my distinguished opponent? You must take one or the other. But Jesus said (Acts 1:8): "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And only unto a few? No, sir! But unto the uttermost part of the earth. There you have it. Jesus says, "Go into all the world; carry it to the uttermost part of it." My distinguished opponent says, no, but to a little flock. If it be true, as my opponent teaches, that God has not sent his word on any mission to the world, has not even attempted the conversion of the world, as he says in " Millennial Dawn," Volume 1, page 95, and that "God has evidently designed the permission of evil for six thousand years" (though I do not believe one word of it, but Eider Russell says it and falsely teaches it in "Millennial Dawn," Volume I, page 94), then the people of the world being without law are clear of all transgression. (Romans 4:15.) "Because the law worketh wrath; for where no law is, there is no transgression." Their unbelief, impenitence and all crimes growing out of them must be excused. If my opponent be correct in his contention, the world is not responsible to God for the crimes of robbery, adultery, murder, and such like, for he has not .sent to the world any law forbidding such crimes. Even if he be correct, if God has not yet even attempted the conversion of the world, it is not His will that the world should now be converted, and it is therefore God's will that all evil associated with non-conversion must be allowed to run its course throughout this life with impunity, for no divine attempt has been shown against it. Since the people of the world go

into the grave without receiving any law from God, they die without condemnation; according to Elder Russell's theory, are not lost when they die, will not be lost when they are raised from the dead, unless they become lost while in their graves.

As he paid no attention to the questions I asked him in my former speech, I want him to pay some attention to these questions now:

1.How are people lost without law from God?2.How do they die lost without any law from God?3.How will they be raised from the dead, lost?4.If they are not lost while living, are not lost at death, are not lost in the grave and will not be lost when resurrected from the grave, how can they then be saved?5. How can a man who is not lost when he dies in the gospel age, be saved when raised from the dead in the millennial age?

18. (Mark 3:28-29.) Jesus saith, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of

eternal damnation." Or, as expressed by Matthew, "He hath never forgiveness, neither in this world nor in the world to come." What is the sin against the Holy Ghost? Jesus said if they blaspheme against God or sin against God, they can be saved; if they sin against the Holy Spirit, there is no forgiveness, neither in this world nor in the world to come. Why? Because the people might reject God's offered terms of mercy, and still Jesus was coming to teach them, while alive, salvation; while Jesus was here on earth preaching the gospel unto them he was offering them salvation. They might reject it and still be saved, because the Holy Spirit was coming and going to reveal unto them the complete and full plan of salvation which would be God's last revelation, and consequently their last chance; and so when they rejected the teaching of God's eternal Spirit it was their last chance, and there was no salvation for them, neither in this world nor in the world to come. Here you have it. Certain characters, Jesus says, there is no forgiveness for them, neither in this world nor in the world to come. My distinguished opponent says that these very characters that Jesus says there is no forgiveness for, they will have a fresh trial of a thousand years after this life is over. I do not believe a word of it, because there is not a word of it true.

Now, I want to follow his speech in the order that he delivered it, and we are going to have some debating now for the next twenty minutes. I am in the lead. I was in the affirmative. The first thing I did was to put Elder Russell in the affirmative. He turned right around and affirmed a proposition instead of replying to my affirmative argument. He is now in the affirmative; the laboring oar is his. I am going to follow in the negative the balance of this speech.

I will be willing, so far as the argument of this proposition is concerned, to leave it with the judgment of these good and intelligent people, for you know that he utterly and absolutely failed to answer those forty or fifty strong Scriptures that I

gave you in support of the argument that there would be no chance of salvation after death, for the only chance was confined unto this life. He said he did not deny there is a trial in this present life. Certainly he does not deny that; but why affirm something that God says nothing about? The essence, he says, of the argument is that God has a plan of salvation. I fully agree with him that God has a plan of salvation, and that plan of salvation was given by the Lord Jesus Christ. I showed you in my affirmative argument that Jesus Christ came once into the presence of the people to offer them this plan of salvation, and then went back into the presence of God to intercede for the people, and he is standing there in the presence of God for the people, and if they will come unto God by Him now He is able to save them. (Hebrews 7:25.) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Mark you, he did not say that he will be in the millennial age, but he is now.

He said nearly all these Scriptures relate to this world. They relate to the plan of salvation that Jesus Christ prepared and offered to the human] family, and show that if we do not accept them in this world we will have no chance to accept them in the world to come.

He said that I said the kingdom of God has come; but he said that it had not come in Allegheny, Pennsylvania, his own home. I know that if he is the only one that ever preaches there, it never will come there. But I am going to investigate a little bit and see whether the kingdom of God has come, or not. (Luke 12:32.) Jesus said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Not some little flock away down the age, but those people back there that Jesus was talking to on that occasion; that God was going to give them the kingdom of God.

In Mark 9:1, Jesus used this strong language: "And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Elder Russell said it has not come yet. Jesus Christ said there were people standing there that he was then talking to that should not taste death till they had seen the kingdom of God come with power. Then there is one of three things true: The kingdom of God came during the lifetime of the generation that was living when Jesus used that language, or some of them are living till the present time, or Jesus Christ was mistaken about what he said. And, of course, we are all agreed that Jesus Christ was not mistaken about what he said. But was the kingdom of God in existence soon after that time? I turn your attention to Colossians 1:13, where Path says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Twenty-five years after Jesus Christ used that language the kingdom of God was in existence here on this earth, and people had been translated into that kingdom, Elder Russell to the contrary notwithstanding.

But my opponent says that Jesus Christ is the propitiation for our sins, for the sins of the church and also the whole world. He did not tell us where it was, but Jesus Christ tells us that he is the propitiation for our sins, and not for ourselves only, but also for the sins of the whole world. Notice carefully that he says Jesus Christ

is the propitiation for our sins. He does not say that he will be when he comes again the

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propitiation for our sins, but he says that he is now— not will be— the propitiation for our sins. Then he admits that the world is called to repentance, but not called to be the bride of Christ. Strange logic, indeed. (Rev. 22:17). "And the Spirit and the bride say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." I thank God that the invitation of the Gospel of Christ stands out just as broad and just as wide as "Whosoever will, let him take the water of life freely."

(Acts 2:38.) "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 1:47.) "The Lord added to-the church daily such as should be saved." If Elder Russell had been there he would have said, "Look here, Peter, you are mistaken about this thing, this Gospel is only to go to a very few, the little flock; you' have it wrong when you ,extend it to everybody and open wide the door of salvation for the whole human family." But he had a little something to say about that "elect class," furnishing me just about texts enough in that speech that I can preach the Gospel to you in this one. I will notice "the elect" class for just a moment. (2 Thessalonians 2:13.) "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Will my opponent answer this question— does God elect people unto eternal salvation independent of their wills, of their volition, or independent of anything that they may do in this life, or does he elect them to salvation as the Bible says, through sanctification of the Spirit and belief of the truth?

Then he said that God in the present time is taking the little flock, but he is not taking the world, he is only taking the little flock; that the message is just to the little flock. Well, you know, great men sometimes differ. Paul, a great man, on one side differed very seriously from my distinguished opponent, and other great men on the other side. (Acts 17:30.) "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." If Elder Russell had been there, he would have said: "Paul, you have that thing wrong; Jesus Christ did not send his Gospel to anybody but the little flock, and here you have the cheek to stand before the wicked people of Athens, idolatrous people, and tell them that God commanded all men everywhere to repent."

(Matthew 28:18-20.) "And Jesus came and spake unto them, saying, All power is given Unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." That will remove that argument /or all time to come. Jesus Christ did send his Gospel to the whole human family, not merely to this little flock that you are going to hear so much about during this investigation. Jesus Christ said that all authority in heaven and in earth was given to Him, and by virtue of all the authority in heaven and on

earth He sent his disciples to teach all nations, every creature of all nations. Elder Russell says that he has only sent them to teach a few, a little flock. There have never been but three sources of power, and they are heaven, earth and hell. By all the power and authority of heaven and earth Jesus sent his disciples to teach all nations, every creature of every nation; and the doctrine that says that this will only be given unto a few and not the whole human family, came from hell, and not from Jesus Christ.

(Mark 16:15-16.) Jesus said unto them, "Go into all the world," not merely to the little flock, but "go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Jesus did not put those words in— "little flock;" it is my opponent that does that.

He said also that God hath blinded the people. Admitting for argument's sake for a moment that God hath blinded the people, I want to show you that these folks that are blinded are the very ones that perish. (2 Corinthians 4:$-4.) "But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." It is the god of this world, not Jehovah God, that will have blinded the minds of the people, and the people have a right to investigate the Gospel, they have a right to turn from sin, they have a right to judge themselves worthy or unworthy of everlasting life, just as they please; and a man that will not judge himself worthy of everlasting life in this world will not judge himself worthy of everlasting life in the world to come. (Acts 13:46:) "Then Paul and Barnabas waxed hold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Here we have the actual example where people judged themselves unworthy of everlasting life. But he tells us that twelve hundred million heathens are in darkness and that God will open their eyes. I want to say to you, furthermore, that according to such preaching as he is doing they will

remain in darkness; for there is nothing about his preaching to inspire the people of God to carry the glorious light of the Gospel of Jesus Christ unto them.

His doctrine is a doctrine of procrastination. Some one has said that "procrastination is the thief of time." It can be as truly said that "procrastination is the thief of souls"; and I charge it upon him this evening that the doctrine that he is preaching is calculated to make the people procrastinate this matter, to put it off and let the heathen go until a chance after this life.

But how does God propose that their eyes shall be opened? (Acts 26:18.) "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Jesus Christ appeared to Paul to make an apostle of him to send him far hence unto the Gentiles; not to my opponent's little flock, but far hence unto the Gentiles. What for? To open their

eyes. Hold on, Paul, here is a great man down here that says you are wrong about that, that you must not open their eyes; you must go and preach to the little flock It is not in harmony with the Word of God that you are preaching to them. You must preach to the little flock. But no, Paul went on and opened their eyes. Jesus Christ said, "Open their eyes, to turn them from darkness to the light and from the power of Satan unto God, that they may receive there forgiveness of sins and inheritance among them that were sanctified by faith which is in me." Here the Gospel is preached to this people that they may hear, so that they might believe it, that they might obey it, and that they might receive forgiveness of sins here in this life, Elder Russell to the contrary notwithstanding.

Furthermore, on this same point of their being blind (Matthew 13:15), Jesus said: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." So they closed their eyes, they stopped their ears; God does not do it; and such preaching as my opponent is doing is not only calculated to keep the eyes of the heathen closed and their ears stopped, but actually it is calculated to cause Christian people here in this land of Gospel, light and liberty, to close their eyes and stop their ears and rest in their imagination about that dreamy state that he talks about after death when there is not one word of it taught in the Word of God.

But he tells us about that "due time." He seems to have a due-bill that is coming due some day for all here. When was that due him? Our Saviour would have all to be saved. Elder Russell says just a few. Paul says all men to be saved, all to come unto the knowledge of the truth. Elder Russell says, no, just the little flock must come under the knowledge of the truth. Paul says (1 Timothy 2:5-6), "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, to be testified in due time." When was the due time? In all these prophecies concerning the coming of Christ in this world to prepare salvation there, the due time had come, Jesus Christ came into the world in fulfillment of these prophecies; and there was a due time, not yet to come. For he says that we are to be heirs according to the promise made to Abraham. Galatians 3:26-27:"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

C. T. RUSSELL'S SECOND REPLY.

My opponent, dear friends, would seem to imply by his last argument that he is urging that God is going to save the whole world and that I am trying to make out that God is not going to try to save any except the elect. Now, the very reverse is true— the very reverse is true. Our brother's contention is that only those who are saved now are saved at all, and that the only ones who are saved now are the elect, and that others who are not the elect and who are not saved now will never be saved. That is his argument. But now, the very reverse is true, dear friends. How easy it is to put the matter wrong. Let us take this text that he quoted us last: "He will have all men to be saved." God will have all men to be saved, to come to a knowledge of the truth. Have those heathen come to a knowledge of the truth—

those twelve hundred million, today— have they come to a knowledge of the truth? Our brother quotes from our Brother Paul that "God will have all men to come to a knowledge of the truth." They can not be saved without a knowledge of the truth. Those twelve hundred million are lost unless they come to a knowledge of the truth in this Gospel age. If this Gospel is hidden to them that are lost, the heathen are lost; it is hidden to them, they do not see the Gospel, they cannot see the Gospel as he quoted it awhile ago. Again, the god of this world has blinded the minds of those that believe not.

I trust that it was unintentional that he misrepresented me as saying that our God had blinded their minds. I never said that, dear friends. I said that our God must have permitted it or it would not have been; but the Scriptures say and I hold that it is the devil who has blinded their minds, the god of this world, your adversary, the devil, the one who is by and

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by to be bound that he may deceive the nations no more. The word "nations" in the Greek is the same as the word "heathen." He should be bound that he may deceive the heathen no more. He is deceiving the heathen now, and even a great many that are not so heathenish; a good many of us have been under his influence to some extent, as the apostle Paul says, speaking of those who are of the church of Christ: "I pray God for you, that the eyes of your understanding may be opened that you may be able to comprehend with all saints the length and breadth, the heighth and depth, that ye may know the love of God that passeth all understanding," the love of God that loves the whole world, the love of God that has made a plan of salvation that is world-wide, the love of God that takes in every member of Adam's race, the love of God that has provided a second chance for every man. I am not giving that as Scripture that God has provided a second chance for every man, but I will prove to you that it is Scripture, that the Lord shows the whole race was lost when Father Adam was condemned, and you were condemned, and I was condemned, the whole race was condemned. That was the first chance that was lost. Did not you have a chance in Eden when Father Adam was on trial as your representative; and did not I have a chance there, too? And were not all of our chances lost— every man's chance lost?

Now, then, dear friends, it is because God proposes that there should be another chance that He has sent his Son to redeem the world, and his Son has paid the price for Adam and has paid the price for every man that we shall be saved. It shall be testified in due time that every man shall have an opportunity to come to a knowledge of the truth, that he may be saved.

The heathen are not saved on account of their ignorance. Nobody is saved except by faith in the Son of God by the terms that are laid down in the Scriptures, which I repeat at the present time are the terms that our Lord mentioned: "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." That is the class, and the only class, that find it; and those that find that narrow path are but a little flock and have always been a little flock. You know it and everybody knows it.

We will take up some of these other arguments. Our brother has suggested that the kingdom of Christ has already been established; but the apostle Paul did not think so. The apostle Paul said, "I would to God that ye did reign." He says, "You appear to reign as kings without us. I would to God you did reign; if you reigned, then we would also reign with you." I am quoting Paul to the Corinthians.

Our brother cites as a proof of this that Christ's kingdom has come. He says there be some standing here which shall not taste death until they see the kingdom of God come; but the very next verse reads, "And three days after this he taketh Peter and James and John up into a mountain, and was transfigured before them, and his face shone and his garments glistened." He there gave them a picture of the kingdom, an illustration of the kingdom, an illustration that the apostle Peter recognized, for afterwards, writing in one of his epistles, he says, "We have not followed cunningly devised fables when we declared unto you the power and coming of our Lord's kingdom, for we were eye-witnesses of his coming when we were with him in the holy mountain ;" but he says, "We have a more sure word of prophecy," to which we do well that we take heed— much more sure than that vision which Peter says he saw in the holy mountain. They did see a vision of the kingdom; it was an illustration of the kingdom; but the apostles all held that the kingdom was to come, and they desired that they might have a share in the kingdom. And, dear friends, it is yet to come, for we have not the kingdom of Christ We have, perhaps, the best government under the sun today, but if this is the kingdom of Christ then I am greatly disappointed. If all these kingdoms of Europe that are raising their large armies and making their great guns and battleships to blow one another out of existence, if these are Christ's kingdom that we have been waiting and praying for, then it is too bad and we are all greatly perplexed and lost in our calculations.

But let us take the right view of the matter. The Lord is selecting a kingdom class; He is selecting a church to constitute his kingdom in his due time. This selection is now going on, because those who are now called are to be heirs of the kingdom— mark the term, "heirs of the kingdom." An heirship is something that you have not got, it is something that is coming, that you are heir to. It implies that we have not yet got it. We are heirs of the kingdom, called out with that very object before our minds, invited to reign in this way; mark His words, "To him that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father on his throne." Have you overcome yet and have you sat clown with Him on his throne? No. When you do sit down He says He will grant us power over the nations. It will be part of the work of the glorified church to judge the world. "Know ye not that the saints shall judge the world?" The unworthy have not had their judgment yet. Judgment belongs to the future. The millennial day is the judgment day of the world. Now is the judgment day of the church. You are on trial now and I am. Your ears have heard the blessed message that Christ shall reconcile the world unto himself in due time; but

now your ears, which hear in advance of the world, bring responsibilities to you, and they bring a privilege to you and to me, the privilege of this high calling, this heavenly calling. The apostle says the kingdom of Christ is to bring in the time a

restitution. The word "restitution" is connected with the fall. The fall was the time of the loss of those glorious things that God gave Father Adam. He was created in the image of God, and by sin he fell under the sentence of death, and it involved mental and moral decrepitude and decay. The whole world is thus involved. They are all sinners. The Scriptures say that you and I are born in sin and shaped in iniquity. So the whole world is in tiffs condition of sin; but the ultimate work of Christ will be to bring so many of them as will back by restitution to the glorious condition from which they fell representatively in Adam.

Mark you the apostle Peter's words on this subject in Acts 3:19, where he says, "Times of refreshing shall come [the millennial age], and he shall send Jesus Christ [a second coming of Christ], which before was preached unto you; whom the heavens must receive," and must retain until when? "Until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." God has been telling about this restitution time all the way down through the prophets. When you once learn to read it in your Bible you will see the restitution message all through it, that God has promised a glorious restoration of mankind back to the original pristine glory of the image of God, when the earth, instead of being as it is today, shall come back to its Edenic condition. That is the promise of God for the salvation of the world. But before the world can reach that condition it must have it through judgment, through discipline; and as the Lord is now judging and disciplining the church in this gospel age, so in the millennial age, which shall be the trial and discipline of the world, it shall be blessed, when their eyes are opened, when they shall have the privilege of coming back to God. Those in the world who shall be faithful in the disciplining when their eyes are opened, when they see the privilege granted them of coming back to harmony with God through the blessed Son, and of going up the highway of holiness, if then they prove faithful, if then they obey, to them then shall be the blessing of restitution; they shall go back upon the highway of holiness, as the prophet says. He says no lions shall be there, no ravenous beasts.

But, today, we have the narrow way which Bunyan so well pictured when he said concerning Christian's faith that in some places he came to such a narrow path that he could hardly pass, and again he saw the lions coming out to devour him, and he could merely pass through faith between them. He was well illustrating the narrow way that few find and still fewer are willing to walk in after they find it—the narrow way that leads to glory and immortality, that leads to the heavenly kingdom and joint heirship with Christ. That is the way it is pictured in the prophecy, "Highways shall be there and a way, and it shall be called a way of holiness; the unclean shall not pass over it." The redeemed of the Lord will go up therein. No lions shall be there, nor any ravenous beasts. No beasts of strong drink and passion will be there to hinder. All those passions and vile things of the present time that constitute the devouring beasts that surround us, these will all be put under restraint, and Satan, our great adversary, shall be restrained at that time. You say it will be a more favorable time for them than it is for us. I answer that so far as that part is concerned perhaps they will have an advantage over us; but would you not like to see the world having a good, reasonable time in getting eternal life? Would you not like to have their eves opened? Must they have their eyes closed as long as you had yours closed? Must they have had all the trials that

you have had? Why should they? I answer that these trials of the church in this present time are especially to prune and select the little flock.

Our dear brother has represented that I am teaching that the message of God is only to the little flock. I said nothing of that kind, my dear friends; I said that the message of God is a world-wide message, that all will ultimately hear it, but that now only a few could hear it. Why? Because the god of this world hath blinded their minds and stopped their ears, so the Scriptures say, but when that time comes all the blinded eyes shall be opened and all the deaf ears shall be unstopped. My dear friends, it is some of this doctrine that our dear brother has been preaching that has been doing some of this blinding. I am sorry to say that although Christianity has done a great deal of good, that it is picturing our God as the very greatest monster that was ever known in the world Take, if you please, what the heathen think about God. Some of them fancy that the future resurrection is punishment, they think of God as being a great devil. All the heathen think of God as being a great devil. None of them ever knew about a God of love. They have various theories amongst them respecting this great devil who has so much power over them, but it remains for the Bible, the Word of God, to declare a God of love. Strange to say, our great adversary, the devil, has blinded our eyes to such an extent that we can not see, and have not been able to see clearly in the past the grace of God that bringeth salvation, hath appeared unto all men, teaching all men that denying

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ungodly lusts we should live soberly. But whom doth it teach? Where is it taught? Has it taught all men? No. Why not? They have not heard it. How can they hear without a preacher? How can they be on trial without hearing the message? The Bible's argument, you see is right to the point. They can not hear. They have no responsibility when they have not heard. They can not be condemned to the second death without first having heard. It is different with us, for as the apostle points out, if we have tasted of the good word of God and had been made partakers of the Holy Spirit, if we should fall away there remaineth no more sacrifice for our sins.

We are not all yet heathen by any manner of means; we rejoice who have been made partakers of the Holy Spirit; but has everybody in Cincinnati been made partakers of the Holy Spirit? No, not even everybody in this house perhaps have been made partakers of the Holy Spirit; it is those only who have once been enlightened. But how many have been enlightened? I tell you, dear friends, that the whole world lieth in darkness— and Christendom, too— respecting the true character of God.

I must take up as many as possible of the different points that our brother has made. "All power is given unto you; go ye therefore and teach all nations." Did He say all nations would believe? No. Who will believe? He that hath an ear to hear and a heart to obey. How many will there be? Only a few. How many today, dear friends, do you know who are disciples of Christ? You do not know very many. Did Jesus ever say He was to convert the world? By no means. What then? What does the apostle Peter say? He said, "God at first did visit the Gentiles to

take out of them the people for his name." What did Peter say that God did? He said He did not visit the Gentiles to take in all the Gentiles, He did not visit the Gentiles to make them a little flock or to take them to glory, but He visited the Gentiles to take out of them a people for his name, to gather out of them that little flock. The message goes to the whole world, but only a few of the world at the present time are people to hear, by reason of the gross darkness and the defiling influence of the great adversary. Only-i:. few now can hear; the great masses are blind and deaf, some of them in the gross darkness of heathenism; and many of them in great darkness even in Cincinnati, Pittsburg, and every other part of the civilized world— in gross darkness as respects God. They will study politics and finance and everything else except to know God. They are not much interested in intelligently knowing God. It is only a few that have an interest in looking unto God and his word, and studying what they teach.

Our brother speaks of God giving law unto the world. The Scriptures say nothing about God giving the law unto the world. God gave law to Israel sixteen hundred years before Christ came. He gave a law to Israel out of the mouth of Moses, but He did not give that law to the other nations. The other nations were without hope in the world, as the Bible says. And when it came to the gospel time, our Lord, as the apostle says, broke down the middle wall of the partition so that the Jews should no longer have a preference or distinction above the Gentiles. Then the gospel message went to every creature. That did not mean that every creature would hear, but it meant that there was no longer a distinction to be made; He was to no longer single out the Jew and say that the message of God is only for the Jew; it was henceforth to be given to everybody who hath an ear to hear. And that is what you and I do; but we do not confine our message to the Jews, we do not confine it to some particular nationality. The Lord said, "Go ye into all the world and preach the gospel to every creature." But does everybody hear? No. Is everybody able to hear? No. Why not? The god of this world hath blinded them. Will he always blind them? No, the time will come when Satan shall be bound and will deceive and blind the nations no more until the thousand years of Christ's reign are finished, then he shall be loosed for a little season, we are told. Meantime that will be the period of Christ's reign, for He must reign until He hath put all enemies under His feet.

Our brother would have us understand that Christ has been reigning for the last eighteen hundred years. How many enemies has He under His feet now, do you think? He must reign until He has put all enemies under His feet, and the last enemy that shall be destroyed is death. I tell you, dear friends, He is not reigning; there are not any of them put under His feet. Those that are under Christ are those that have come under voluntarily, as you did, and as I did, because of hearing the message of the Gospel. We have gladly presented our bodies a living sacrifice. By and by He shall reign; He shall put down all opposition, everything contrary to God, and He will reign for a thousand years, the Scriptures say. In that time He will subdue everything, and unto Him every knee shall bow and every tongue confess.

Look for a moment to see how much prospect there is of our dear brother converting the heathen. He seemed to give us the impression that he is going to convert the heathen. I wish he would. I would give him all that I have now and

everything that I ever expect to have on earth if he would convert the heathen; but, my dear friends, what do we know about the heathen? We know that a century ago there were six hundred million heathen; today there are twice as many—

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twelve hundred million. Our brother is not getting along very fast converting the heathen, is he? Why don't he convert the heathen? He is not to blame, and nobody else is to blame except the god of this world who has stopped their ears and blinded their minds. Why does he have the power? He could not have the power unless God permitted it. Will God always permit it? God answers, no. He answers that when he shall have accomplished his purpose of taking out the elect, known as the little flock, then the reign of sin shall have ended, then Satan shall no longer be the prince of this world; then Jesus shall be the Prince of this world— the prince of light, the prince of glory— and the kingdom of God's dear Son will come and His will be done on earth as it is in heaven. That is what we are waiting on, dear friends.

Our brother says that the world was lost without God's law. I answer yes, the whole world was lost, the whole world is still lost; they are not found yet. Are they not still lost? Of course they are lost. They are still under the sentence of death just as they were at first. They are under the same sentence of death that they were when Adam first transgressed. All the children of Adam came under that sentence, "Dying, thou shalt die;" you have no right to eternal life. That penalty of death has come to the whole world, and the only ones who are saved are those who have accepted Christ, as illustrated by Noah and his family getting into the ark, which the apostle Peter says is a like figure whereunto baptism doth even now save us. But shall the world ever have an opportunity? Shall their ears ever hear? Not certainly in the present life. Of the two hundred thousand millions that have gone down in the tomb, or approximately that, the great mass of them never even heard of Jesus. They were not saved; they were all lost; but, my dear friends, Jesus Christ, by the grace of God, tasted death for every man, for every one of them, yes, just as much as for you and for me. He tasted death for every member of Adam's race. "As by man came death, by man also comes the resurrection of the dead, for as all in Adam die, even so in Christ shall all be made alive." The time is coming when all those who have gone down without a knowledge of the Lord shall be brought to a knowledge of the truth. That is what the Scriptures teach. Quoting again from the Scriptures our brother referred to, it says, "There is one God and one mediator between God and man"— not a mediator between God and the church. You do not need a mediator to come in between you and God. The Father himself loveth you. You and I do not need a mediator. We need an advocate; the church needs an advocate. So the Scriptures say we have an advocate with the Father, Jesus Christ, the righteous, who hath appeared in the presence of God for us and in our behalf as our advocate or attorney. We do not need a mediator. Mediators are necessary when there are two in opposition. God is only in opposition because the world is in a condition of sin, and God says He can not receive the world while they are in alienation and loving unrighteousness; and the world says, we do not love God. They think of God from the standpoint that our brother has been misrepresenting Him, as a revengeful

God, as being a very devil who planned their eternal torment before He created them; one who is keeping them in ignorance and laying pitfalls to blind them and take them to eternal torment.

That is the kind of doctrine that has made infidels, and that is what is keeping the heathen from approaching more nearly to Christ. We have a missionary in China who writes me that he has been telling them something of the truth over there. He says those who have been hearing Presbyterianism and Methodism are coming to him and saying, "Tell us some more about the love of God." They call it the Jesus Doctrine, as distinguished from Presbyterianism, Methodism, and so forth. They wan: to hear some more of the Jesus Doctrine.

Dear friends, if the world could hear the Jesus Doctrine it would be a blessed thing for them. Many hearts are moved by the love of God that will never be moved by thinking of God as the great devil who has made a place in hell for them where there are a thousand fire-proof devils ready to receive nine hundred and ninety-nine out of every thousand that are not of the elect, that are not of the little flock. Now, that is the doctrine that has kept people away from God. That is the doctrine of devils the apostle speaks of. Nothing has done more than that doctrine to harden the hearts of men and make them abhor the word of God, and turn them from Himself. So if you try to talk religion to a man he immediately thinks of devils, and he does not want anything to do with you. He thinks it is bad enough to die, and if he is a Catholic to go through purgatory, or a Protestant to eternal torment, which is worse. He thinks he is in a bad condition any way. He has no hope of being one of the saints. He knows the Bible promises reward to no one at this time but the little flock who walk in the footsteps of Jesus, who lay aside every weight and run with patience the race set before them, looking unto Jesus, the author and finisher of our faith.

Now, there is the difference between the one Gospel and the other. Our Gospel is the one which is for the world and all mankind. It holds strictly with the Scriptures, first of all, that Jesus is the true light that lighteth every man that cometh into the world. He is the true light. Every man must yet see this great light.

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The world is going down, nevertheless, without seeing that light. Thousands of millions have gone into the great prison-house of death without seeing God or knowing Jesus at all. He gave himself a ransom for all, which must be testified in due time to every man. If it has been testified to every man now, then this is your due time to make your calling and election sure. Seek to enter in at the strait gate. "Strait is the gate and narrow is the way." If this is not your due time and if you do not hear now, or whoever does not hear now, in the sense not merely of hearing with his outer ear, but with the ear of his heart, so as to understand the message of God's grace, whoever does not get that hearing ear in the present time is not in the same responsibility that you and I are who have had that hearing ear. Blessed are those that hear.

Our brother has quoted that God is able to save to the uttermost all those that come unto the Father by Him. Yes, He is able to save, not only able to save us at the present time, but He is able to save those that have gone down into the prison-house of death without a knowledge of His dear Son. He is able to bring the light of the knowledge of God to every creature. He tells us that the knowledge of that time is to come when under the whole heavens the knowledge of God shall fill the whole earth, and every knee shall bow and every tongue confess. Then shall there be no need for any one to say to his neighbor, "Know the Lord now," because all will know the Lord from the least of them to the greatest, saith the Lord.

Our brother calls our attention to the Jews. He says that they had one chance and lost it. He knows something about chances that I do not know anything about. I find, according to the Scriptures, there was one chance in Eden, and that was lost, and that Christ Jesus tasted death for every man, and that Christ dies no more for every man, and therefore by the death of Christ there is one chance secured for every creature; you have your chance and I have my chance, and every heathen man must have his chance, because that is what Christ died for. He died to give every man a chance, and they will get it, not as one that is bound. You will admit that the heathen have not got it now; they are lost, they will be lost until they hear that message, and they can not hear that message till the prince of this world is bound, until their ears are opened and until the message of the Lord's grace goes forth and the knowledge of the Lord shall fill the whole earth— the knowledge of the glory of God. That is the way it reads in one place: "If our Gospel is hid it is hid to them that are lost"— yes, indeed, and that is to the whole world. The whole world is lost. Our Gospel is hid to them nearly all. It is only to a few that it is not hid. It is hid to a good many even in civilized lands— the true Gospel of the Lord Jesus Christ, the Gospel of which we are not ashamed.

I am not ashamed of the Gospel of Christ, which is the power of God of salvation to every one that believeth. I would be ashamed of the Gospel of damnation. The word "gospel" means "good tidings," as the angel preaches it: "Behold, I bring you good tidings of great joy which shall be unto all people." All the people are going to hear these good tidings. The heathen will get them in good time; that is, the millennial time. You and I have got the good tidings now at the present time. We will have a severe test in the narrow way. ‘Tis difficult to walk in the footprints of Jesus, but we have offered to us exceeding great and precious promises that by these we may become partakers of the divine nature, which will be restitution back to human perfection. But the salvation that God is now offering to the little flock whom He is now selecting as the joint heirs of Jesus Christ, is glory, honor and immortality, to sit with Him in His throne, to be associated with Him in blessing all mankind.

Dear brethren and sisters, this is the Gospel of which we are not ashamed. I have yet to find a man that is not ashamed of the ordinary misnamed Gospel of damnation, which makes out that God is the one responsible for nearly the whole world going to eternal torment. That is a misfit name— no Gospel about that. That is damnation in every sense of the word. God has a glorious Gospel of His dear Son, a Gospel of love, a Gospel of redemption, a Gospel of the high calling of the church, a Gospel of the restitution of the world and all mankind. Let us rejoice therein.

"Be strong and of a good courage: be not afraid neither be thou dismayed: for the lord thy God is with thee withersoever thou goest." Joshua 1:9

"To battle with the world, the flesh and the devil requires more strength than we possess; we need the courage coming to us from this Divine assurance given to Joshua." (Above.) R3080 c2, middle.

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Monday Evening, February 24, 1908.

(Chairman, PETER ROBERTSON, D. D.,
Mohawk Presbyterian Church, Cincinnat1)

SECOND PROPOSITION.

The Scriptures clearly teach that the dead are unconscious between death and the resurrection— at the second coming of Christ.

C. T. Russell, affirmative.
L. S. White, negative.

C. T. RUSSELL'S FIRST SPEECH.

The question of this evening is the most fundamental of the series. Upon the false assumption that the dead are not dead rests all the error of heathendom and Christendom. Strange it seems, indeed, that my opponent would appear before an audience of intelligent people to prove that the dead are not only not dead, but that they are far more alive than when they were alive.

What a strange perversity of logic and of language is thus championed! It is bad enough and sad enough that, taught such a fallacy from our infancy, we accepted it unreasoningly, idiotically; but it is astounding to think that any man of my opponent's caliber should, after deliberation, engage to defend such nonsense refuted by our five senses.

But we are told that the belief that the dead are not dead, but more alive than ever, though contradicted by every fact and circumstance and test known to man, must be believed because the Bible says so.

Very well, then, let the issue be squarely drawn, and let my opponent remember his profession and mine. Where the Bible speaks, we speak, and where the Bible is silent, we are silent. Following this rule, my opponent should have nothing to say, for the Bible everywhere teaches that the dead are dead and that their only hope of living again is by and through a resurrection.

And, by the way, how nonsenical would be the Bible promises of resurrection of the dead if nobody is dead— if the dead are more alive then ever. Get the force of the Bible's teachings from the following Scriptures:

St. Paul says, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

St. Paul also says, "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:13-14).

"For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16-18).

The apostle here rests the entire weight of our gospel hope of a future life on the resurrection. But will my opponent tell us how this could be true if the dead are alive now in either bliss or torment? Wherein could a resurrection apply to them or benefit them? If there be no resurrection of the dead, your faith is vain, and they that are fallen asleep in Christ are perished. Let the inspired Word settle the matter for all of us, and for all time. The question is, "Believest thou the scriptures?"

St. Paul again says: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the firstfruits; afterward they that that are Christ's at his coming."

The death of Jesus, the just for the unjust, the resurrection of Jesus as Lord both of the dead and living, the gathering of the elect, the bride of Christ, the resurrection of the faithful bride class in the first resurrection, and the subsequent resurrection of the world to be blessed by the kingdom of Christ, is the theme of all the Pauline Epistles. No wonder he exclaimed before his opponent, as I to-night may do: "For the hope of the resurrection of the dead I am called in question."

No wonder that we read that the early church, persecuted, "went everywhere preaching Jesus and the resurrection ;" Jesus as the one who redeemed our race and made resurrection possible, and the resurrection as the grand process by which the blessing of his redemption will profit mankind; the church of the elect in the first resurrection, the world of mankind in the subsequent resurrection.

Hearken to Jesus: "I am come that they might have life" (John 10:10). His name (Saviour) means, literally, life-giver.

Again (John 5:28) He says: "Marvel not: the hour is coming in which all that are in their graves shall hear the voice of the Son of man, and shall come forth;" the

approved church came forth instantly to perfecting of life; the remainder (unapproved, but redeemed) by rising up by judgments during the millennial age (John 5:28-29); while those who refuse God's grace and sin willfully shall be "utterly destroyed" in the second death, from which there will be no resurrection and no redemption and no recovery. As we read (Acts 3:23): "And it shall come to pass, that every soul, which will not hear that Prophet, shall he destroyed from among the people."

Our affirmation is, that "the wages of sin is death" and not "eternal torment," and that the gift of God is "eternal life," through Jesus Christ our Lord, only obtainable through him. (Rom. 6:23.) Life is the antithesis of death. There is no sentient being, no thought, no reason, no feeling, without life. Hence there can be no thought, feeling or reasoning in death, which signifies the absence of life.

We concede to our opponent just one Scripture, viz.: "Ye shall not surely die" (Gen. 3:4); that is to say, ye shall continue to live, though you appear to die. But who is the author of these words? I answer, those were Satan's words contradicting the divine decree, "Ye shall surely die." Whom, my dear hearers, shall we believe— God or Satan? By that lie Satan deceived Mother Eve, and, through the resulting disobedience, he killed, he murdered, our race. So said our Lord: "He was a murderer from the beginning" (John 8:44).

All the heathen have been deceived by Satan into believing his lie. They all hold that their dead are not dead, but alive in torture somewhere. But they are not stupid enough to invent a doctrine of resurrection to contradict and confuse themselves; nor have Christians any use for a "resurrection doctrine." It is in the way of their pet theory— it is in the way of their pet theory that the dead are not dead. Their difficulty is that they are endeavoring to do' the impossible thing of harmonizing Satan's lies with God's truth. Satan says, "Ye shall not surely die ;" God says, "Ye shall surely die," and your only hope of future life is in Jesus— in his words as Redeemer and Restorer, Life-giver.

Hell and purgatory, deceptions, are built on Satan's lie. No wonder the apostle designated these "doctrines of demons" (1 Tim. 4:1). So thoroughly has he deluded Christians on this subject, that the principal creeds of Christendom tell us that the sentence of original sin is eternal torture— all the creeds; that God became so angry with his children Adam and Eve, that he declared that because they ate the forbidden fruit they must be tormented; and not only so, but that every child born to the entire race is born damned to eternal torment, except as Christ shall save the few who have "ears to hear" now. That is the teaching. Bosh! Such God-dishonoring, reason-debauching, heart-defiling nonsense! Nonsense! It is turning the best heads to infidelity. We are told that God's justice so demanded and that God's love for the human family assented. But that is blasphemy against the holy Name. I am ashamed to acknowledge that I, too, once so believed, and so preached slanderously of the God of the Bible. I trust that I am graciously forgiven, and I am striving now to tell the truth and to shame the devil, and to help others "out of darkness into the marvelous light of his divine word."

Because the Bible says so, is the answer we get from many when asked why they stick to such absurdities. But the Bible says no such thing, but to the contrary. Let us have more Scriptural testimony. Hearken to St. Paul's explanation of "original sin" and its penalty: "By one man sin entered into the world, and death by sin; and so death passed upon all men," because all have sinned (Rom. 5:12).

One would suppose that a wayfaring man, though a fool, need not err in the reading of so plain a statement; but grey-haired doctors of divinity and professors of theology tell us that they believe that the death here declared means life— eternal life— life with devils, life in torment, and so forth. Surely the god of this world (Satan) hath blinded their minds and darkened their understanding. We are striving and praying for the opening of their eyes to the truth, and this provokes their enmity; but, like the Pharisees of old, they are especially grieved because we teach the people— the common people who heard Jesus gladly and appreciated his "glad tidings of great joy which shall be unto all people" (Luke 2:10). But the common people still pay too much heed to their doctors of law and not enough heed to the word of God; hence their confusion continues.

Come with me to the record of original sin in Genesis. If God put Adam on trial for heaven or hell eternal, that is the place we should find it recorded, and in no uncertain or figurative language. Can we find the record there that God said to Adam, "If thou eatest of the forbidden fruit, I will turn thee and all thy children over into the hands of fireproof demons, who shall torment you to all eternity?" If it is so written, I wish my opponent would give us chapter and verse, that we may ponder well the statement. If it is not so written, we wish he would give us his authority for wresting the Scriptures and attempting to have people think the opposite of what they say.

The Genesis record is very simple, very easily understood by the truth-hungry. It reads: "God said, In the day ye eat thereof ye shall surely die"— marginal reading, "dying, thou shalt die;" and again after their disobedience, after they were driven from Eden, God said: "Thorns and thistles shall the earth bring forth

unto thee; and in the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it thou wast taken: for dust thou art, and unto dust thou shalt return" (Gen. 2:17; 3:17-19).

Is it my opponent's claim that God deceived his human son, and said that his penalty for sin would be death, but really meant life in torment; that he said, "Dust thou are, and unto dust shalt thou return," when he really purposed "to devils shalt thou go, and be eternally tormented"? Who but the great adversary authorized my opponent to make of God a liar and a deceiver, the very devil of all devils, foreknowing, plotting and deceiving his first human son so as to have a pretext of justice in damning and torturing him and all his race? The adversary alone authorized the words, "Ye shall not surely [‘ really] die." Satan, the prince of demons, and the fallen angels under him, have for centuries perpetuated the lie that the dead are not dead. They have forced false doctrines upon the heathen and upon Christians, supporting them by dreams and visions and spirit mediums,

personating and speaking for the dead, to deceive; and this must continue until the second coming of our Lord, when Satan shall be bound for a thousand years, that he shall deceive the nations no more until the thousand years are finished. (Rev. 20:3.)

God's word to the Jews first instructed them that they must have nothing to do with spirit mediums, then called witches and necromancers, who then were misleading the heathen to believe that the dead were alive and could communicate. Illustrations of human beings possessed by demons are given in the Bible. They were by the heathen reputed to have the "spirit of divination," but by the apostle declared to be possessed and controlled by demons who personated the dead.

With a show of great wisdom, some attempt to tell us that God, in breathing into Adam the breath of life, communicated a spark of divinity; therefore, they say, man must live on and on forever, somewhere.

But where do they get this wisdom? It is of their own lame philosophy foisted by Satan during ages past— science, falsely so-called. The Bible tells us a contrary story. In this very passage the expression "breathed into his nostrils the breath of life" in the Hebrew original reads, "breath of lives"— plural. It is an assurance that the breath or spirit of life given to man was of like kind to that given to all breathing animals. The very same expression is used in reference to the lower animals, and all in whose nostrils was the breath of lives perished in the flood, except those in the ark.

A great deal of nonsense is palmed off on the common people about body, soul and spirit. Here we can only briefly define the term "living soul" as meaning sentient being. We have a pamphlet on this subject which we shall be pleased to send free on application; but notice, that it was the whole man that sinned, and the entire man that was condemned to death. Adam, as the image of God, was, of course, far superior to the brutes under him, and God's provision for him was "everlasting life," but not so for them. It was not, however, that he was given an undying nature; for, if so, God would not have said, "Dying, thou shalt die." God provided for him trees of life, by partaking of whose fruits his system would have continually been refreshed and vivified; and when he sinned he was cut off from those trees so that he might die. Such is the record.

The death sentence included our mental, physical and moral decline and extinction; hence we see that whereas Adam resisted death 930 years, the average of life today is thirty-five years. Adam's children were stronger mentally, and could intermarry brothers with sisters; a matter not permitted now, because the children would be insane or idiotic. Indeed, you will find that now one in every 150 adults in New York State is in an insane asylum, and doubtless the averages of other States would be as high. And we who are safe and sane often wish that we had better judgments. Look at the world morally, and you must admit that the Bible is correct in its statement, "There is none righteous, no, not one" (Rom. 3:10; Ps. 14:1). All have shares in Adam's sin and its death sentence; all come short of the glory of God as represented in the first perfect man. Alas l "We were born in sin.

In a word, we are a death-sentenced race. God permits unfavorable climatic conditions and thorns and thistles to co-operate in inflicting the pen-and shapen in iniquity; in sin did my mother conceive me" (Ps. 51:5). alty, "Dying, thou shalt die" (Gen. 2:17). There was no hope that God would repeal the sentence. There was hope, however, that his great mercy might find a way to satisfy his justice, and thus secure release from the death sentence. God promised this to Abraham, but did not accomplish it until He sent his Son— not to go to eternal torment for us, but to die for us— that "as by a man. came death, by man also should come the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive" (1 Cor. 15:21-22).

Those who had ears to hear, and to whom the Lord made known his purposes of resurrection, thereafter referred to death, not as extinction, but by faith they called it a "sleep," and hoped for an awakening in the millennial morning of Messiah's reign. Note this in the following Scriptures:

The queen said to King David: "It shall come to pass, when my lord the king shall sleep with his

fathers, that I and my son Solomon shall be accounted offenders" (1 Kings 1:21).

We read similarly of Abijah and Asa, Baasha and Omri and Ahab, and a host of others.

Jesus revived the usage of the early church. The Psalmist we find praying along similar lines. He says: "Consider and hear me, O Lord, lest I sleep the sleep of death." Notice how the good and the bad all are declared to have fallen asleep in death:

"David slept with his fathers" (1 Kings 2:10).

"Solomon slept with his fathers" (1 Kings 11:43).

"Rehoboam slept with his fathers" (1 Kings 14:31).

Jesus revived the usage in the early church. He said on one occasion: "Our friend Lazarus sleepeth. I go that I may awaken him out of his sleep" (John 11:11'). When the disciples failed to grasp the thought, Jesus said to them, "Lazarus is dead." And when he arrived at Bethany, he did not pray, "Lazarus, come down from heaven, take off your crown, lay clown your harp." Nor did he pray, "Lazarus, come back from purgatory? ' What did he do? He requested to be led to the tomb, though the sisters said, "Lord, by this time he stinketh!" At the tomb, Jesus, addressing it, said, "Lazarus, come forth!" What happened? We read, "He that was dead came forth." Not he that was more alive than ever in heaven or elsewhere, but he that was dead. (John 11:11-44.)

Thus did Jesus give an illustration of his glorious work in the millennium, when all that are in their graves shall hear his voice— the voice of the Son of man— and come forth. (John 5:28.)

Remember, too, the first Christian martyr, when stoned to death, praying for his blinded enemies. We do not read that Stephen died and was at once more alive than when he was alive; but we read, "He fell asleep" (Acts 7:60).

We noted, awhile ago, that King David fell asleep in death and was gathered to his fathers. He was still asleep centuries later when the apostle Peter spoke of him as still asleep. He says, "David is not ascended into the heavens" (Acts 2:34). St. Paul corroborates this, declaring that David saw corruption "when he fell on sleep" (Acts 13:36). But if any are astonished that St. Peter said that David is not ascended into the heavens, let him remember our Lord's words, "No man hath ascended up to heaven." Jesus says all are "in their graves" (John 5:28). St. Paul says that "Christians should not sorrow for their dead, as do others who have no such hope." He says, "I would not have you be ignorant, brethren, concerning they who are asleep"— asleep! "that ye sorrow not as others which have no hope; for if we believe that Jesus died and rose again, even so they also that sleep in Jesus will God bring with him from the dead"— through him.

"For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [hinder] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

Again, referring to the faithful alive at Jesus' second coming, St. Paul says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." And again he says, "But now is Christ risen from the dead, and become the first-fruits of them that slept." And again, referring to the ancients, he says, "Others were tortured, not accepting deliverance, and that they might obtain a better resurrection."

Let us have a few texts of Scripture that define what death is, dear friends; let us see. We read in the Psalmist— I understand that our dear brother prefers Psalms to all other kinds of music, because they are inspired. In the Psalm David says, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Ps. 6:5). "The dead praise not the Lord, neither any that go down into silence" (Ps. 115:17).

Again, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:4).

Again we read (Eccl. 9:5), "For the living know that they shall die, but the dead know not anything."

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

And again we read along the same line, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

Let us have a word from Job on this subject of man's condition and death as sleep. Job says, "So man lieth down, and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep." Till the heavens be no more, till the new dispensation has been ushered in, they will not work or be raised out of their sleep. Then again he proceeds to say, "Oh that thou wouldst hide me in the grave"— in Sheol—" that thou wouldst keep me secret until thy wrath is passed"— till the reign of sin and death is over—" that thou wouldst appoint me a set time, and remember me? ' The resurrection time— the morning that God has promised when all that are in their graves shall hear his voice and come forth. Then he asks the question, "If a man die, shall he live again?" And he answers, "All the days of my appointed time will I wait

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till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."

But now our dear brother, no doubt, will endeavor to have us view the matter of death in some different way. We have set before you, dear friends, a portion of what the Scriptures say about death. That is the tone and the import of all the Scriptural statement, that death is death, and the great gift of God is life; that our race forfeited life because of sin, because of Adam's disobedience that his life was forfeited; but that God has provided a plan through Christ— that Jesus tasted death for every man, and that, therefore, our penalty of death being paid, it is possible for God to be just and yet to be the justifier of him that believeth in Jesus. And not only so, not only we who now believe because we have the ears to hear, but in due time it shall be testified to all men, as the apostle tells us that all might have in due time the opportunity to hear, the opportunity to believe, and the opportunity to have blessing through Him who redeemed the whole world, and not merely the church— redeemed us from death. "Thou hast redeemed my soul from destruction." It would have been destruction to us, dear friends; our death would have made us as much dead as the brute beast is dead; and the only hope of our having a resurrection life at all is in the fact that Christ paid our penalty. And thus God can be just and grant us a return of opportunity of life everlasting through a resurrection from the dead.

But our dear brother may have his mind more or less beclouded, and endeavor to becloud our minds on the subject of death, by suggesting some Scriptures which are to be taken in a figurative sense, as, for instance, when our Master said, "Let the dead ,bury their dead; go thou and preach the gospel." What did Jesus mean? He simply meant that the whole world was under condemnation of death, and that those that believed in him were the only ones who could be said to have a right to

life. Therefore, those who have come to a knowledge of Christ and been united to him by faith, were the only ones who might be said, figuratively, to have life, and the others are all dead.

The whole world is under sentence of death, and are so treated by the Lord as though they were dead. And it is only those who come into relationship with Christ, the Life-giver, that are spoken of or considered as though they had life. "He that hath the Son hath life, and he that hath not the Son hath not life," is the record.

But notice, in this text that we have before us, Jesus said (Matt. 8:22), "Let the dead bury their dead; go thou and preach the gospel." He was referring to the mass of mankind, all dead under condemnation, and the one who believed in him was the only one that was even reckonably alive.

So, in another Scripture, all these believers are spoken of as being risen from the dead; being made alive from the dead in the figurative sense that we already begin a new life. The beginning of the new life starts from the time we have accepted Christ and have come into union with the Life-giver. We are already figuratively said. to have come into the relationship of living; we have a right under our heavenly Father's promise that we may have eternal life through Jesus Christ our Lord, and so we speak of ourselves as being no longer dead in trespasses and sins of the world, no longer dead in the sense of being under the divine sentence of death, but we have passed from death unto life.

While this is called resurrection, dear friends, in no sense does it take the place of the real resurrection which is to occur at the second coming of our dear Lord and Master. This is merely the figurative sense in which we are no longer a part of the world, but passed from the world-state and condition to be united with our Lord, and to have the new life again, which is to be completed when we shall be gloriously changed into his likeness in the first resurrection.

Our dear brother may also take up the text which says, "Ye were dead in trespasses and sins." You see it is the same thought. We were dead in trespasses and sins. This condemnation of death passed upon all men because all men are sinners; as the apostle says (Rom. 5:12), this condemnation is general. Everybody is under it. But we who believe in Christ are reckoned, or accounted, as though we have escaped; so the apostle says, "We have escaped the condemnation that is in the world." And again he says, "That the whole world is under the wrath of God." He says, "That we were children of wrath, even as others." But we are no longer children of wrath, dear friends, because we came into harmony with God through faith in Jesus' blood, and through the acceptance of the terms of salvation which he has provided.

But it is only a few that have done this. The great mass of mankind are still, as the Scriptures say, blinded by tile adversary, and the whole world lieth in wickedness, as you remember the Scriptures say.

Now, dear friends, the Lord set before us something very different from what theology and theologians from the dark ages down have been setting before us.

Theologians have been telling us that the penalty back in Eden was eternal damnation, because Father Adam ate the forbidden fruit and was disobedient; but the Bible tells us that it was a reasonable and just penalty. What justice would there be on God's part, dear friends, in condemning Father Adam to an eternity of

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torture because he was disobedient, because he ate of the forbidden fruit? I read in a paper not a great while ago of a farmer who fired his gun with some bird-shot at a boy who was stealing some apples in his orchard, and the man came pretty near being lynched for it; but that would not be one-thousandth part as bad as if he had tried to torture the boy through all eternity for stealing an apple.

Now, I am not wishing to make light of the matter, dear friends, but I tell you that the very thought that has been crammed down our throat, that God, on account of the original sin of Father Adam in eating the forbidden fruit, in justice was obliged to condemn him to all eternity and turn him over to devils with pitchforks and fires for thousands of millions of years— that is all nonsense, and I do not know where our brains were when we believed such stuff, and how we ever managed to take any of it in.

But, dear friends, when we take what the Scriptures do say, how reasonable and just the penalty! God had a right to demand of his creatures who were perfect, and not as we are, born in sin and shapen in iniquity, but of Adam, who was in the image and likeness of God, he had a right to demand of him perfect obedience. He did demand it of him, and it was on this condition that he was to have eternal life; if he would be obedient to God, he might live forever. And the fruits of the garden were provided for his use, that he might live forever if he would be obedient; but if he would be disobedient, God told him he would take away his life, if he would not use it in harmony with him. And so God says to us all, "I have set before you blessings and cursings, life and death; choose life that ye may live." But, · dear friends, so-called orthodoxy tells us there is no choice about it. You have got to live somewhere. God has made a job that he can not undo. He has made man, they tell us, so that he has got to live somewhere; that almighty God created a being that he could not undo; but the Scriptures tell us to the contrary, that God is able to destroy both soul and body. There is no trouble about God being able to do that, but the whole question is, dear friends, would God, with the ability to destroy soul and body, keep them consciously in any existence, or do you think it would be what he says he will do, "All the wicked will he destroy?" What shall we say? I say, dear friends, let God be true, though it makes every creed a liar. We have had enough of these lies; we want some of the truth; we want to have our hearts braced up with something sensible out of God's word. That is what has driven people away from the Bible. We have been taught that the Bible contained this nonsensical and absurd proposition, and it has driven people into infidelity; and you will find, as a rule, nearly all of the intelligent people of the city o! Cincinnati will say, " Well, I do not believe in eternal torment." That man who says, "I do not believe in eternal torment," nevertheless believes that the Bible teaches it. So when he throws away his eternal torment, he throws away his Bible, too; but we do not want that, dear friends.

We want to hold to the word of God, and we find that the word of God has the grandest proposition imaginable. That God proposes to give eternal life through Jesus Christ our Lord; that that is the gift he is to give us. And nobody has eternal life, none of the wicked shall ever have eternal life. They can not get it, because God is not going to give this gift to any except those who will come into harmony with him. At the present time he is giving it, you will see, to the church, the little flock. He tells us that Jesus came and brought life and immortality to life through the gospel. He brought redemption through his blood to the whole world, and immortality is brought to life. Does not that mean that man had immortality? Not at all. How could Jesus bring immortality to life if man already had immortality? But it says that he came to bring life— immortality to life— for the world during the millennial age. All who will come into harmony with the Lord will have eternal life by coming into harmony with his arrangements, and those who will not come into harmony with him shall be utterly destroyed in the second death. And now he has brought immortality to life through the gospel in the church. The church is invited to be sharers with him, partakers of the divine nature. The apostle says, "To us are given great and precious promises, that by these we may become partakers of the divine nature." It is that divine nature that has the glory, the honor, the immortality, the joint-heir-ship with Christ, attached to it.

That is why you and I want to gain this great prize of our high calling. And, in due time, we are glad to see that God has eternal life for whomsoever will accept it on his terms of obedience to the Prince of righteousness. Let us have, then, dear friends, before our minds life and death, not heaven and eternal torment. Now, the adversary has been interested in getting that up. I am not blaming my opponent; I am not blaming the other people of this time nor of past times, even when they used to burn each other at the stake because they thought they were copying the character and method of God. They said, "God is going to throw them to the devil and torment them, therefore we will do a little bit of it now." So they put them on racks, burned them at stakes, and they said, " We will give them a taste of it now, because we are copying our God." They did that because they had a false conception of God, dear friends.

I am glad for the people of our day, and glad for

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the amount of intelligence that has come to us, dear friends, that we are able to see something better than this, that we are able to see something more reasonable, that you neither want to burn me at the stake, nor I want to burn you. We want to do each other all the good we can, and we want to get in line with our Father's word and let God speak. When the Bible speaks, we are to speak, and when the Bible is silent, we are to be silent. We want to hear what God our Lord has said, and he has said that he has redeemed us from destruction, not redeemed us from torment; "redeemed thy soul from destruction." He has said that the wages of sin is death. He has said that the soul that sinneth, it shall die. Will somebody tell us that the soul can not die? We merely say, "Where is your Scripture?" We have the Scripture to show that "the soul that sinneth shall die." God is able, says Jesus, to destroy both soul and body; able to do it, and he will do it. All the wicked will he destroy not merely, dear friends, all the ignorant. No, thank God, the poor,

ignorant and blinded ones, it shall be testified to them in due time, for as the angels sang, you remember, when they introduced our dear Redeemer at his birth, "Behold, we bring you good tidings of great joy, which shall be unto all people." Now, I would like to know what kind of great joy, what kind of good tidings, it would be that would reach the heathen. There are twelve hundred million of heathen today that know not our Lord at all, know nothing about the good tidings, know nothing about the joy. I am sorry to say to you, dear friends, that there are a great many here today right in Cincinnati, in Pennsylvania and in Ohio, that have not ears to hear either. They have not yet heard the good tidings of great joy which shall be unto all people.

Now, my dear friends, it is good tidings of great joy to my heart already, to know that I have got a good God, to know that I have a God that is bigger than myself. I used to wonder as a child, often, when I tried to think of my heavenly Father— as I used to go along the streets of my city here and there placarding some word that I hoped might keep somebody from slipping down into eternal torment— I wondered why does not the almighty, loving God shine forth some banner upon the heavens that will tell the people that they are going to eternal torment; that he loves them, but he can not help them; that he is a powerless God? What is the matter with our God? Why did he not make men of such kind that he could destroy them if they were bad men? Did not he know the end from the beginning? Why did he ever make people fireproof and pain-enduring, and have no better end for them than that? My dear friends, the trouble was in our heads, the trouble was in the dark ages, and those doctrines all came down to us. They have done an incalculable amount of harm, they have turned our hearts away from the Lord our God, and they have made us think of ourselves as really better than he. But no, no! When we come to see the real God and learn to know his real character, we have a God that is infinite in wisdom, in justice, in love, in power; that will cause the knowledge of his Son, and the knowledge of his character, and the knowledge of the gracious opportunity of life eternal, to come to every member of the human race. He is keeping them down in the prison-house of the tomb, he is keeping them till the morning. Still, night, darkness, covers the earth; gross darkness is over the people; but the Sun of righteousness is about to arise, the glorious millennium morning is about to shine forth, and then the whole earth shall be flooded with the knowledge of God, and then there shall be no longer need to teach every man his neighbor, saying, "Know thou the Lord," because all shall know him, from the least of them unto the greatest, saith the Lord. Is not that grand?

That is under the kingdom; that is when his kingdom has come; that is when the glorious Master will be reigning in power; that is when he will have taken hold of the affairs of the world. He shall rule them with a rod of iron, we are told. We are glad of that. The nations need ruling with a rod of iron; they need it and they will get it. And the settlement will come to them. They will wake up to find they can do right, and that many of the bugaboos that were before their minds that have kept them away from the Lord are nonsensical. They will wake up and say, " This is our God; we have waited for him." They will wake up to the time that the Lord speaks of when he says, "I will pour out my Spirit upon all flesh."

L. S. WHITE'S FIRST REPLY.

Mr. Chairman, Ladies and Gentlemen:
In the Cincinnati Enquirer today there appeared what purports to be a verbatim report of the speeches made in this debate last night, but it is not such a report as regards my speeches, and it is due to me and my brethren that the public should know the facts. Exactly one column is given to my first speech, while two full columns are given to Elder Russell's reply. In that speech I read thirty-seven passages of Scriptures, containing eighty-three verses. Only four of these passages, containing five verses, appear in the report. Thirty-three passages, containing seventy-eight verses of Scripture, are suppressed and not allowed to appear in the report of the speech, while in Elder Russell's speech, which was given twice as much space as mine,

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all the Scriptures he quoted are reported correctly. But in justice to the Cincinnati Enquirer I will say that this was not done by the reporter for that paper, but by some of Elder Russell's men. I desire to state that this does not excite within me any unkind feelings toward Brother Russell, but I will add that if I had brought a reporter with me who had thus cut down Brother Russell's speeches and accorded mine a larger space, I would not feel I had treated him just right.

I am indeed glad to have the opportunity of denying the speech to which you have just so patiently listened. Last night I introduced eighteen arguments in support of the proposition I was affirming; and read thirty-seven passages of Scripture, containing eighty-three verses, to prove them, and not one of those arguments did he even attempt to reply to. None of these Scriptures he tried to show taught differently from what I said, but simply tried to build up an argument on the other side and show that perhaps something else was true.

We are going to have some debating here this evening, for I am going to take up his speech and follow him in the order in which he delivered it. And if you see me going from place to place in this you will know it is only because I am following him. It could have been truly said of him and of his speech, as it was once said by a carpenter who was running a turning-lathe. He put an advertisement over the door of his shop which said, "All kinds of turning and twisting done here."

He said, "The most fundamental of all the series was the proposition that we are discussing at this particular time," and said that it was strange to him that his opponent should defend such nonsense. I am glad to inform the gentleman that I am not defending nonsense. I am only meeting nonsense. He says that his opponent should have nothing to say. Well, I guess he would be very glad if I would not have anything to say. I am sure that there is nothing that would please him any better than for me to have nothing to say, but I will have a little something to say, under the blessings of the Lord. Acts 24:15, a Scripture that he read, I will notice for just a moment. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust," which I most heartily indorse.

And in 1 Cor. 15:18-20, where the apostle shows conclusively that Jesus Christ did rise from the dead, and that after while all the human family will be raised from the dead, this I indorse most heartily. But did you know that the resurrection is not the question under discussion at this time? The question that we are considering, the point at issue, is, Will the dead be conscious between death and the resurrection? That is the point at issue, and not the resurrection. Then he says for the resurrection of the dead he was called in question. Certainly not, because that is not the question at issue, but it is a question of consciousness. Well, if he be correct, we go down into the dark, narrow, gloomy grave; nothing about us in any way that will ever be conscious. I wonder if my distinguished opponent can not distinguish between the death of the body and the life of the spirit? I wonder if he has never learned from the word of God that God teaches that even though the body may be dead, that the spirit will be alive at the same time?

He said that he conceded that I would have just one Scripture, "Thou shalt not die," and said that Satan was the author of that Scripture. Yes, Satan was the author of that Scripture that says, "Thou shalt not die," for God said, "Thou shalt die." But death is not the point at issue here. We are both agreed that all people must die, both the good and the bad; but the question at issue is, Will the dead be conscious after they are dead, or will we, after the death of our body, have an immortal principle that never dies? But he had much to say about hell and purgatory as coming from Satan. It seems that these questions of hell and purgatory are bothering him very much. If he wants to discuss purgatory, let him tackle a Catholic priest. And, so far as the torment question is concerned, he will have more of that tomorrow night than he will be able to stand; but the trouble with him is he is being tormented before the time. And did you notice in his speech, that he merely assumes that death means extinction?

In the fifteenth chapter of Luke we have an account of the prodigal son, beginning with the eleventh verse and reading unto the thirty-second inclusive. When that boy had wandered away from his father's house and gone into a distant land, and wasted his substance in riotous living, he was about starved to death, and he said to himself: "There are servants at my father's house who have bread enough and to spare, and here I am perishing with hunger. I am determined what I will do. I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Make me as one of thy hired servants." So he went, and his father saw him coming— and I thank God that his father did not have to be begged to take him back.

I thank God that the God that I worship does not have to be begged to save the sinner; that God stands ready and willing and anxious to save the sinner every hour, and the only reason all the sinners in this audience and this city are not saved is because they are not willing to be saved. Jesus Christ said to some wicked people on one occasion, "Ye will not come to me that ye might have life." He did not say, you can not come, as my honorable opponent teaches, but said, "Ye will not come to

me that ye might have life." And so the father saw the boy coming, and he ran to him and he fell on his neck and kissed him, put his best robe on him and a ring on his finger and shoes on his feet, and had the fatted calf killed, and there was joy and rejoicing in that home, for he said, "This, my son, was dead, but is alive again." Was he? He was dead and alive at the same time; he was dead to his father, dead out yonder, but alive in wickedness. This intelligent audience can see that, whether my distinguished opponent can or not.

In Matt. 22:23-32, Jesus said that God is not the God of the dead, but of the living, and says that he is the God of Abraham, and of Isaac, and of Jacob, all of whom had been dead for more than fifteen hundred years; but yet they were living, their bodies were dead and had gone down into the grave, but these men were living. Jesus said, "God is not the God of the dead, but of the living." In the same breath he says, "He is the God of Abraham, and of Isaac, and of Jacob." But he said that God did not put Adam on trial for heaven or hell. We are not discussing whether folks are on trial for heaven or hell or not, but we are discussing whether people are conscious between death and the resurrection or not. Rev. 20:3, he quoted, that Satan could not try the people or get the people to sin any more for a thousand years. We are not discussing that millennial question. We will have that clay after to-morrow night. So I am not going to take the time to discuss that question now when he expressly has a proposition on that thousand-year question. Then he refers to the breath and the spirit of life. Did you know that my distinguished opponent teaches that the spirit is no more than the breath? Am I mistaken about this or am I not? I wonder if any of you people have heard of a book called the "Millennial Dawn"? Do you know who its author is? Here is Volume V. On pages 187-188 my distinguished opponent says: "The word ‘spirit' in the Old Testament is the translation of the Hebrew word ruach; the primary significance or root meaning of which is ‘wind. ' The word ‘spirit' in the New Testament comes from the Greek word pneuma, whose primary significance or root meaning likewise is ‘wind. '"

Then, if "spirit" means the wind, you can read the Scriptures that have "spirit" in them and put "wind" for "spirit" and make complete sense. Let us see if that be true. I will take several Scriptures that he quoted here in the same volume. In the fourteenth chapter of 1 Corinthians and twelfth verse, Paul says, "Forasmuch as ye are zealous of windy gifts." Paul said in the seventeenth chapter of the Acts of the Apostles, when standing before those wicked people, when he saw the city wholly given over to idolatry, his "wind was stirred," within him. In the third chapter of John, fifth verse, Jesus says, "Verily I say unto thee, Except a man be born of water and of the wind, he can not enter into the kingdom of God." That is enough at the present time. Eph. 2:1. He knew what was coming, and so he anticipated me on that, but I already had it noted before he suggested it. "And you hath he quickened who were dead in trespasses and in sins." The Scriptures sometimes represent people as dead while they are yet alive. Those people were alive physically, but dead in trespasses and in sins.

And then he quoted Ps. 51:5, where David said that in sin his mother had conceived him and brought him forth in iniquity, and it had no reference to this

proposition whatever. Let us see. Does that prove that David was a sinner because his mother conceived him in sin? If so, the Bible teaches that Jesus Christ was born in a stable, and on the same principle you could say that Jesus Christ was a horse because he was born in a stable! Behold, John Smith was born in a potato patch, therefore John Smith is a potato l The same kind of logic that he got from this passage of Scripture. But he said Lazarus was dead, the eleventh chapter of John, eleventh verse; that Jesus went to awake him out of sleep— and that gives me a fine opportunity to call your attention to another Lazarus that we read about in the sixteenth chapter of Luke, from the nineteenth unto the thirty-first verses: "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day; anal there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried; and in Hades he lifted up his eyes being in torments."

Hold on, if Elder Russell had been there he would have said, "Look here, Christ, you must not have that fellow over there in torment; why, that would be cruel to have that fellow over there in torment. There is no torment."

That is the way my distinguished opponent would have talked to Christ, "Jesus, you have it wrong, because there are none conscious after death; that fellow has not been raised from the dead and he is totally unconscious." But Jesus said that "in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Why, yes, there were Abraham and Lazarus; they were alive over yonder, but you have it, Brother Russell, that

they were dead back here in this world. "And he cried and said"— is it possible that a fellow can be conscious enough after he is dead to cry out? "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember—" Oh, is it possible that a fellow will have memory in the future life? Certainly. Here is an example of a man that was dead, but who was conscious and had a memory. If I were discussing this from a scientific standpoint, I could prove that the human memory is indestructible; but I am investigating it from a Scriptural standpoint. Here is an example given by the Son of God where there was consciousness between death and the resurrection: "But Abraham said, Son, remember that thou in thy lifetime"— remember what?—" that thou in thy lifetime"— he points him back here to this world—" receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou are tormented. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." If Brother Russell had been there he would have said: "Look here, Lord, look here, Abraham, you have that thing all wrong. We are going to have a thousand years of trial. I have been teaching people over in Allegheny that we are going to have a thousand years of trial; and now, Abraham, you step down and out; all intelligent people have given

up your theory, and you are not in it a little bit; you are a back number; you belong back in the dark ages that sprang from Roman Catholicism and heathenism combined. Abraham, you have this thing wrong." Then he said, "I pray thee, therefore, father, that thou wouldest send him to my father's house." You see he is conscious that he had a father's house back in this world. "Send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Here is your example; here were two men that were dead; they were perfectly conscious after death, and they conversed and talked about the things here in this life. I have read you the example out of the word of God, given by our Lord Jesus Christ, and if Elder Russell will read an example from the word of God where Jesus Christ gives an example and says that people are unconscious between death and the resurrection, I will surrender this debate and get on the first train that will take me back to Dallas, Texas, my home. He can not do it. If his eternal salvation depended upon it, he could not do it. I have given you an example from the word of God. But the example on the other side is not there.

Then he referred us to Acts 7:60, where it tells of Stephen, who had the honor of being the first martyr for the cause of Christ. When they had stoned him to death he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge. And when he had said this he fell asleep." And I wondered why my dear brother did not see the verse just preceding it, which says, "And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit." Where was Jesus? Stephen saw him alive at the right hand of God. Where could Jesus receive his spirit? lie could receive his spirit only where he was. Where does the spirit go? Eccl. 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." That immortal principle of the human family that never dies. So they killed the body of Stephen, but Stephen prayed for the Lord to receive his spirit where he was. But if Elder Russell had been there he would have said, "Look here, Stephen, you have this wrong; your spirit is nothing more than just your breath anyway, and Jesus is not going to receive your breath up there where he is. You have that thing wrong."

But he said that "death is death." Certainly. Death is death. But I wonder if it is possible, or utterly impossible, for him to understand that a person's body can be dead and his spirit be alive at the same time? Jas. 2:26, "For the body without the spirit is dead." I want him to show the statement in the word of God that ever said "the spirit without the body is dead." Does the separation of the spirit from the body effect the spirit as it does the body; at the separation of the spirit from the body, does the spirit take away anything essential to the body? Or does the body retain anything essential to the spirit? If it is either one way or the other, the separation is not complete. When the separation takes place, the body goes to the grave with all its essential elements, and the spirit to God with all of its essential properties. The body goes to the grave and is unconscious, for consciousness is not a property of the body. The spirit goes to God with its consciousness because consciousness is an intellectual quality of the spirit. The body loses nothing in the separation essential to its being the body; the spirit loses nothing in the separation essential to its being the spirit. Did God give man an unconscious spirit? No. 1 Cor. 2:11:"What man knoweth the things of a man, save the spirit of man which is

in him? Even so the things of God knoweth no man but the Spirit of God." John 4:24, "God is a Spirit, and they that worship him must worship him in spirit and in truth."

But he said that he would give us some Scriptures in a figurative sense. All right. I will answer him with

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Scripture in a figurative sense. 1 Tim. 5:6, Paul says, "But she that liveth in pleasure is dead while she liveth." I wonder if he can not understand that a person can be dead and alive at the same time? But he was continually talking about torture— torment and damnation. I wonder why he has such a terrible dread of torment and damnation? I have not any special fear of it, because I am following the word of God and getting ready in this life, and trying to get everybody else ready in this life, but he is teaching the people to risk that dreamy chance after this life. No wonder he dreads torment.

And he says that nearly all the intelligent people of Cincinnati reject the doctrine of eternal torment. I have very serious doubts about the correctness of that statement, but suppose they do. I am in Cincinnati now. Our distinguished chairman, Dr. Robertson, is in Cincinnat1 He is one of the oldest preachers in your great city. I wonder if he and the balance of the intelligent people in Cincinnati have rejected the doctrine of eternal torment? But suppose that all the people here do reject it. What about it? 1 Cor. 1:26, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." I know that I am not a very wise, that I am not a very great man, but I do not reject the doctrine of eternal torment, because God's book does not reject it. I am aware that my distinguished opponent is an exceedingly intelligent man and a great man, and I am willing to concede to him that many of his brethren are great and intelligent people, and they have rejected the doctrine of eternal torment, but I am the weak man in this debate, he is the strong man, and do you know that it is perfectly Scriptural for me to be the weak man in this debate and he the strong man, for in 1 Cor. 1:27, Paul says, "God hath chosen the weak things of the world to confound the things which are mighty."

And then he tells us that there are many people here in Cincinnati who have not ears to hear. Why is it that they have not ears to hear? Did you know that he is .undertaking to teach the principle that they can not hear— that God won't let them hear? In Matt. 13:15, Jesus says, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their cars, and should understand with their heart, and should be converted, and I should heal them:"

The reason that some of them have not ears to hear, and the reason they do not hear, is because the teaching of such people as Elder Russell is putting them to sleep religiously, and they say, "Oh, well, it does not matter much what we do here in this life; we will have a thousand years' chance after this life is over, and we will just go ahead and pay no attention to it here in this life; we will have a

better chance hereafter." His doctrine is calculated to cause people to procrastinate, to put things off, and to keep people from hearing.

Now, I have followed him in his speech unto its close, and want, in the remainder of the time allotted to me, to introduce some strong Scriptural and logical counter-arguments on this proposition.

To teach this proposition of unconsciousness between death and the resurrection means to teach that man is wholly mortal, while the Bible teaches that it takes body, soul and spirit to constitute man. 1 Thess. 5:23, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Will Elder Russell answer the following questions: Does the soul die? Does the spirit (tie or is it ,just the body that dies? Does everything that goes to constitute man die? The contention of the gentleman is a very gloomy, depressing and cheerless one. According to the carnal doctrine he advocates, man can not hope for a life of happiness in the world to come. At most he can only hope that at the time called the "resurrection" there will be beings created that will be happy in the future world. Ps. 116:15, "Precious in the sight of the Lord is the death of his saints." Elder Russell teaches that the dead are unconscious; they are in a state of non-existence. Then, according to him, it is precious in the sight of God for his saints to go into a state of unconsciousness, into a state of non-existence. But Ezek. 33:11 says: "I have no pleasure in the death of the wicked." That being true, God has no pleasure in seeing the wicked go into a state of .non-existence, into a state of unconsciousness, but does have a pleasure and rejoices in the righteous going into a state of unconsciousness. Thus God esteems the wicked higher than he does the righteous, if the contention of the gentleman be true.

I want to show you some things that he teaches. Did you know that he denies the resurrection of our bodies? "Millennial Dawn," Volume V., page 365, he makes use of this statement: "Thus the Scriptures assure us that human bodies which return to the dust will not be restored, but that in the resurrection God will give such new bodies as it may please him to give." Instead of the resurrection, there will be a re-creation. "Millennial Dawn," Volume V., page 369, he teaches that these bodies of ours will not be resurrected. Who ever read anything in the Bible about our bodies being recreated at the second coming of Christ, or the dead in Christ re-created first?

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John 5:28-29, Jesus says, "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth.; they that have done good unto the resurrection of life; and, they that have done evil unto the resurrection of damnation." On that occasion Jesus says they shall .come forth from their graves, and in Rev. 20:13, "And the sea gave up the dead which were in it, and death and Hades delivered up the dead in them, and they were judged every man according to their works." But Elder Russell teaches in his "Dawn" series that the bodies do not come back from the grave. So he is denying the resurrection of these bodies of ours. He teaches that man physically is no better

than the brutes, only he has a better body. "Millennial Dawn," Volume V., pages 362 and 363, we find this statement: "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, possessing capacity for higher intelligence, is treated by the Creator as on an entirely different plane."

If this be true, which is doubted, then man is about on an equality with a dog. The dog eats and drinks, he breathes air and sleeps. So does man. The dog dies; so does man. At death the dog becomes unconscious; so does man. At death the dog goes into a state of non-existence. Elder Russell says that at death man goes into a state of non-existence. He also teaches that at death man becomes "exactly what he was before he was created;" that is, nothing at all.

"Millennial Dawn," Volume V., page 340, "into a period of non-existence." "Millennial Dawn," Volume 1, page 154, he actually states there that we come into a state of non-existence, and he says in " Millennial Dawn," Volume V., pages 352 and 353, that death is a period of absolute non-existence. Now, he tells us so much about the resurrection of our Lord Jesus Christ. 1 Cor. 15:16-17:"For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins." Oh, yes, there is so much depending upon it, because we are all lost if it be true that Christ has not been raised from the dead.

1 Cor. 15:20, "But now is Christ risen from the dead, and become the firstfruits of them that slept." But did you know that Elder Russell positively denies the resurrection of the body of Jesus Christ from the grave? "Millennial Dawn," Volume 2, pages 129 and 130, he says: "Our Lord's human body was, however, supernaturally removed from the tomb, because if it had remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things, because the Spirit was not yet given. We know nothing about what became of it, except that it did not decay or corrupt."

Listen to this: "Whether it (that is, the body of Christ) was dissolved into gases or whether it is still preserved somewhere as a grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows, nor is such knowledge necessary."

Oh, shame, where is thy blush? To say that the body of Jesus Christ was not resurrected from the dead is striking at the very bed-rock principle of the Christian religion, teaching this modern and dangerous doctrine of infidelity, denying the resurrection of the Lord Jesus Christ, like those that the apostle Peter talks about, when he said that they had denied the Lord Jesus Christ that bought them. He is denying the resurrection of the body of our Lord Jesus Christ.

A little further along he says: "Hence it will not surprise us if in the kingdom God shall show to the world the body of flesh crucified for all in giving himself a ransom in their behalf, not permitted to corrupt, but to preserve, as an everlasting testimony of infinite love and obedience."

I must confess that I am heartily ashamed of a theory that will lead any man who claims to be a called and sent minister of the gospel of Jesus Christ to deny the resurrection of the body of the Lord Jesus Christ. This is the first man that I have ever met in public discussion in my life who denied the resurrection of the body of Jesus Christ. And I pray God earnestly that no man and no woman in this audience will ever be led off by this dangerous doctrine to deny the resurrection of the body of our Lord Jesus Christ.

But did you know that he also says that in the resurrection of christ that Christ was a spirit, a spirit being, and that he was no longer a human being in any sense? "Millennial Dawn," Volume 1, page 231, he positively declares that Jesus Christ was a spirit after he came back from the grave.

Luke 24:36-43 will answer that false doctrine. "And as they thus spake, Jesus himself"— this was just after he arose from the dead—" stood in the midst of them and saith unto them, Peace be unto you. But they were terrified and aftrighted, and supposed they had seen a spirit." Elder Russell says he was a spirit. "And Jesus said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." That was after he arose from the dead. He had that same body he had before he was crucified, and said that a spirit hath not flesh and bones as ye see me

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have. I follow the record further.

"And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? and they gave him a piece of broiled fish and of an honeycomb. And he took it, and did eat before them."

Will Elder Russell answer the following questions?

Can a spirit have flesh and bones?

Can an immaterial spirit eat material food, as Christ did on that occasion? I will follow this argument still further. I want to give you two examples. One is where the soul of a living person departed from that person, for she was dead, and another example where the soul returned into a dead person, and he then became alive. Gen. 35:18-19, "And it came to pass, as her"— that is, Rachel's—" soul was in departing (for she died)"— Elder Russell would have said, "Look here, Moses, in recording that, you have it wrong; we do not have souls, we are just souls ourselves, and her soul did not depart." But Moses, in recording it, says, "as her soul was in departing (for she died), that she called his name Benoni; but his father called him Benjamin. And Rachel died and was buried in the way to Ephrath, which is Bethlehem." When her soul departed she died. 1 Kings 17:21-22:"And he"— the prophet Elijah—" stretched himself upon the child three times." That was a dead child now, and Elder Russell says when a fellow is dead, he is just dead, there is nothing about him alive. And Elijah "stretched himself

upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."

That is, he became alive again. Something departed from Rachel and she died. What was it? Something returned into that dead boy and he lived. That living something that was in Rachel, her soul, her spirit, departed from her, and then her body was dead. That spirit, that soul, that living something in that boy whose body was dead, returned into him and he was then alive. Did you know that the doctrine of my distinguished opponent is the old doctrine of the Sadducees, only in a modified form? He is entirely contrary to the apostle Paul (Acts 23:6-8): "But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee. Of the hope and resurrection of the dead, I am called in question. And when he had so said there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided, for the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." Paul, then, was a Pharisee and indorsed the doctrine of the Pharisees, which said there Were both angels and spirits.

Then we come to the transfiguration (Luke 9:28-32): "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias." If Elder Russell had been there he would have said, "Look here, that is not so; Moses and Elias are dead, and dead men can not talk." But they were there talking just the same. "Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they their were with him were heavy with sleep, and when they were awake they saw his glory and the two men that stood with him." Verse 35, "And there came a voice out of the clouds, saying, This is my beloved Son, hear ye him." Moses had died— had been dead about fifteen hundred' years— and had not been resurrected; but he appeared on the Mount of Transfiguration, retaining his identity and ‘individuality, and talked with Jesus, and the three apostles mentioned saw him.

Brother Russell, will you answer these questions: Was Moses actually on that mount? Did the apostles see him? Did Moses talk with Jesus?

Did God really say to Jesus: "This is my beloved Son in whom I am well pleased; hear ye him"?

Let the gentleman answer these questions.

I want to say to you that it was no fable, either. 2 Pet. 1:16-18. reads: "For we have not followed cunningly devised fables when we made known unto you the power and the coming of our Lord"— Jesus Christ—" but were eye-witnesses of his majesty. For he received from God the Father honor and glory when there came such a voice from the excellent glory, This is my beloved Son in whom I am

well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." So it was not a fable, but a real, actual occurrence.

2 Cor. 12:1-4, Paul said: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body I can not tell, or whether out of the body I can not tell; God knoweth). Such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell; God knoweth). How that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter."

Paul evidently had this experience in paradise. or in heaven itself at the time that he was thought to have been stoned to death, and Acts 14:19 says that he was dragged out of the city as dead. But he was conscious just the same.

Here is another example. Matt. 10:28, Jesus said, "And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both body and soul in hell." Yes, thank God, though people can kill our bodies, they can not kill our souls. 2 Cor. 4:16-18. (I call your attention now to the outer and inner man), Paul says: "For which cause we faint not, but though our outward man perish, yet the inner man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." The outward man is the body; it is seen, it is temporal; but it is the inward man, the spirit, which is not seen; it does not die.

2 Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Verse 4, "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Verse 6, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

Verse 8, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Could anything be plainer? Paul teaches that when we are at home in the body, alive, we are absent from the Lord, but when we are absent from the body, dead, we are present with the Lord. I ask the gentleman to tell us what it is that is absent from the body? When the spirit leaves the body, the body is dead and the spirit goes to God who gave it. The body is the house in which the spirit dwells till separated from it. Will he answer the following questions?

What is the difference between angel and spirit as spoken of in Acts 23:8?

Does it take body, soul and spirit to constitute the man? Was the spirit created out of the dust? Is the spirit any part of man? If so, what part?

If not, what use have we for the spirit?

Since the spirit of man knows (1 Cor. 2:11) and is thus conscious in this world, does it lose consciousness when it returns to God? If so, why?

C. T. RUSSELL'S SECOND SPEECH.

Dear friends, you must not take Elder White too seriously. He is trying to make an argument, you know. He is not always as fair as we think he should be when making quotations from "Millennial Dawn." This would be known to those who have read "Millennial Dawn." Many have not, and so we think the fair thing will be to have you investigate for yourselves. We are very glad to supply copies of this work to any who wish to know more about it. If you are interested, you can have the book for a loan, if you choose. Answering very briefly some of his many points, we would say:

He speaks of the resurrection of the body. But the Scriptures do not speak of the resurrection of the body; it is the soul that sinneth that shall die; it is the soul that sinneth that was condemned to death; it was the soul that Christ purchased. As the Scriptures say, "He poured out his soul unto death; he made his soul an offering for sin." "Who redeemeth thy soul from destruction." It was your soul that was doomed to destruction, and not your body; your body changes every seven years, anyway. It was not your body that was condemned to destruction. It was your soul, your being, your right to eternal life, that was gone, and that Christ purchased for us all. So in the resurrection it is not to be a resurrection of the body, but of the soul, and so the Scriptures say respecting our Lord, "Thou wilt not leave my soul in hell"— in the grave (" in hades" in the New Testament, and " sheol" in the Old Testament. You will remember that Peter was quoting from the Old Testament, where David calls the word "sheol," and in quoting it Peter uses the word "hades," in our Greek.) Our Lord's soul was not left in Sheol, was not left in the grave; God raised him up by his own power on the third day, and gave him a body as it pleased him. He did not give him back the body that he died with, and you will never see Jesus in glory as the hymn represents it,

> "There five bleeding wounds he bears,
> Received on Calvary."

The apostle Paul says, "Flesh and blood cannot inherit the kingdom of God," and if you get into the spirit realm at all, you will not have flesh and blood, either. Therefore, the apostle Paul says because flesh and blood can not inherit the kingdom of God, we must all be changed; so he says if we are of those who

have gone down into the grave into death, we must have received spirit bodies, we must be raised spirit beings; or if we are of those who are alive and remain unto the coming of the Lord, we must be changed from earthly to spiritual beings, because flesh and blood can not inherit the kingdom of God.

Our brother refers to the going out of the soul of Rachel. We have it all treated in the volumes of "Millennial Dawn." If Brother White has read it, he knows how we have treated it. It is the life that went out; it is the soul life or being that went out. She was dead, but, in translating it from the Hebrew language, you can not put it into the exact form in the English language. "As her soul was in departing" is a reasonable enough translation, if you give it a reasonable interpretation.

Our brother calls attention to Paul being caught up to the third heaven, seeing unlawful things not proper to be uttered. Paul was caught away in spirit. It was so real to him that he did not know whether he was actually there, or merely there in his mind. He did not know whether he was in the body or out of the body. It was to him as though he was in that place. He was caught up to heaven, but where was he come to? The third heaven. Where is the third heaven? The Scriptures call to our attention but three heavens. One was the heaven of the first dispensation, that perished at the flood. The second is the heaven of this present time, the authority or power of the devil exercised over this present evil world; and the third is the new heaven for the next dispensation, the kingdom of Christ, "the millennial kingdom." He was caught away to the third heaven in his vision, caught up to the third kingdom, the millennial kingdom, and there he saw matters as they will be in the millennial age, just as John in his vision saw various things represented by beasts, women, angels and so forth, in the book of symbols of Revelation. These were all things fie saw in his vision, and so Paul was caught away and tells us how it was.

Our brother inquires, "How could Moses be on the Mount of Transfiguration?" And what is the answer of the Scriptures to that? The Scriptures say that as they came down from the mountain Jesus charged them straitly, saying, "See that thou tell the vision to no man until the Son of man be risen from the dead." I was not there, and my Brother White was not there, but Jesus, who was there— and he knew what he was talking about— said it was a vision. Peter did not know, for Peter, who was in a half-dreamy state, said, "Lord, it is good to be here. Shall we build thee a tabernacle?" and so forth. Not knowing what he said, so it reads, he was confused, but Jesus, who did know all about it, said it was a vision, another vision of the heavenly kingdom, Moses representing one class, Elijah another and Jesus himself representing the other— a picture of the heavenly kingdom. And Peter refers to it in his Epistle: "We have not followed cunningly devised fables when we made known unto you the power and kingdom of our Lord Jesus Christ." "And this voice we heard when we were with him in the holy mount." It was a vision in the holy mount of the coming kingdom, Peter says, whatever Brother White says.

He calls our attention to the inner man and the outer man of Paul. Very well, dear friends, so the Scriptures represent: that all those who are of the elect class,

begotten of the Spirit, are new creatures, and they have the new nature begun in them; they have the outward nature of the old man, and they have the new man. But mankind in general does not have the old man and the new man. It is only those that are begotten again that have the old man and the new man. If you are Christians, begotten of the Holy Spirit, you have the old and the new nature, and the apostle says the one is perishing, but is being revived, and you are growing as a new creature in Christ, but you are dying as a natural man. The apostle Paul was in harmony with that. The old Paul was dying; the new creature was growing day by day and the old was dying.

Our brother calls attention to the fact that people can not kill the soul; they may kill our body, but after that we have nothing more that they can do. They can not kill the soul. What soul is this? Who has this soul? The only ones that have this soul, or right to live, are those who have accepted Christ. As for the remainder of mankind, they are not in this standing at all; they have not any right to live. The whole world is already dead, but those that have a! ready accepted Christ are counted as having a right to eternal life. Jesus, addressing this class, said: "If any man take this earthly life, do not bother for that; I have given you eternal life. Fear not them that kill the body, that is all that they can do; they have no right to touch your soul— the right of life that God has given you through your relationship to me, the life-giver."

Our brother called attention to the expression, "This, my son, was dead, but is alive again." This is in a figurative sense. In the parable you remember the son was represented as having died to the privileges of his father's house, just the same as sinners are said to die; just the same as sinners are dead in trespasses and sins. There is no eternal life outside of relationship with God. Therefore, there can never be a place where there will be people eternally in torture, because none but those in accord with God can have eternal life. So in this case the son that was away off was recognized as having been dead in this sense— that he was dead to

father, to home and every interest— a figurative situation in the Word.

Our brother makes light of the statement that the words reuch in the Hebrew and pneuma in the Greek signified spirit, and that the word "spirit" is the same word as the word "breath" and the word "wind." Wherever you read the word "wind" in the Old Testament, it is the same original word in Hebrew that is used for spirit; and wherever you read the word "wind" in the New Testament, you are reading the original Greek word also translated spirit— pneuma. But it is a very unfair statement to make. In "Millennial Dawn" we show how these words are applied. I can not go into that matter now. There is a whole chapter in the "Millennial ‘Dawn," with all the various explanations of Scripture. I have no time to discuss it in two minutes— it would require a miracle.

Our brother calls attention to the rich man and Lazarus. We will have that up later, and we will have a good opportunity for discussing it when we discuss the subject of eternal torment. We have the rich man and Lazarus all right when you come to understand it. You will be better satisfied then than you have ever been

before. You have never really understood it before. I have never been satisfied about the rich man and Lazarus. No theologians have been. You will be satisfied when you see the truth on the subject.

L. S. WHITE'S SECOND REPLY.

Mr. Chairman, Ladies and Gentlemen:

The honorable Chairman has just told you that when Elder Russell is speaking it has a very soothing effect and almost puts you to sleep. Not only do his speeches almost put you to sleep physically, but his doctrine will eventually put you to sleep spiritually if you follow it. But the chairman says that when I am speaking you all seem to rouse up and get wide awake. Much obliged. And he says that if it continues, that he thinks that they all can not tell where they are. If you will come with me on the word of God, you will all know where you are.

Brother Russell said that I am not fair in quoting from "Millennial Dawn." If it is not fair for me to quote from it, it is not fair for him to write it, for I quoted it in the identical language of the author; and he can not get out of it in any such way as that. In fact, the burden of his last speech was simply an advertisement to try to sell his books.

I challenge him to name any place in "Millennial Dawn" where I have misquoted him in anything he said. The trouble is that what I quoted from his books hurts, and he does not like it. But he said the Scriptures do not speak of the resurrection of the body. Do they? Shall I take his ipsc dixit for that? He is a wonderful man, but Paul, another wonderful man, says differently. 1 Cor. 15:42-44:"So also is the resurrection of the dead. It [the body] is sown in corruption. It [what is he talking about—the body?] is raised in incorruption. It [what is he talking about— the body?] is sown in dishonor. It [what, the body?] is raised in glory. It [what, the body?] is sown in weakness. It [what, the body?] is raised in power."

Now, there are some folks in the audience laughing at me because I call this the body. But when I read the next verse, the laughing will go the other way. "It is sown a natural body; it is raised a spiritual body." [Applause.]

He also tells us that Christ was not given his body back. Well, after Jesus Christ came back from the grave he said, "See me, handle me, look at my hands and my feet, that it is I myself, for a spirit has not flesh and bones as ye see me have." And then he ate, he drank with them, he communed with them.

Let us see about this matter: That flesh and blood can not inherit the kingdom of God. 1 Cor. 15:50, Paul says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption." If he undertook to teach you anything, it was to teach you that flesh and blood can not enter the kingdom of God. It says "inherit." I wonder if he can not see the difference between "enter" and "inherit." What is the lesson? Gal. 5:19-20, "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations,

wrath, strife, seditions, her-esies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." As long as we are led by the impulses of the flesh, we will never inherit the kingdom of God, but we must be led by the teaching of God's eternal Spirit, and then we will inherit the kingdom of God.

In Rom. 8:11 Paul used this strong statement, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Why am I reading this passage? Simply because my distinguished opponent says that nowhere in the Bible does it say one word about raising our bodies, but that all the time it is raising our souls; never anything about raising our bodies. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Now you have it, Elder Russell to the

contrary notwithstanding. But he said that Paul did not see into heaven. I understand that he did. Paradise at that time had been removed into heaven itself, where will be the final dwelling-place of God's saints. But he said that the third heaven referred to the millennial age, and Paul did not know whether he was in the body or out. I will grant his statement for just a moment, for argument's sake, that what Paul saw in the third heaven was the millennial age. 2 Cor. 12:4, "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter." The things that Paul saw there were not lawful for a man to utter. Elder Russell says it was the millennium. Then, sir, your millennium is an unlawful institution.

Then the transfiguration. He said that was a vision. For you know that in addition to that that the record says, that the three apostles saw Moses and Elias, and if he would have examined Thayer's Greek Lexicon, in which the scholarship of the world is concentrated, he would have learned from Dr. Thayer that a vision is something that is seen. Many thanks to you. I saw Cincinnati for the first time two days before this discussion began. I never had a vision of Cincinnati till after I saw it. Since seeing Cincinnati I have had a vision of your great and wonderful city. And so Peter, James and John saw Moses and Elias, and then they had a vision, a perfect recollection of how they looked. And I showed you in my former speech that it was not a fable, but a reality. Then he said that the soul was the new life. Granting that to be true for a moment, Matt. 10:28 says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Was the new life that which was cast into hell? If the contention of my distinguished opponent be true— which it certainly is not— then it is true that the new life was that which was cast into hell.

John 2:18-21:"Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in braiding, and wilt thou rear it up in three

days? But he spake of the temple of his body." Christ could not voluntarily lay clown his life without being conscious, neither could he take his life without being conscious; but if Christ was dead, body, soul and spirit, how could he exercise any power? In death the body has no power of any action whatever. If the spirit is thus dead, how can there be an exercise of power to become alive again? If Christ was wholly unconscious while in the grave, as Elder Russell teaches, how did Christ know when the three days had passed that he was to be in the grave? 1 Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive." Death came by Adam. Of his own will he disobeyed God in eating the forbidden fruit, which he could have refrained from doing. Then, if Christ in death was unconscious, he was perfectly passive, without volition; existed only in the material out of which his body was created. As my honorable opponent teaches, I shall insist that Christ was without power to take life again, and that the resurrection did not come by him. But this is not true. Rom. 14:9, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

After announcement by the Chairman of the subject for the following evening, Pastor Russell arose, and said: "I would like to say, dear friends, my friend, Mr. White, criticized the subject of the reporting. I would say, so far as my knowledge is concerned--"

Elder White . Mr. Chairman: "I made that as a part of my speech. He has had two speeches to answer it. It must be answered in his speech, and go in as a part of the record of this debate."

The Chairman decided against Mr. Russell.

COURAGE

Courage when the way seems long,
Courage when your plans go wrong.
Courage when your heart would break,
Courage, God your hand doth take.
Courage when misunderstood,
Courage – this can work for good.
Courage beats the devil down,
Courage chases every frown.
Courage, yes, ‘tis sent of God.
Courage found within his Word.
Courage? Pray, and it will come
And see you to your Kingdom-home.

1H208 [blank]

Tuesday Evening, February 25, 1908.

(*Chairman* ,M. C. KURFEES, Church of Christ, Louisville, Ky.)

THIRD PROPOSITION.

The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful, suffering, eternal in duration.

L. S. White, affirmative.
C. T. Russell, negative.

L. S. WHITE'S FIRST SPEECH.

Mr. Chairman, Ladies and Gentlemen:

I am glad to be in the affirmative on this great question that has been just read in your hearing, that "The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painfulsuffering, eternal in duration." And in order that the point at issue may beclearly defined so that there can be no mistake as to what the issue is on this question, I shall proceed for a moment in a definition of terms.

Punishment— Penalty inflicted for the committing of crime or offense.

Incorrigible Wicked— Those who can not be corrected or amended.

Conscious— That which the subject realizes.

Punishment begins and is carried on with the consciousness of pain inflicted because
of guilt contracted through the violation of law or the neglect of duty.

Painful Suffering— Feeling or undergoing pain.

Eternal in Duration— Without end, for ever and ever.

I wish at this time to call your attention unto two words that will be investigated extensively at this time, they being "sheol" in the Old Testament and "hades" in the New Testament, so that there can be no mistake as to the teaching of God's word on this question, or my speech either as for that matter. The word "sheol" is used 65 times— 31 times translated "grave," 31 times translated "hell" and 3 times translated "pit." Gesenius on "sheol" says: "The underworld, a vast subterranean place." Job 11:8; Deut. 32:22:"Full of thick darkness, where dwell the shades of the dead; the dying are said to go down into Sheol." The word "sheol" itself simply denotes the world of departed spirits and does not of itself teach anything about the punishment of the wicked. The same is true of the word "hades," the equivalent of "sheol," which is ten times translated "hell" in the

Authorized Version, but simply transferred in the Revised Version. Therefore, any Scripture that my distinguished opponent might introduce from the Old Testament with the word "hell" in it you may be assured of the fact now that it has no reference whatever unto eternal punishment of the wicked, and the Scriptures he may introduce on "hades" do not have reference unto the punishment of the wicked beyond this life.

But there is another word in the New Testament from which the word "hell" is translated uniformly that carries with it the idea of eternal punishment for the incorrigible wicked, and that is the word "gehenna." It is used twelve times in the New Testament, and every time without an exception refers unto the place of the punishment of the wicked beyond this life, and as this is to be the very center around which the other thoughts of this discussion revolve; I invite your attention to the twelve passages of Scripture in which the word "gehenna" is used, uniformly translated "hell" in the Authorized Version.

Matt. 5:22:"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

Matt. 5:29-30:"And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members shall perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Matt. 10:28:"And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

Matt. 18:9:"And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

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Matt. 23:15:"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

Mark. 23:33:"Ye serpents, ye generation of vipers! How can ye escape the damnation of hell?"

Mark 9:43-48:"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one

eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched."

Luke 12:5:" But I will forewarn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

Jas. 3:6:"And the tongue is a fire, a world of iniquity; so is the tongue .among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell."

I trust now the gentleman will meet me on these twelve passages of Scripture, so that we can have some debating at this time. Using this as a foundation, I will introduce a number of strong, Scriptural and clearly logical arguments in support of these Scriptures that refer unto the future punishment of the incorrigible wicked.

But will the wicked be punished after death? Heb. 10:28-29:"He that despiseth Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" The punishment inflicted upon the sinner at the ultimate judgment will not be a mere extinction of life or physical identity, but an everlasting punishment, set forth under the strong language "eternal fire" and is to be "sorer" than death without mercy. Will Elder Russell tell us what kind of a punishment is sorer than death without mercy? This can not be death, for it is worse than death.

In Luke 16:19-31, you have the case of the rich man and Lazarus. We showed you last night that they were both conscious in the other world. They recognized what was going on. The rich man died, and in Hades he "lifted up his eyes, being in torments." Mark the words "in torments."

"And seeth Abraham afar off and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." He was perfectly conscious that he was there. He was perfectly conscious that he was tormented, and begged for mercy. He knew that there would be no chance of salvation after death, as my opponent teaches. Hence he desired Abraham to send Lazarus back to this world to teach his brothers the word of God, that they might repent of their sins in this life and thus escape that awful place of torment, knowing they would have no opportunity of salvation after death. And Abraham told him there was no chance of escape, there was no chance of passing from one place into the other. Here is an actual example of consciousness in punishment after death. He promised you last night that he would investigate this question when he came to this proposition. We wait to see.

Dan. 12:2. I call your attention to two classes to be rewarded at the resurrection, one to have everlasting life, the other shame and everlasting contempt. Daniel says: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." If the wicked shall

cease to exist and are not conscious after death, as my opponent teaches, how can they suffer everlasting shame? Or, in other words, how can an unconscious man be ashamed of anything? But the life of the one and the contempt of the other are equal in duration, each being everlasting; hence as long as the righteous live, the wicked will have contempt. If the word "everlasting" has no end when applied to the righteous, it certainly can have no end when applied to the wicked in the same sentence.

In support of this I read John 5:28-29:"Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice. And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

But you remember that I have asked my distinguished opponent various and divers questions on these propositions, and he has utterly ignored every one of them. I will take the charitable view of it, and say possibly he has not been able to note them and get them. I am going now to ask him a number of questions on this proposition, and that he may have no excuse he now has in his hand an accurate copy of every one of these questions, just as I am going to ask them, and if he does not answer them then you can know that he can not do it.

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1.Can man inflict everlasting punishment? (Matt. 10:28.)

2.Is the burning of the body everlasting punishment?

3. Did the people of Sodom suffer everlasting punishment when they were burned up with fire and brimstone? (Luke 17:29.)

4.Can a person suffer everlasting punishment more than one time?

5. What word would you use to show the future happiness of the righteous to be unending?

6.Does not our Lord use the same word to express the duration of the punishment of the wicked that he does the happiness of the righteous? (Matt. 25:46.3

7.Will this earth be burned up?

8.Will it exist after it is burned up?

9.Is the second death a physical death, or spiritual death?

10. If the wicked are burned up, literally, or just die a natural death in the future world, as you teach, do not the righteous suffer more in this life than the wicked in eternity?

11. If physical death will be everlasting punishment, as you teach, did not Jesus Christ suffer as great punishment as the greatest sinner, even a murderer, will ever have to suffer?

12. Many of the ancient Christians were burned at the stake. Did they suffer everlasting punishment?

13. When this earth is burned up (2 Pet. 3:10) which will suffer the most physical pain, man or the brutes?

14. If, as you teach (" Millennial Dawn," Vol. V., pages 362-363), that the human family and the brutes have the same spirit, and their bodies a common origin, if the death of man be everlasting punishment, will not the death of the brute also be everlasting punishment?

15. Can that which does not exist suffer punishment?

16. If, as you teach, the wicked cease to exist, do they not, therefore, cease to be punished?

17. Since their punishment ceases, if they cease to exist, can it be everlasting punishment?

18. Is it any greater punishment to be annihilated for eternity than for a few years?

I leave the questions now with my good brother and see whether he will even undertake to answer them or not, and insist that he shall answer them in his first reply this evening, that I may have a chance to attend to what he may say about them in my final speech in the affirmative at this time.

But I continue the affirmative argument.

Jude 4:"For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God, and our Lord Jesus Christ."

Jude 12-13:"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds, trees whose fruit withereth without fruit, twice dead, plucked up by the roots. Raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever."

Here are wicked men described as most worthless, miserable and mis-chief-making. They feast without fear; every point in their description denotes continued existence; namely, "clouds without water, wandering stars, wild waves of the sea, foaming out their own shame, to whom the blackness of darkness hath been reserved forever." Could any one except my distinguished opponent imagine all these conditions to belong to that which does not exist? This statement of Jude agrees with that of Christ. Matt. 25:30:"And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Jude says they are wandering stars. Jesus and Jude both say they are in darkness, and Jesus says, "There will be weeping and gnashing of teeth." Can this be said of that which does not exist? No, but their weeping and gnashing of teeth is because of their conscious suffering. The poet has well said:

"Oh, dreadful thought of deep despair,
To hear my Saviour say,
Depart, ye cursed wandering stars,
Into darkness far away."

In Mark 9:43-44, Jesus said: "And if thy hand offend thee, cut it off. It is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not and the fire is not quenched."

Verses 45-48, Jesus says: "And if thy foot offend thee, cut it off. It is better for thee to enter halt into life than having two feet to be cast into hell, into the fire that never shall be quenched. Where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire. Where their worm dieth not and the fire is not quenched."

If the worm does not die, and my opponent says the wicked die, then I ask him what is the worm spoken of here by Jesus Christ, and as the worm will not die, what will become of the worm that does not die after· the wicked die?

Now I introduce an argument to show that the

punishment is everlasting. 2 Thess. 1:7-10:"And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

Rev. 14:9-11:"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Notice, the smoke of their torments ascendeth up forever and forever. Here is a copy of Thayer's Greek-English Lexicon, in which we told you last night the scholarship of the world is combined, and Mr. Thayer gives as the definition of torment from the Greek word basanizo, that means "to vex with grievous pains (of

body or mind) to torment." Can anything be plainer? Rev. 20:10:"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

But those who worship Satan shall also be tormented forever and forever. (Rev. 14:11.)

Then this syllogism:

1.Their conscious suffering will last as long as their torment.

2.Their torment will continue for ever and ever. (Rev. 14:11)

3.Therefore, they will be in conscious suffering for ever and ever.

Now I want to introduce an argument to show you that the punishment of the wicked will continue as long as the joy of the righteous. Matt. 25:46:"And these shall go away into everlasting punishment, but the righteous into life eternal." Our Saviour used the Greek word aionios to show both the duration of the life of the righteous and the punishment of the wicked. Dr. Thayer gives us a definition of aionios, "without end, never to cease, everlasting." Christ used the word aionios twenty-six times, twenty-two times to show the blessed, holy and eternal life held out as a reward to his faithful disciples; and four times to show the duration of the condemnation and punishment of the wicked. In every one of these instances our Saviour used aionios in the strict sense of absolute endless duration.

I will now give you some examples of aionios applied to the future life of the righteous. John 3:16:"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have [aionios] everlasting life." John 12:25:"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life [aionios] eternal."

Now I give you some examples where our Saviour applies aionios unto the future life of the wicked, and if it will give endless joy unto the righteous, why will it not express endless punishment or the duration of endless punishment of the wicked?

Matt. 18:8:"Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee. It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into [aionios] everlasting fire." Mark 3:29:"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of [aionios] eternal damnation." Matt. 25:41:"Then shall he also say unto them on the left hand, Depart from me, ye cursed, into [aionios] everlasting fire, prepared for the devil and his angels." Verse 46:"And these shall go away into [aionios] everlasting punishment: but the righteous into life [aionios] eternal."

I want to give you the meaning of aionios from a number of standard Greek lexicons.

Dr. Thayer says aionios means, "without end, never to cease, everlasting."

Liddell & Scott, Greek-English Lexicon: "Everlasting, eternal."

Pickering's Greek-English Lexicon: "Of long duration; lasting; everlasting; perpetual; eternal."

Donnegan's Greek and English Lexicon: "Everlasting," "eternal."

Yonge's English-Greek Lexicon: "Everlasting; perpetual."

Schleusner: "Everything that is without end, especially that which is to come after the course of this life and this world; perpetual and interminable."

Baxter's Analytical Greek Lexicon: "Indeterminate as to duration; eternal; everlasting."

Robinson's Greek and English Lexicon of the New Testament: "Ever-enduring; perpetual; everlasting; implying eternity, both before and after the future; without end."

Cremer, German: "Aionios— To eternity; time in its duration, continual, enduring, eternal."

Greenfield's Greek and English Lexicon of the New Testament: "Aionios— Unlimited as to duration; eternal; everlasting."

Tyndale's Version of the New Testament, the first

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edition of the New Testament ever printed in English, published by Tyndale in Antwerp, in the year 1526, gives aionios the same definition when he says in Matt. 25:46, "And these shall go into everlasting payne, and the righteous into lyfe eternall."

The great commentator Meyer, in his Commentary on the New Testament, Vol. 2, page 183, says: "The absolute idea of eternity in regard to the punishment of hell is not to be got rid of either by a popular toning down of the force of aionios, or by appealing to the figurative character of the term ‘fire. '"

I might give you definitions from Matthew Henry, Clarke, Theile, Edwards, Tholuck, Martenson—[Here time was called by the Moderator, and the speaker did not conclude his sentence.]

C. T. RUSSELL'S FIRST REPLY.

I take this opportunity to reply to Elder White's criticism of the debate reports in Monday's Enquirer. On Monday morning I obtained a paper and merely saw that we had more than the six columns space proposed by the publishers. My attention was called away, so that I did not get to read one word of the debate until after hearing with surprise Elder White's charge of partiality. On inquiry, I find that all of Elder White's arguments were printed, but to keep within the space limits some of the Scripture quotations were omitted where they were no part of the argument, and where the argument did not run through them. But the citations were all carefully given. Those of you who have read the reports have doubtless noticed that there were more trifling blunders connected with my side of the question, which clearly shows it had no greater care at the hands of the reporters than had Elder White's.

Respecting the stenographers said to be "Russell's men," Dr. L. W. Jones, of Chicago, wrote me that himself and his friend, G. M. Huntsinger, a Kansas court stenographer, proposed making a verbatim report of the debates. He had heard that a newspaper proposed a lengthy report, provided rapid stenographers could be had. He offered co-operation, which we gladly accepted, well knowing that few stenographers can report a rapid delivery. My own occasionally runs 230 words per minute. In my publishing-house we have ten stenographers, but only one of them could serve in such an emergency-Mr. Williamson—and he consented to assist also. So far as I know, none of these gentlemen expect to have pay for the service, and only Mr. Williamson even has his expenses provided. I supplied them with Columbia graphophone instruments and two lady typists. They labor until 3 A. M. to get the matter to the printers in season for the early edition.

Elder White objected that these were my friends. I assured him that all Christians should be my friends, and that to be a Christian surely should not render a man less acceptable than. a worldling as a reporter. I urged that he find one or more men for the job, but he declined, making the excuse that he feared something would be cut out to keep within the six-col-umn space proposed. I urged that he or one of his brother ministers stay at night and see that no vital point was cut out. But I assured him that I was perfectly satisfied to leave the trimming down to the judgment of the editor. This he also declined.

Another matter: Some are inquiring whether or not I will preserve my kindly treatment of my opponent regardless of how he shall treat me. I answer "yes." Personalities and vituperations and slurs are no part of logic, and the class of people who would be influenced thereby are not such as I expect to influence, anyway. We should bear in mind, too, that courtesy and Christian conduct in Texas may not be exactly the same thing as in Ohio, and vice versa.

I take this opportunity of calling to the attention of this audience the correspondence between Elder White and myself on this subject, as published on the second leaf of the debate programs which you have in your possession. Notice particularly the last paragraph of my letter of acceptance. I will read it: " As

respects rules for the controversy: I suggest that each speaker be allowed full liberty to order his subject according to his best judgment, and that it shall he in order for him to present his argument as may please him best. The language and conduct of each of the disputants shall represent to his opponent and the auditors in general his conception of the divine rules and standards governing Christian courtesy."

Now for our evening topic: "The Scriptures clearly teach that the punishment of the wicked (finally incorrigible) will consist of conscious painful suffering eternal in duration."

This I most positively deny, and shall endeavor to prove, and yet I once so believed. I once specially admired Spurgeon's sermons on hell. They are so vivid, so realistic. I thought him practically the only honest preacher, for the others, professing to believe the same, rarely refer to the matter, or treat it indifferently, whereas, if true, it certainly should be the theme of every pulpit, and how to escape an eternity of such awful suffering should be the theme of every conversation— to the extinguishment of every pleasure and the interrupting, at least, of every business. As a youth I went about my home city and printed here and

there with chalk words that I trusted would arrest the attention of some fellow-creature and assist in saving from the awful torture I believed was set before him. Similarly on Sundays I sought to harangue such as would hear, telling them of the hell of torment to which they were surely going unless they repented and became saints of God. Had the Salvation Army been in existence then, I presume I should have joined it. Let me here remark that while I have practically nothing in common with the Salvation Army as respects their teachings, I have great respect for their honesty and zeal. They at least seem to believe what they teach, and that is more than can be said of the majority of Christian ministers and laymen whose time is devoted largely to business, to pleasure and to social functions, while they profess to believe that their neighbors, their friends, yea, the members of their own families who are out of Christ, un-sanctified, not Spirit-begotten, are sure to land in eternal torment unless converted, changed, Spirit-begotten. I have great sympathy with so-called mission workers who, thoroughly under the spell of this doctrine of devils, which so blasphemes the character of our heavenly Father, can not take time for business or pleasure or even to study the word of God, but in their own language must be "saving souls." I do not wonder that this terrible doctrine has sent many to the madhouse. I do not wonder that others seek to drown the thought of it in pleasure, in business or in the intoxicating cup.

My opponent has charged against me that my endeavor to clear the Almighty's character, and to show that the Bible does not teach this awful doctrine, is having a bad influence. I dispute that. Let me relate briefly an incident proving the contrary. A short time ago, when holding a meeting at Chattanooga, Tenn., a gentleman approached me, gave me his name, and reminded me that he had been in correspondence with me for some time. I said: "I know you very well by correspondence." "Ah, no," he replied, "I never really told you who I was, but I

will tell you now. As you know, I live in Mississipp1 I keep a store there. When your literature reached me I was one of the wickedest of men in the world. I need not go into details, but briefly would say that I did everything that was bad. My wife, a good Methodist, did all she could to help me. She said: ‘John, you will go to hell. ' I said: ‘I know it, Mary, and I am determined, Mary, to deserve everything I get. I know I am a bad man, and I know I will be eternally tormented, but now, Mary, I will deserve it. I will progress in my wickedness. ' I was in that attitude of mind when, through the mails, one of your tracts reached me entitled ‘The Wages of Sin is Death, and Not Eternal torment. ' I read it a second time. I said: ‘That is different, I must read this. ' It was tile most reasonable thing I had ever read along religious lines. I immediately wrote to you for more, and have since obtained probably all the Bible helps that the Tract Society furnishes. I want to tell you, Brother Russell, that I am a new man; that the love of God has produced an influence upon my heart and life which the fear of him never exercised. And another thing, you will remember perhaps that I sent you several $50 checks for help in circulating those tracts, and that I have not sent any recently. I want to explain to you why." I answered: "It is not necessary, brother, to explain. You know we never ask for money, and you owe me no explanation respecting the matter." tie replied: "Yes, but I want you to know why these checks have not been going. They were conscience money, Brother Russell. I had given up my own sinful practices, but I was still selling liquor to the Mississippi negroes, and I was trying to ease my conscience, but I can not stand it, the truth was too powerful for me. I want to tell you that now I sell no liquor in my store, that I am endeavoring to live a godly life and to hold up the light of God's truth in my neighborhood."

Let me remind you again, clear friends, that in your city, as in every large city, our ears are assailed with oaths or cursing, men and boys damning each other to hell. These are not ignorant savages, but persons who all their lives have been under the influence of this awful doctrine, and it has not converted them. Let me remind you, further, that the jails and penitentiaries of Christendom are full to overflowing with criminals, and that their religious and other antecedents are inquired into at the time of their incarceration, and that these testify that the criminals are such as had this hellfire torment theory poured into their ears from childhood. I do not say that correct views of almighty God would have restrained all these criminals, but I do believe that it would have restrained many of them. We have evidence of that fact in your Columbus (Ohio) Penitentiary, where a short time ago three men under life sentence as murderers came into contact with our publications, setting forth the real character of God and his plan of salvation, and as a result the course of their lives was changed; they became true Christians and were so recognized by the people of the prison. Two of these have since been pardoned because of good behavior and one of them is a minister of the gospel today.

I receive many letters from infidels telling me of their change of heart and their acceptance of the Scriptures since they have come to see them in. their true light— to know their Creator as a God of justice, wisdom, love and power.

It would not at all surprise me if there are some in this audience who are believers in the Bible as the

inspired word of God only because of the better explanation thereof they have received directly or indirectly through the harmonization of the Scriptures presented in my teachings, printed and oral. Let us test the matter. If there are any in this audience who are fully consecrated to God, but who to-night would have been infidels without the assistance of the teachings which I promulgate, let them show it, please, by rising to their feet. A pretty good showing— about one hundred! Who would have been infidels— would be to-night infidels.

By way of testing the matter further, let us now put another question: Are there any in this audience to-night fully and truly consecrated to God who were infidels, or who were converted to God by the doctrine of eternal torment, please rise to their feet. I only see one— two! Eternal torment is claimed to have converted two, and the gospel of the love of God, the justice of God, has brought over one hundred into harmony.

We hold that it is a mistake to claim that the blasphemy of God's name and character is essential to the propagation of Christianity. We claim that nothing else in the world is making so many unbelievers as this false doctrine; that nothing else in the world is turning the hearts of so many men so thoroughly away from God and all desire to draw near to him in fellowship and true worship; that its influence is evil, and only evil, and that those who are noble and true Christians under such a faith are such in spite of it, and not by reason of its assistance.

We will admit that some of the Lord's parables and dark sayings are capable of a twist, or, as the apostle would say, capable of being wrested by those whose minds have been prejudiced on this subject from infancy. Coming to these dark sayings with their minds fully convinced, they do not seek for another interpretation of them, but accept the most ludicrous interpretations without a qualm of reasoning. For hundreds of years during and since the Dark Ages these doctrines have become fixed in their twist, so that any endeavor to investigate or to straighten out the strands of truth and to test them meets with strongest opposition, their minds being prejudiced, though in many instances unwittingly so. This is one respect in which my opponent has the advantage of me. He reels off one after another of texts which have been misinterpreted for centuries, and whose misrepresentations are fixed in the minds of the majority of Christian people. The hearing of these texts brings to their minds at once the fallacious theory so long attached to them. If you will take a yard of rope, my dear friends, and attempt to untwist it and separate its strands and pull them straight again, you will have an illustration of the difficulty you must expect to encounter in your endeavor to get clearly before your minds the straight truth of the Divine Word, which has been wrested and twisted since the Dark Ages. A little of this twist was, indeed, gotten rid of in Reformation times, but the adversary has seen to it that other kinks and quirks have been added.

As, for instance, on the subject of this evening: Protestants have their teachings from Roman Catholicism. They accepted the Catholic view as respects a hell of

eternal torture, manned with fireproof devils; but they reject the only palliative feature— purgatory. To that extent they have made matters worse. But the Catholics and Protestants agree that only saints, the little flock, the elect, are fit for heaven when they die. They remember our Master's words: "If any man be my disciple, let him take up his cross and follow me" (Mark 8:34). The Protestants, therefore, at one sweep, turn the vast majority of our race, the unsaintly, into eternal torment, never-ending, and, we might add, useless, for neither could they be profited by it, nor could God be glorified thereby. There is something much more reasonable in the Catholic view, which consigns only willful heretics to eternal torment, but which places in purgatory the vast majority of our race, there to be purged of sin during the hundreds or thousands of years of tribulation, that they may be ultimately purified and received to heaven. They have no sympathy with the Catholic view in the sense of approving it as Scriptural, when, to the contrary, it is unscriptural. The Scriptures declare that "the dead know not anything;" that "their sons come to honor and they know it not; to dishonor and they perceive it not of them," and that there is neither wisdom, nor knowledge, nor device in the grave (Sheol) "whither all go" (Eccl. 9:10).

That which in the Scriptures most nearly corresponds to the purgatory of the Catholics is the millennial kingdom, in which the whole world in general will have not only an opportunity to come into harmony with God, but receive chastisements and stripes in proportion as they neglect to hearken to the great Teacher whose word will then be law. Yet how different is purgatory manned by devils and inflicting all kinds of tortures, mental and physical, from the purgatory God has arranged in the glorious epoch of pur-gation, when all families of earth will be brought to a knowledge of the truth; when all the blind eyes shall be opened; when all the deaf ears shall be unstopped; when Satan will be bound that he shall deceive the nations no more; when every evil influence shall be restrained and every good and helpful influence will be lot loose among man; when the Lord who redeemed mankind will, in the promised times

(years), make restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began, and when ultimately all who will receive these blessings into good and honest hearts and profit thereby may obtain eternal life, and all who reject these glorious opportunities will die the second death— be annihilated. Nevertheless, we repeat it, the Catholics, even though they have Satan's perversion and misrepresentations of the millennium for every man, have a much more reasonable and much more consistent error than that to which the Protestants bow down and worship— eternal, hopeless, infinite torments for infinite sin, or, in the majority of cases, for finite ignorance and blindness of the eyes of understanding.

Brother White, with all his love for debate and apparent anxiety to get after every objection, entirely overlooked, last night, it would appear, some of our most pointed Scriptural texts which we asked him specially to consider; for instance, the following:

Ps. 6:5:"For in death there is no remembrance of thee: in the grave" (sheol— the same word as hell) "who shall give thee thanks?"

Ps. 115:17:"The dead praise not the Lord, neither any that go down into silence."

Ps. 146:4:"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Eccl. 9:5:"For the living know that they shall die: but the dead know not anything."

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

Dan. 12:2:"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Our dear brother just quoted those texts a few minutes ago, but he still did not say a word about how they will awake, and he did not say a word about how they are asleep. He did not give us anything at all about why they were to have all this countless suffering until the resurrection. He tells us in one breath they are dead, and in the next breath he tells us that they are suffering and in torture now. Father Adam passed out of existence five thousand years ago, but he would not be any more dead if he had died only' a few minutes ago, if he had only just been snatched away; but they are all getting it because they are all alive and can not die, and God himself could not kill them. Then also the dear brother quotes with apparent blindness the Scripture which says that God is able to destroy both soul and body. Yes, God is able to destroy, and he says he will. "All the wicked he will destroy," is the way it reads. What wicked will he destroy? Our dear brother forgot also this passage that I gave him from Job, "So man lieth down, and riseth not: till the heavens be no more, that shall not awake, nor be raised out of their sleep." That is not an eight-hour sleep; that is the sleep of death he refers to. "Oh that thou wouldst hide me in the grave" (sheol, hell; sheol the same word as hell). "Oh that thou wouldst hide me in sheol, the grave." But he didn't want to stay hidden in the grave— not forever— oh, no. "That thou wouldst appoint me a set time and remember me!" Oh, yes, dear friends, God has appointed a "set time" for remembering Job, and remembering all those others that have gone down into the great prison-house of death. The Lord's word is, "Marvel not at this, for the hour is coming"— does not come here yet—" in which all that are in the grave"— not all that are in hell, but all that are in their graves—" shall hear the voice of the Son of man and come forth." Job continues, "If a man die, he shall live again." No, they say he does not die; he is living all the time; he is more alive than he ever was— but Job does not know about that. job was entirely ignorant of that theory that a man is more alive after his death. Job wanted to know, "If a man dies, shall he live again?" And then what? He says, "All the clays of my appointed time will I wait till my change comes"— just as I am waiting, and you are waiting too; we are waiting in hope— hope of the resurrection of the dead, not the resurrection of the living. If they are alive, they do not need resurrection. It is the hope of resurrection of the dead that we are waiting for, dear friends; that is the good

hope; that is the hope in the gospel that, at the second coming of our Master, the dead will be awakened. "Sorrow not as others who have no hope." If we believe that Jesus died— I do— and that Jesus rose again— I do— let us also believe that those who sleep in Jesus will God bring from the dead through him, by him. He will be the one through whom God will do it. They are in a state of death, they are not alive. They are not suffering torment. But mark you, dear friends, that those whom the apostle Paul tells us we can comfort ourselves about are not the saints; he did not say the saints that are fallen asleep. He is speaking about our friends and neighbors in general. They are all asleep in Jesus. How? Why, in the sense that they were all originally dead in Adam, and, under Adam's sentence, their death would have been everlasting destruction; but the Lord has very graciously provided a redemption, and therefore it is called a sleep, a very beautiful figure. It is a waiting for the morning, awaiting the time when. the golden Sun of righteousness shall rise, when Jesus as the great life-giver shall come to call them from the tomb, when all they that are in their graves shall hear his voice and come forth. We are not to sorrow for our

neighbors or for our friends. Why? Because they are saintly? No, but Christ Jesus died for sinners. The sinners are going to be brought out of the tomb— not merely the saints, but the sinners, will be brought from the tomb. The saints indeed are to have the first resurrection, a glorious resurrection, but provision is made for the world of mankind; all them that are in their graves shall hear his voice and come forth. No wonder we are waiting for him.

Instead of answering these plain, terse, Scriptural statements, our brother gave his time to misrepresenting our position by saying that we deny the resurrection of our Lord. Now, dear friends, our position is the very opposite. We lay all stress upon that. "If Christ be not risen, your faith is vain, ye are yet in your sins." There is no gospel if Christ is not risen. "He has become the firstfruits of them that sleep."

Time will not permit us to follow his various wanderings, to follow every detail of his argument and show its unreasonableness and unscripturalness, but we may in passing draw your attention to two points: First, that our brother did not disprove the Scriptural statement that "flesh and blood can not inherit the kingdom of God." On the contrary, the texts which he read quite support it, for the apostle, in discussing the resurrection of the saints, says, "It is sown an animal body, it is raised a spiritual body." But our dear brother was asked to prove it was raised an animal body, and that it had this flesh body in Hades. The body of flesh is called the animal body, and that is what our Lord had during his earthly ministry. He did not have it before he was made flesh, nor does he have it now, for he is changed as the Scriptures say, and has now a Scriptural body, heavenly, glorious.

We notice another trifling flaw in our brother's argument. When he switched off to describe the rich man and Lazarus, he had the rich man buried, and then, without waiting for a resurrection, he had him in torture with eyes and tongue and brain. These he would have you probably understand were spiritual eyes and a spiritual tongue and a spiritual brain, though he tells you not how he could get

these without a resurrection. And then, to be thoroughly inconsistent, he urged a drop of literal water for that spiritual tongue. So much the worse for that argument. We shall see presently a logical, Scriptural interpretation of this matter, which will violate neither reason nor love, neither head nor heart.

The basis of this doctrine of eternal torment lies in our little word "hell;" a word whose English meaning has very greatly altered from its former significance. Originally it came into the English from the German, and signified "helle," a hole, a dark place, a cavern. In old English literature the word signified a covered or secret place or condition. As, for instance, a farmer would write to his friend at a distance, "We helled one hundred bushels of potatoes this fall," meaning that he had put away that many; pitted them; put them in a hole to keep fresh for use later on. Or, again, he might write, "We helled our house this summer," meaning that he had thatched or covered over his house. Hence the translators of our common version of the Bible were well within the right and usage of their time when they gave to the word "sheol" in the Old Testament, and its corresponding word "hades" in the New Testament, sometimes translating them "pit," sometimes "grave," and sometimes "hell;" a home; a covered place; a cavernous place. For the benefit of those who may not know, I remark that the Hebrew word rendered "hell" in the Bible occurs sixty-five times, and that it is rendered thirty-one times "hell," thirty-one times "grave," and three times "pit." In two of the instances in which it is rendered "hell" you will find in the marginal readings of the reference Bible a comment, "Hebrew, the grave." The fact is that "sheol" always means in the Hebrew the grave, the tomb; not a grave, a mound of earth, for this is represented by the word "quber." "Sheol," on the contrary, means the tomb; as, for instance, when we say ninety thousand human beings die every day and go down to the tomb— down to "sheol." As we have already said, the corresponding word to "sheol" in the New Testament is "hades," because the latter was written in the Greek language; and I remark whenever the New Testament quotes "sheol" from the Old Testament it is invariably "hades," showing that the two words had an exact equivalent. Thus, for instance, our Lord went to "sheol," went to "hades," went into the tomb; was dead three days, and he arose on the third day from Sheol, from Hades, from the tomb.

L. S. WHITE'S SECOND SPEECH.

Mr. Chairman, Ladies and Gentlemen:

I trust that all of you heartily enjoyed Elder Russell's answer to my eighteen questions. I trust that all of you enjoyed his taking up of those forty or fifty passages of Scripture that I used in my speech and undertaking to answer them.

Not one of these questions did he touch. Not one of the Scriptures that I read did he say anything about, but about all the time of his thirty minutes he considered the question that we discussed last night. Last night he was trying to prove that the dead are unconscious between death and the resurrection. I proved beyond even the shadow

of a doubt that they are conscious between death and the resurrection, and so convinced the greater part of the audience, I feel sure, and while Elder Russell is so bent on unconsciousness that he utterly forgot to answer the eighteen questions, and seems to be unconscious of the great number of Scriptural arguments that I presented in my speech just now, he is wholly conscious of the great torment he received last night.

And so after holding a council of war, doubtless with some of his brethren, and having twenty-four hours to study on his defeat last night, he undertakes to overcome it at this time. Possibly by having some days to study on my speech that he heard this night, he will be able to undertake to answer it next Sunday morning when he preaches in this Music Hall.

He referred at the opening of his speech to my criticism of the debate report. I offered no criticism further than simply to state the facts that I felt were due to myself and to my brethren, that about thirty-three of the thirty-seven Scriptural quotations that I used were left out of the report of my speech.

This took out half of my speech from the newspaper report. Then he very kindly referred to the fact that courtesy in Texas may not be the same as in Ohio. I do not know how that is. This is my first trip to Ohio. I am glad I am here. I am receiving plenty of courtesy. And he thinks it was discourtesy for me to refer to the fact that his men were the reporters who furnished the report to the Cincinnati Enquirer of the first session of this debate. If that was very discourteous, I wonder how courteous he thought it was last night when he insinuated that the arguments that I was introducing against unconsciousness after death were idiotic and nonsensical. That is what he said.

If you will read the report in the Cincinnati Enquirer this morning, you will find that more than six times he said that the doctrines that I was preaching were lies. That is very courteous, indeed. I wonder if that is a sample of Ohio courtesy? That must be "Millennial Dawn" courtesy. Well, he said that this terrible doctrine that I was preaching— the doctrine of tor-ment-was the doctrine of devils. I would not make a charge of that kind for my life. Rev. 20:12-15, in describing the scenes of the judgment, the apostle John says: "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and Hades delivered up the dead which were in them, and they were judged every man according to their works, and death and Hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was east into the lake of fire." This is the doctrine of the Bible and not the doctrine of devils.

I am reminded here of a man who did not believe there is any hell or any future punishment for the wicked— eternal punishment, as my friend and opponent teaches. He was debating with a man that was weak, not so strong as he was, not so well informed, and he carried the audience in favor of no punishment after

death. The stronger debater was so jubilant after the debate was over that he rose in a defiant manner and said: "If there is any one in the audience who wants to ask me any questions about hell, I am ready to answer them."

A poor little, weak, blind man m the audience, uneducated and who was trying to preach the gospel to the best of his ability, arose and said, " I would like to ask you one question." "All right," he said, " ask away and I will be glad to answer it." The blind man's wife was named Rebecca. And she read the Bible to him. And he said tO the debater, "I want to ask you to read the twenty-third chapter of Revelation before I ask the question." And with boisterous laughter he said, "I am pleased to inform you, sir, that Revelation has but twenty-two chapters." The audience laughed and cheered. The poor fellow stood there for a moment until quiet was restored, and he said: "I knew that in the Bible that Rebecca reads to me, Revelation did not have but twenty-two chapters in it, but the twenty-second chapter of Revelation left all the wicked in hell, and I thought perhaps your Bible had one more chapter to get them out." And so the word of God leaves all the wicked in eternal torment, and my distinguished opponent will never be able to get them out.

Then he referred to that man down in Mississippi that told his wife Mary that he would go to hell, and that he would deserve to go, and he intended to get all that he deserved, and he spent a number of minutes of his time in telling about some correspondence and a conversation that he had with that man, and finally wound up by telling that the man was selling whisky to the negroes down in Mississipp1 Now we have it.

I spent the whole time of my speech reading to you from the word of God what Jesus Christ and the apostles said of the doctrine of eternal torment of the wicked, and about the only argument that he brought against the doctrines of Jesus Christ and the apostles was some statement made by a man who was selling whisky to negroes in Mississipp1 But he said for all who would have been infidels without the truth that he preached to stand up, and several in this audience stood up—doubtless his convention brethren who are mainly here from a distance. I wonder if the

Cincinnati audience would like to stand up. We agreed that we would have no demonstration; he broke the agreement, and I can say where he leads me I will follow. Jesus Christ said (Matt. 25:46), "that the wicked shall go into everlasting punishment." I want every man, woman and child in this audience who believes Jesus Christ told the truth when he said that, to please stand up. [The majority of the audience arose, including all upon the platform.] Very much obliged, indeed.

If he wants to take any other vote, that is all right. He said that Protestants have their views from Catholics. I haven't my views from Catholics, from the simple fact that I have my view from the positive statement of the Lord Jesus Christ. He said it, and I am following him. But he said that he had no sympathy with the Catholic view. Neither have 1 They teach that old doctrine of purgatory, that is as contrary to the word of God as the doctrine that my distinguished opponent is

teaching, and I will be just as glad to debate with a Catholic on that proposition as I am with the gentleman at the present time.

But he said that Brother White, with his love for debate, overlooked Ps. 6:5, and Ps. 115:7, and some other Scripture that he quoted last night. How many of you remember that Elder Russell has overlooked about all the Scriptures that I have quoted during this entire debate. We are not discussing the proposition that we were discussing last night. We are through with that, except that inasmuch as he keeps ringing it in on another proposition. But he said that "Sheol" was the same as "hell," meaning, of course, the place of eternal punishment. I deny every word of it. I showed you from more than twenty of the standard lexicons of the world unto the contrary on the use of the word aionios, as applying unto eternity, it was everlasting, without end, forever and forever; but showed you from the word of God that Sheol was used in the Bible sixty-five times, thirty-one times translated "grave," thirty-one times translated "hell," three times translated "pit;" and in not one of these statements did it have any reference unto future eternal punishment; but showed you from the New Testament that the word "gehenna" is used twelve times, and that the word hell is uniformly translated from it, and refers unto the place of future eternal punishment. And not one of these Scriptures did he notice for a single moment's time.

But he says there is one respect in which I have the advantage, that I reel off passages which have for generations been misinterpreted, and the misinterpretation of which has become fixed in the minds of the people. Answer to this charge: it is his business now to show they are misinterpreted. Why did he not do it? lie did not even undertake it. He said that I misrepresented him on the resurrection of Jesus Christ in reading from "Millennial Dawn." If I did, I read exactly what he said in his own language. He positively declared that the body of Jesus Christ was taken out of the grave by some divine power, but was stored away somewhere, he did not know where, and he did not know what had become of it, and neither was it necessary to know what had become of it, but that it had probably been converted into gases, or would be preserved, and doubtless the Lord would present that body preserved unto the nations of the earth. And he also declared that Jesus Christ came back a "spirit being," and not in the body that he had while he was here on this earth. I showed you from that that he was denying the resurrection of the body of the Lord Jesus Christ. I still charge it on him in his " Millennial Dawn," that he denies the resurrection of the body of our Lord Jesus Christ.

Now I follow an affirmative argument on the use of the Greek word aionios that I closed on in my last speech. Aionios is used by New Testament writers seventy-two times, and always and exclusively as denoting unbounded eternal duration.

The following are a few examples:

Matt. 19:29— Everlasting life.
Heb. 5:9— Eternal salvation.
Heb. 9:12— Eternal redemption.
Heb. 9:15— Eternal inheritance.
Rev. 14:6— Everlasting gospel.
2 Thess. 2:16— Everlasting consolation.
Luke 16:9— Everlasting habitations.
2 Cor. 4:17— Eternal weight of glory.

And it is similarly used to declare the endlessness of the punishment of those condemned in the great day. A careful investigation of the Scriptures shows that aionios is applied fifty-five times to the eternal life and blessedness of the righteous in the future, three times to the eternity and glory of God, twice to the everlasting covenant and gospel, three times to past eternal time, and seven times to the future eternal punishment of the wicked. These seven examples of aionios applied to the duration of future punishment, I read, as follows:

Matt. 18:8, Jesus says: "Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be east into [aionios] everlasting fire."

Matt. 25:41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into [aionios] everlasting fire, prepared for the devil and his angels."

Matt. 25:46, "And these"— that is, the wicked—

"shall go away into [aionios] everlasting punishment, but the righteous into life [aionios] eternal."

Mark 3:29, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of [aionios] eternal damnation."

2 Thess. 1:9, "Who shall be punished with [aionios] everlasting destruction from the presence of the Lord and from the glory of his power."

Heb. 6:2, "And of resurrection of the dead and of [aionios] eternal judgment."

Jude 7, "Even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of [aionios] eternal fire."

If there ever has been in any language a word whose meaning was indisputably fixed and clear and definite and pointed beyond all controversy, it is certainly this word aionios in the New Testament usage.

But Elder Russell is in the habit of going to many cities and delivering lectures on the subject of "To Hell and Back." I want him to tell us all about it, for I read in the Bible of a fellow who got there and did not get back. And I want to warn you now that when you get into the place of eternal torment, there will be no escape from it; and I understand that he makes a great play in his lecture on the Greek word krisis— of judgment. It is spelled in English krisis— not the English word crisis— that you speak of as the turning-point in a sick person's disease, that he has "passed the crisis." It has no reference to that whatever, but this Greek word krisis means judgment. But he makes out in his lecture and in his writings that the word "krisis" is the trial or testing of people hereafter. In Heb. 10:27, I am going to substitute his meaning of "judgment" and make it mean a trial of in the following Scriptures to show how absurd and ridiculous his position is. Heb. 10:26, 27:"For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of the second trial and fiery indignation which shall devour the adversary."

James 2:13— substituting his meaning of the word "judgment" where James put the word "judgment"— and I read, "For he shall have a second trial;" that is, after this life, as Elder Russell teaches, he shall have a second trial without mercy that hath showed no mercy, and mercy rejoiceth against a second trial.

Rev. 18:10, I read: "Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come." But you know he makes trial and judgment the same thing— both the trial. Now I will read it with his understanding of the matter. "Standing afar Off for the fear of her second trial, saying, Alas, alas, that great city of Babylon, that mighty city, for in one hour is thy second trial come." He has it to last a thousand years.

Heb. 13:4: Krino is the Greek word from which "crisis" originated, and krino means "to judge." I read the Scriptures now— Heb. 13:4, "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge." Now I will read in with his use of the world krino and his use of the word "judge" to give as a test. "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will give a second trial."

Another thing I want to call your attention to. He is in the habit in that lecture of having a great deal to say about the Valley of Hinnom. He claims that Gehenna means the Valley of Hinnom. He would not take up my Scriptures on Gehenna till he knew I would not have any other chance to reply, so I will tell you about the Valley of Hinnom. Elder Russell will tell you that Gehenna means the Valley of Hinnom, three miles south of Jerusalem, and that there was a fire kept perpetually burning there—or used to be— and the refuse of the city was thrown there and burned up-and that is the Gehenna that Jesus is talking about.

That prince of Biblical critics, John W. McGarvey, president of the Bible College of Kentucky University at Lexington, Ky., says that "the Valley of Hinnom was a deep, narrow valley southeast of Jerusalem, and lying immediately in the south of Mount Zion." Both Elder Russell and I agree that the Valley of Hinnom was a valley three miles south of Jerusalem. We do not agree that that was the place that

Jesus had reference to when he taught that that was the place that the wicked will be cast into future punishment. "The Greek word Gehenna is first found applied to it in the Septuagint translation of Josh. 18:16.

For the history of the valley see the following passages of Scripture: Josh. 15:8; 2 Chron. 28:3; 2 Chron. 33:6; Jer. 7:31; Jer. 19:1-5; 2 Kings 23:7-14. The only fire certainly known to have been kindled there was the fire in which the children were sacrificed to the god, or idol, Moloch. This worship was entirely destroyed by King Josiah, who polluted the entire valley so as to make it an unfit place for even heathen worship. There is not the slightest authentic evidence that in the days of the Jews) any fire was kept burning there, nor is there any evidence at all that casting of criminals into the fire there was ever employed by the Jews as a punishment. It was the fire of idolatrous worship in the offering of human sacrifices which has given the valley its bad notoriety. This has caused it to be associated in the minds of the Jews with sin and

suffering, and that led to the application of the name in the Greek to the place of final and eternal punishment. When the conception of such a place was formed it was necessary to give a name and there was no word in the Jewish language more appropriate for the purpose than the name of this hideous valley." So Jesus then took it up and showed them that there was a place of punishment represented by this valley, figurative of the eternal punishment of the wicked, but substituting "Valley of Hinnom" for hell, as Elder Russell does, and it will show you what absurdities it makes.

Matt. 5:22, "Whosoever shall ‘say, Thou fool, shall be in danger of the Valley of Hinnom, three miles south of Jerusalem."

Matt. 5:29, "And if thine right eye offend thee, pluck it out and east it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into the Valley of Hinnom, three miles south of Jerusalem."

Matt. 10:28, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in the Valley of Hinnom, three miles south of Jerusalem."

Rev. 20:15, "And whosoever was not found written in the book of life was cast into the Valley of Hinnom, three miles south of Jerusalem."

My argument stands before you. Jesus said in the twenty-fifth chapter of Matthew, forty-sixth verse, "And these"— the unrighteous—" shall go away into everlasting punishment, but the righteous into life eternal." How would it be to read it like Elder Russell makes it read, "And these, the wicked, shall go away into the Valley of Hinnom, three miles south of Jerusalem." There is not a man on earth, even my distinguished opponent, that will ever be able to answer this Scriptural argument, supported by the standard lexicographers of the universe. He can not do it. The word of God is against him, the scholarship of the world is

against him. He did not come to it in his last speech; he can not come to it in this speech.

C. T. RUSSELL'S SECOND REPLY.

I was calling your attention, dear friends, when I closed my argument, to the fact that the word "sheol" as it is used all through the Old Testament is the same word that is rendered "hell." Now, my distinguished friend tells me, tells us all, that the word "sheol" in his judgment does not mean hell at all, and does not relate to the future at all, consequently there is not any hell in the Old Testament anywhere. I am glad we have that much got rid of. That is a good deal. For one thousand years they had no hell— not a bit of it in the Old Testament— and that is right. The word "sheol" merely means the grave, and all through the Old Testament the warnings of the Lord are that they would go down to "sheol"— o down to the grave— everything on the subject.

That you may know, dear friends, how. the revisers of the Bible treated this subject, I remind you that in the Revised Version there is no mention of hell, but Sheol and Hades. The revisers knew very well that the word means the grave, the tomb, the state of death, and they were not willing quite to tell the whole matter, but they put Sheol in the Old Testament and Hades in the New— too honorable to omit the thing altogether, or put it in hell, knowing it did not mean hell. I am glad our brother agrees that it does not mean a place of fire that he wishes to consign the people to.

Another word. Let me assure you that every educated minister knows what I have just related respecting the words Sheol and Hades. My opponent indicated last night, with apparent pleasure, his belief in eternal torment, and this evening also. And that is somewhat supported by his manner this evening. Incidentally he remarked that no doubt our chairman of last evening, Rev. Robertson, also believed in eternal torment. That makes it permissible on my part to inform this audience of what Bro. Robertson said to me last evening after he had heard our presentation.

He said, "Your view, then, is that the life of the finally wicked will be extinguished?" I answered, "Yes, but not until their due time— not either in this age or in the millennial age— till they shall first have had an opportunity to come to a knowledge of the truth that they may be saved." He replied, "Undoubtedly that is true." And I am not committing any breach of confidence in this matter, because in the hearing of others he said, "Undoubtedly that is the meaning of the Scripture, ‘The soul that sinneth it shall die. '" If it dies, it does not have any punishment or any more pain after that; it has had its punishment; it is punishment, dear friends, to die; it is a great punishment to die. If you get a right appreciation of life once, you will think that to die, to be utterly stricken out of existence, is a great punishment. Yet that is only God's provision for the willfully wicked. All others will have full opportunity.

I need not stop to dispute with our friend respecting the word krisis and the way in which he prefers to pronounce it. These Greek words you can pronounce

according to your preference; some pronounce them one way and some another; but the word is the same word as the word "crisis" that is spelled with the letter "c." You can spell it with either "c" or "k" as you

please; it is exactly the same as the Greek word transferred to our English, and any scholar on the subject will bear me out. If you will refer this matter to some professor in your colleges around here, I am sure they will bear me out.

Now we proceed. We have waited, dear friends; we have heard our dear brother speak about figurative expressions, etc. I call them dark sayings, parables— dark sayings— f our Lord. He has quoted these, and he has quoted them from Revelation, but he did not quote you anything along the plain statement of the Scriptures. We are still waiting for Elder White's "clear, plain statements of Scriptures, about hell and its tortures." Why do you suppose he did not quote from St. Paul or St. Peter or St. Jude, or St. John's Gospel, some "plain declarations about hell and eternal torment," as those Scriptures treat other subjects, such as the ransom and justification by faith and sanctification and the conclusion of our calling, and our election, and the second coming of Jesus, and the glorification of the saints, Christ's bride and the glory of the Father? He has not told you. I will tell you. It is because there are no such Scriptures to quote, and yet St. Paul wrote these words, "I have not shunned to declare unto you the whole counsel of God." This hell torment of the dead can not therefore be a part of the counsel of God. On the contrary, however, Paul does tell us of the destruction of the finally wicked.

Our brother quoted this, but probably you did not notice it when he was quoting it. You will notice it when I quote it, for I will not quote it in the same way. So does St. Peter; so does St. James; so does St. John, and in no figurative or parabolic language, either. St. Paul says they shall be punished with everlasting destruction. That is what they will be punished with. If he meant they will be punished with everlasting torture, why did he not say so? He did say what was the truth, that they will be "punished with everlasting destruction from the presence of the Lord and from the glory of his power." They will be blotted out, the finally impenitent of whom he is speaking in 2 Thess. 1:9. Peter says they are like "brute beasts, made to be taken and destroyed" (2 Pet. 2:12). Made to be taken and destroyed. Do you torment brute beasts? Is there any more reason why a man who is not fit to live should be tormented than brute beasts should be tormented? I think that man is as good as a beast, anyway, and needs as much consideration of you and your Maker as a brute beast does. James says that he who "converteth the sinner from the error of his way shall save a soul from"— eternal torment?— no, sir; "shall save the soul from death." There is no figurative language about this, dear friends. This is the plain statement. (Jas. 5:20.) St. John says, "There is a sin unto death"— the second death. (1 John 5:17.) Again, "God hath given unto us"— believers—" eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life." If he hath not life, how could he have torment? (1 John 5:11-12.)

But they all tell us of the love of God and his mercy, the election of the church to be joint-heirs. They tell us of the time of restitution of all things that God has

spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.) The apostles tell us of these things.

Now, coming to some figurative passages, I find one of these in Jude's statement that our brother has quoted, that Sodom and Gomorrah were set forth as an example of suffering of vengeance and eternal fire. But it is an example; don't forget that it is an example. Our brother insists about it as being eternal. I might remark to him, and the rest of you, that the word that is used for everlasting and eternal is not a word as strong as our word in the English, "everlasting"; it more properly corresponds to our word "lasting," without the ever. It is a strong word, and the strongest word that is in the Greek, and the strongest word that is in the Hebrew; it is the same word that is used in reference to the eternal life of the church. There is no doubt about that. We are not wishing to make any point on that, that it is a different word; it is the same word that is used respecting the future of the church, that is used respecting the future of the wicked, but ,when we come to see this fire, we will see. They are suffering the vengeance of eternal fire, which is all to the point.

We were just looking for an example of what eternal fire came upon Sodom. We answer that this may be understood in either of two ways, both of which are true. First, fire sent by the eternal God; or second, age-lasting fire— the fire with which God blotted out the people of an age or epoch. Our Lord Jesus gives us a word about these people of Sodom and the fire and its effect. He says, "It rained down fire and brimstone out of heaven and destroyed them all." It was not a preservative fire. It was an example of how God will ultimately do to all willful sinners. Jesus said, "Ye shall all likewise perish, except ye repent"— unless your knowledge of God, whenever it comes, shall lead you to repentance, for all the wicked will God destroy and the wages of sin is death. (Ps. 114:20; Rom. 6:23; Luke 13:3-5.) But in great mercy God has provided forgiveness in Jesus for those who hear and see and accept the divine mercy. This is in accord with the apostle's words, "God will have all men to be saved and come to a knowledge of the truth, for there is one God, and one mediator between God and man, the man

Christ Jesus, who gave himself a ransom for all, to be testified in due time." The testimony has reached some of us now and we are responsible under it.

But it is God's will that ultimately all shall come to a knowledge of the truth, not only the 1,200,000,000 of heathens who are now living, and many equally blinded in Christendom, but all the blinded and ignorant ones who have gone down to death, into Sheol, until the time where they will await the Lord's call, "Come forth," when the message of his goodness shall be testified to.

But hearken further unto Jesus' words about Sodomites, whom, he says, were destroyed— not preserved— by the fire that came down from heaven. And that was an example, St. Jude says. He destroyed them all. He referred not to the children who have lived afterwards, but those very ones that were destroyed by the fire. Mark the words: "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you, O Chorazin and Bethsaida" (Matt. 11:21). Why,

you say, then the Sodomites could not have had their judgment yet? No, we answer, not their second judgment. They, like the rest of us, suffered in the first judgment, which came upon Father Adam, and was inherited by all his children, but Christ died that we might have another chance, which you and I are getting now. But the Sodomites never had their second chance; neither have the majority of mankind, the heathen, for instance, ever heard of the only name whereby they must be saved.

This gospel age is the judgment day for the church, whose eyes have been opened, and who have come into special relationship to God through faith and consecration, but the judgment day for the world waits. It is the millennial day, a thousand years long. In that day the Sodomites, and the heathen, and all mankind, who have not yet had a judgment or trial for eternal life, must come to a knowledge of the truth and have a trial, because Christ died for all.

If now our curiosity is further aroused concerning the Sodomites, it will be profitable for us to read what God has to say respecting the future. You can read it at your own convenience in Ezekiel's prophecy (16:46-63). In that prophecy our Lord tells how during the millennial age he will bring back the Israelites from the dead, and with them their companions that they despised, that all shall be blessed together.

But whether the Sodomites or Israelites, or whoever after have never been brought to a full opportunity during the millennial age, and then sinned willfully, upon them will be visited the punishment exemplified by the fire that totally destroyed the Sodomites. Fire is always a symbol of destruction, and never a symbol of preservation.

But another text that our brother made great use of was in that one parable of the sheep and goats. We come now to this parable. Note first that this parable does not apply to the present age, but to the millennial age, after the second coming of Christ. You and I can not be the sheep and goats of this parable because our Lord distinctly says in introducing it, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another as the shepherd divideth his sheep from the goats." When Brother White wanted to say the other night that our Lord was already reigning in his kingdom, we objected and called attention to the fact that the Scriptures say the prince of this world is Satan, and our Lord said, "My kingdom is not of this world." Even Brother White would be forced to admit that he has not seen our Lord sitting on the throne of his glory, and all the holy angels with him, and that he has not seen all the nations gathered before him, as sheep and goats. The church being gathered out now is being prepared for association with Christ in his throne, according to his promise, as his bride. Then with the binding of Satan and the establishment of the reign of righteousness the whole world will be before the judgment-seat of Christ, in the sense that the church is now on judgment or on trial, and just as our Lord now is separating the wheat from the tares, so then he will separate the sheep from the goats. Each member of the race will be determined by his heart obedience to the kingdom regulations, or otherwise, whether he is of the goat nature or of the sheep nature. The sheep are shown at the

right hand of blessing and favor in the kingdom, and the goats are shown on the left hand, or disfavor. At the close of the millennial age the whole world will be thus divided. The sheep class, having accepted of all of God's favor, will be granted the kingdom or dominion of the earth, as Father Adam had it at the beginning, but lost it by sin.

Theirs will be a dominion under the whole heaven, and not heavenly dominion. It will be restitution to perfection; perfection will be their glorious reward, and their Eden home will be the world, with paradise restored, but it will not merely be a garden, as at first. As for the wicked, or goat class, who shall have enjoyed all those blessings and privileges, and yet not been found in heart harmony with the Lord, what of them? They are counted. as being in sympathy with Satan, and will be destroyed, even as the Lord declares that Satan will be destroyed. Notice how it is written: "These shall go away into everlasting punishment, prepared for the devil and his angels"— his messengers— his sympathizers. Nothing here tells us

what is the character of that punishment. That is to be everlasting. Brother White tells us that he is sure that everlasting punishment is everlasting torment. But let him prove it. It is one thing to say that it is torment and another thing to prove it. Where in the Scriptures is it stated that the punishment for sin is everlasting torment? Nowhere. What do the Scriptures say is the punishment for sin? The statement is plain: "The wages of sin is death." That is the punishment. "The soul that sinneth it shall die." "Everlasting destruction"— utterly destroyed from amongst the people. (Rom. 6:23; Ezek. 18:4; 2 Thess. 1:9; Acts 3:23.) These are the Scriptural statements. Where the Scriptures speak we speak. The Scripture teaching in this is silent as respecting eternal torment, being the wages of sin. It teaches no such thing as eternal torment, and we properly believe no such thing, but to the contrary. Long accustomed to thinking of punishment as implying pain, some might still feel in doubt. To such we say that the Greek word here rendered punishment is kolasin, and that its significance is restraint, not pain— the everlasting restraint into which the wicked will go, as the second death— just what the first death would have been had not God graciously redeemed us by the precious blood of Jesus.

Our brother has made a number of quotations from Revelation. We would be very glad, indeed, to go through those quotations, but we will not have the time. We wish to say, however, that in the Book of Revelation we find symbols. Our brother read some of these passages about the beast and the image and the false prophet, and I very much doubt if he knows what the beast and the image and the false prophet signify. I do not know, but the beast is going to be tormented and the false prophet is going to be tormented. And when you interpret symbols you have got to do it from that standpoint. The Book of Revelation is not something that is properly brought in in such a controversy as this. Nor would it generally be considered usage to bring in the symbols of Revelation as proof on any point. It is a rule among those who are doctors on this line to exclude anything like the Book of Revelation from being direct proof. We ought to have it in the words of Paul, in the Corinthians, or Romans, or Ephesians, or Philip-plans, or some of these plain, statements in which he declares that he did not shun to declare the whole counsel

of God. He never said a word about eternal torment. On the contrary, he spoke of everlasting destruction from the presence of the Lord.

Now we go on. Our brother has found out that there are immortal worms; undying worms. What in the world has given worms the power of living forever? Would not that be a gift of God to those worms? I do not know, indeed, but I think that the brother has merely got his symbolisms mixed up. Let us see. He very kindly details something about Gehenna. I have to differ with him. Gehenna was not three miles from Jerusalem, but just outside the city, just a stone's-throw. It was called the Valley of I-Fro-nora, because Hinnom was the name of the man who once owned that valley, and for awhile, when they got to using the Greek language, it became corrupted and was known as Ge-Hinnom, and afterward it was changed a great deal until it became known as Gehenna. So it is known today and so it was so known at that time. The valley is now all filled up with stones. As he said very truly, it was once used as a place for the burning of children. The great image of Moloch, of brass, was lighted with fires and children put into the arms of it, as a heathen worship, and God was very much provoked at the Israelites and chided them for that, and if they had thought for a moment that God had a great, big furnace somewhere and was putting his children into it at the rate of ninety thousand a day, they would have retorted to God that they were merely copying him upon a small scale. But God was very much incensed against them, and as the brother has said, Joash the king destroyed the valley. So, then, it was kept for the throwing of offal. Now, then, we are not meaning to say, dear friends, that Gehenna, the Valley of Hinnom, is the place of the second death. No; our Lord all through the Scriptures shows there is a picture drawn by which the earthly Jerusalem is represented by a picture of a heavenly Jerusalem, the one the type and the other the antitype, and so this Valley of Hinnom, outside the walls of Jerusalem, was merely a figure or type representing the second death. But those who would not be permitted to go into the new Jerusalem would suffer in the second death. I have not the time to deal with the matter more particularly now, but wish to refer you, if you please, to the undying worms, etc., connected with that valley. These worms in that little valley fed on the carcasses, unless they were burned by the fire, and those were the little worms of that time.

They did not die in the sense that nobody had the power to extinguish the fire there. It was kept burning purposely, by a law, and the worms were allowed to feed upon whatever was thrown into that valley but did not alight in the fire, but on the rock above. It was literally destroyed, a symbolism of the utter destruction of all those who will not be allowed to enter into the new Jerusalem, the kingdom of God, when that time shall be accomplished.

Now I come to the parable of the rich man and Lazarus. I would like if I had more time, dear friends, to deal with this matter, but we will have to do the best

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we can. There was a certain rich man. Was there a certain rich man, or is that a parable? Now, our dear brother did not tell us whether he thought it was a parable or not; he appeared to say that he thought that it was a literal statement, therefore I must meet that argument, lest he should say that I did not meet it right. If it was a

literal statement, there are certain difficulties about it. In the first place, why did the man go there? Look at the records. "There was a certain rich man. He fared sumptuously every day, and he wore purple and fine linen." Is there anything else about him that was bad? No, merely the riches and the purple and fine linen and plenty to eat. That was all that was bad about him. There is not a word said about his being an immoral man, or a blasphemer of God, or anything else. There was a certain rich man, etc., and he died and was taken off into— torment? Mark you, dear friends, he was not taken to Gehenna. He was taken to Hades; and the brother said that Hades never refers to future eternal torment. [Applause.] He died, but went to Hades. He went into the grave condition. Then, if you will look a little bit further into the matter, and read the other part of the parable, you will see what about the poor man. What was there in his case? Why, he was simply a poor man; he was full of sores and sick, and he lay at the rich man's gate, and ate the crumbs that fell from the rich man's table. Was there anything good about that? Not especially. Was there any reason why he should go to heaven because he lay at the gate and was sick and had no money? Not especially. Are these the terms on which you hope to go to heaven; that you do not wear any clean, fine linen and never wear purple, and that you have never had plenty to eat? Are these the terms upon which you hope to get to heaven? I do not think so.

Do you think your chance to get to heaven is merely if you lie at some rich man's gate and eat crumbs, and have sores, and have dogs come and lick them? Is that your chance of going to heaven? If so, you will never get to heaven. You have never had those experiences, have you? But— now wait a minute— when. this Lazarus was carried— he did not die ordinarily, you see; he was carried by the angels. That is not the way you expect to go, anyway. But when he was carried by the angels, where did he land? In Abraham's bosom. Abrham had his arms full. Now, what chance do you think you or I have? What chance, dear friends, is there for you and for me now if Abraham got Lazarus away back there? And more than eighteen hundred years have elapsed since. He could not take any more in his arms, sure; he could not take you and me, and there could not have been many saved at all, for that matter. It is nonsense. In other words, dear friends, it is not a literal statement at all, but is a parable. It is a hyperbolical parable; it is an exaggerated statement in parable form. What does it mean? I must be very brief, and can not go into detail, but wish to say right now that I have some pamphlets that treat of this matter. I will be pleased to give any of you a pamphlet free if you will address me and say you would like to have that pamphlet. It gives all the texts on hell.

The rich man was the Jewish nation, who fared sumptuously, had plenty; God filled their table full; they had purple; royalty is represented by purple; the kingdom of God in its typical form was in the Jewish nation. They had fine linen, representing the righteousness or justification that God provided them through the sacrifices of the law. All of these things belonged to the Jews. Their table was furnished in the presence of all their enemies, as they themselves boasted. But the time came when they rejected Jesus, and their nation died— died to all those blessings. They did not go to eternal torment, but died to those blessings. As a nation they died, and they are not in existence today as a nation. They have no nationality; they are a people, but they are not a nation. Now, that is what is represented here, dear friends; a man who is dead; he is in Hades— not alive. You

see as a nation they are in Hades, they are dead. As a people they are alive, but as a live people they have been suffering torture all through this gospel age. Where? At the hands of the various Christian nations. It is not very long since President Roosevelt, of this country, was asked to intercede for them with the Russian Government to give them some easement. They said, "Give us a drop of water to cool our tongue." They are in this torment of trouble. They have been in this trouble all through the gospel age. I must not stop with this now, but go on. How about Lazarus? Who was he?

Lazarus represented the Gentiles, all those who were outside of the pale of the Jewish influence. They lay at the gate. The Jews would not recognize them, and the Lord said there was a change coming, and that as the Jewish nation was going to have to die as a nation, so those who had been outcasts from them were going to be received into God's favor. You remember that Jesus gave an illustration of this woman of Syrophoenicia, and how she spoke to him. She wanted favor and he granted the favor of healing her daughter, you remember.

You remember how this Lazarus was taken into .Abraham's bosom, Whom did he represent? He represents you and me, and all who by nature are Gentiles— not Jews. We were not part of the rich man, we did not have purple or fine linen. We were poor

outcasts, without God and without hope, but now we are brought in as the apostle says, and we become the children of Abraham, and we are in the arms of Abraham, in this figurative sense— Abraham representing the father of the faithful. We have become the children of Abraham.

GATHERING MY SAINTS TOGETHER

"Gather my saints now together,"
You brave Christian Soldiers so strong,
There are not very many among you
That are marching along with the throng.

The armor that you wear is not modern,
The song that you sing is not new,
The Captain's unseen by the enemy,
But he's THERE shouting orders to you.

You promised to join him in battle,
That you'd sacrifice, even to death,
For a freedom to stand as eternal,
For YOU and the peoples of earth.

Your strength for each day shall be plenty,
Your food will never run low,
With cool sparkling water for drinking,
And shelters for rest as you go.

You can sing happy songs in the night-time.
No terror the foe ever brings
To the army of glad Christian soldiers
Who has something to tell as he sings.

Yes! They have marched through the ages,
All those who have answered the call
Of "Gather my dear saints together,"
You who would sacrifice all.

We are now nearly over the border,
Certain victory comes into sight,
The shout that we give then is "COURAGE!"
Don't EVER give up the last fight!

Wednesday Evening, February 26, 1908.

(*Chairman*, Scott BONHAM, Attorney, Cincinnati, O.)

FOURTH PROPOSITION.

The Scriptures clearly teach that the first resurrection will occur at the second coming of Christ, and only the saints of this gospel age will share in it; but that in the resurrection of the unjust (Acts 24:15) vast multitudes of them will be saved.

C. T. Russell, affirmative.

L. S. White, negative.

C. T. RUSSELL'S FIRST SPEECH.

I take this opportunity to assure Brother White and this audience that my opening remarks two evenings ago were in no sense intended as jibes or slurs against my opponent. He evidently misunderstood my statement. I did not say that his arguments on the subject were idiotic and nonsensical, for the gentleman had not yet presented his arguments. How could I antagonize them? What I did say was that the idea that when a man is dead he is more alive than when he was alive is an idiotic and nonsensical idea. But I confess that I myself once believed this nonsense, as many bright and able men besides Brother White still believe it. I expressed surprise that a man of his caliber, after studying the subject, should still be willing to undertake its defense. My endeavor is to awaken all such intellects as Brother White's to a realization of the absurdity of such false reasoning which so long has held able and brilliant minds. Brother White's antagonism by no means discourages me. I remember that Saul of Tarsus once persecuted those in this way, and thought he did God service. Many persons at first so antagonistic that they burned my books have afterward become my warmest defenders, my friends and colaborers. I call to mind a Methodist minister, Mr. Rogers, of Homestead, near Pittsburg, who, when proffered the reading of "Millennial Dawn," refused, and was so prejudiced that he declared that if it were left in his house he would burn it. Later on, in the Lord's providence, he did read it, got a blessing, and is now a colaborer in the work. I call to mind Dr. Simpson, of Allegheny, a United Presbyterian minister, who at first was terribly incensed against "Millennial Dawn," but after a careful, prayerful study of it became a firm friend of the truth. On the platform with me this evening is Brother Paul Johnson, once the pastor of one of the most prominent Lutheran churches of Columbus, Ohio. Brother Johnson was once in such opposition to the true interpretation of God's word that from the pulpit he urged those of his congregation who possessed " Millennial Dawn" to burn it. Let us hope that Brother White may yet sit down to read the "Dawns" carefully and prayerfully, and not merely in a spirit of opposition which always blinds the truth.

The topic under discussion this evening—" The Resurrection of the Dead and What It Implies"— is a very prominent one in the Scriptures and a very important one, without which it is impossible to understand the divine plan of salvation. But this subject of the resurrection has been little studied by Christian people in general, because their minds were diverted away from it by the erroneous supposition that the dead were not dead, but alive in heaven or purgatory or hell. The doctrine of the resurrection, therefore, has been rather in the way of Christian people and theologians who, following the style of Brother White's comments of the other evening, have claimed that it is a resurrection of the body, whereas the Scriptures declare that it is a resurrection of the soul, and never once referred to a resurrection of the body. Elder White, the other evening, endeavored to read in the word "body," claiming that when the apostle says, " It is sown," and "it is raised," the body is meant. But if the "it" means the body, how does it apply when the apostle says, "God giveth it a body as it has pleased him"? Does it mean that God giveth the body a body?

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Surely not. The "it" is the being, the soul. The matter is clearly stated in respect to our Lord; his soul was not left in Sheol, was not left in Hades, was not left in the grave. "Thou wilt not leave my soul in Hades" (Acts 2:27-31).

Theologians, in wrestling with this subject of the resurrection, are so confused by the error of thinking that the man is alive in the interim between death and the resurrection, that they formulate some peculiar absurdities in trying to explain the matter. They would tell us, for instance, that Adam has been over five thousand years living without a body either in heaven or hell, but if he is in heaven his happiness is not quite complete, because he needs that flesh; and if in hell he is not suffering as much as he would do and ought to do, and, therefore, needs the resurrection to complete either his joy or his pain, and similarly with all the other thousands of millions. The mere statement of the matter should show the absurdity of it. According to science, our bodies experience a change, throwing off all effete matter, and taking on new, so that our organisms, our bodies, are completely changed every seven years. Evidently, therefore, these changing particles of matter are not important; it is not particular atoms of matter that the dead will desire in the resurrection, but a return to being, a return of soul, a return to conscious personality. I have not the time on this occasion to discuss the meaning of the word "soul," but have a free tract on this subject which I will be pleased to send to any who will write a postal-card request to me at Allegheny.

The resurrection is what the apostle terms the salvation that will be brought unto us at the revelation of our Lord and Saviour Jesus Christ. (1 Pet. 1:13.)

Any salvation which we enjoy in the present time, the apostle explains, is salvation by hope, by faith, and is not an actual salvation. Rom. 8:24, "We are saved by hope." If our hope continues, and if we are energized by it to obedience to the divine Word, the result will be our actual salvation, or resurrection, full and complete— a salvation from sin and its death penalty. But notice that as the Scriptures clearly distinguish between the trial of the church during this gospel day and the trial of the world during the millennial day, so it distinguished

between our special salvation and the world's common or general salvation, and similarly it distinguishes between the first resurrection, which the saints will enjoy, and the general resurrection, which will be for the world.

In other words, the great general penalty that came upon Adam and all his posterity that was sentenced to death was, "Thou turnest man to destruction" (Ps. 90:3)— to "sheol," to "hades," and to the grave. The second step in the divine plan was the redemption of Adam and all his race by the great Redeemer Jesus. The third step will be the deliverance of the world from the sentence of death— otherwise called the "curse," the "wrath of God," etc., that is resting upon our race because all are sinners. (Rom. 5:12.) Have in mind, then, these three parts: 1. Adam's sin and its death penalty. 2. Our Lord's righteousness and the giving of his life as the redemption price for Father Adam, and, incidentally, for all his children. 3. The resurrection of the dead. The race was treated as a whole in the original sentence which passed upon all men, and in offset of that "Jesus Christ, by the grace of God, tasted death for every man." And in response to this, "There shall be a resurrection of the dead, both of the just and of the unjust" (Acts 24:15).

It will be noticed that the resurrection is in this text divided into two parts, the just and the unjust Similarly the prophet Daniel, speaking of the matter, divides it into two parts, saying: Many of them that sleep in the dust of the earth shall awake, (1) some to everlasting life and (2) some to shame and age-lasting contempt. (Dan. 12:2.) Notice that they were not enjoying everlasting life, but were asleep in death, and the others were not suffering shame and lasting contempt, but were also asleep until awakened. But particularly notice the two classes, both participating in the resurrection.

Come now to our Lord's statement on the subject, "Marvel not at this, for the hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation" (John 5:29). Note here, again, that all are in their graves, and not alive; and that all must come forth from their graves, not from heaven, or purgatory, or hell. Note that the coming forth is not the resurrection, either, but that they come forth that they may have a resurrection— they come forth "unto resurrection."

The Greek word signifying resurrection is anastasis, and does not mean merely an awakening from the dead, as in the case of Lazarus. The meaning of the word is "standing up again." The thought is that a fall took place. Adam was created perfect and upright, in the image of his Maker, but through sin and disobedience he experienced a fall, which affected him mentally, morally and physically. Christ's redemption of Adam, his payment of Adam's ransom price by His own death at Calvary, secures much more for Adam than merely the coming out of a state of unconsciousness. Imagine Adam in his dying moments, 930 years old, weak, emaciated, all run down every way. Let us not get the thought that our Redeemer's death was intended merely to justify Adam to return to

that enfeebled condition. Oh, no; the payment of his sin penalty justified his return to the condition in which he was when he transgressed. Or, as Jesus expressed it, he carne "to seek and to save that which was lost" (Luke 19:10). Human perfection was lost; the right to a return to human perfection was bought by the precious blood of Jesus, and the time for the return will be at our Lord's second coming, when all shall hear the voice of the Son of man and come forth from the tomb in practically the same condition in which they entered it; but unto, or with a view to, their resurrection or raising up again out of the sin and death condition into perfection, etc., from which they had degraded. So, then, in Adam's case it may be plainly seen that he not only will be awakened in the condition in which he died, but he will be granted the opportunity of standing up again, of resurrection, of full recovery from his fall into sin and imperfection. This is the glorious meaning of the word "resurrection"— standing up again.

True, only Adam and Eve ever fell from perfection; but all their race were reckoned as sharing in their fall, because if they had not fallen their children would have been born on the same plane of perfection and to divine likeness; hence in the divine arrangement the redemption of Adam to all that he lost includes also all of his children, all of whom, under the Lords gracious arrangement, will have a full opportunity of coming back to the perfection of life, to the image of God.

Now let us note the processes of the divine arrangement.

Adam and his race did not lose their perfection in the divine image suddenly, but gradually during the six thousand years the race as a whole has been going downward, so that while Adam, even under adverse conditions, was 930 years in dying, the average length of life today is thirty-five years. And so we find that the Lord has arranged that the resurrection— anastasis, raising up again— shall be a gradual one.

All of God's blessings began with the church, which the apostle tells us is to be "a kind of firstfruits unto God of his creatures" (Jas. 1:18). If this were the only Scripture on the subject, we should be able to gather from its statements that God intended the salvation of an after-fruits, else what is the signification of the church being a kind of firstfruits? Again, the church is called "the church of the first-born," or. more literally, the "first-borns" (plural); others of the human family to be saved later will come in as the after-borns. (Heb. 12:23.) It should be noticed that the Scriptures use this word "born" in respect to the perfecting accomplished in the resurrection. Hence the church is spoken of as being begotten of the Holy Spirit, and a later experience, which we enjoy, is called the quickening of the Spirit. When we begin to be active in the service of Him who hath called us from darkness into his marvelous light, then the embryotic condition is represented as progressing and preparing us for birth in the resurrection. Thus our Lord, begotten of the Holy Spirit at the time of his baptism, quickened by that Spirit to energy in doing the will of him that sent him, and finishing his work, was developed and made ready for his birth of the Spirit in his resurrection. We read, "He was the first-born from the dead," a death in the flesh and quickening in the Spirit. And

again, "the first-born among many brethren"— we his brethren are to be similarly born in the first resurrection, as we shall see later. (Col. 1:18; 1 Cor. 15:20.) Only this first-born class is being dealt with at the present time. God's time for begetting the world with the Spirit of the truth, and for the world to be developed, and for the world to be born, in the sense of reaching perfection of life, will be in the next age during the millennium. No one will question that the heathen are not begotten of the word of truth at the present time, when we know that more than 1,200,000,000 of them have never heard of the only name whereby we must be saved.

Pardon me if I emphasize this thought, for I realize how important it is to your clear comprehension of the divine plan as revealed in the Scrip-tures-that the church, the elect, the saints, will alone constitute the resurrection of the tested holy who shall be associated with Christ to share with him in his throne of glory and in his work of blessing all the families of the earth as members of the spiritual seed of Abraham. Let me quote again: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests unto God and of Christ and shall reign with. him a thousand years" (Rev. 20:6).

The resurrection process for the church, the "little flock" class, begins with their consecration, when they are reckoned as dead with Christ, yea, also, as risen with him, dead to sin and alive toward God through Jesus Christ, their Lord. Their changed or resurrection life has its beginning now, and, as the apostle says, they are being transformed by the renewing of their minds, that they may prove (know, experience) the good, acceptable and perfect will of God, and this we will attain in our actual resurrection, when all the members of the church, which is the body of Christ, shall have been "begotten" and "quickened" and developed and be ready to be "born from the dead" in the first resurrection.

This first resurrection class, the church, is said to share in Christ's resurrection, his resurrection, which is not to human perfection, but to glory, honor and

immortality—" far above angels, principalities and powers, and every name that is named."

Those who are called of the Lord here in this gospel age are invited to share in his ignominy, to suffer with him, to suffer for the truth, to suffer for one another, to "lay down our lives for the brethren," "for if we suffer"— with him—" we shall also reign with him" (2 Tim. 2:12). "If we be dead with him, we shall also live with him"—" heirs of God, and joint-heirs with Jesus Christ, if so be we suffer with him that we may also be glorified together" (Rom. 8:17). These, and these alone, are to share in the first resurrection, "his resurrection."

Note this expression of the apostle in his letter to the Philippians (3:8, 9). He says, "I do count all things but loss and dross that I may win Christ and be found in him," a member of the glorious body of the anointed one beyond the veil— a

member of the bride— the Lamb's wife, who shall sit with him in his throne. (2 Rev. 3:21.)

The apostle continues the same argument, saying "that I may know him"— might be identified with him and experience the—" power of his resurrection" (Phil. 3:10).

"His resurrection" is the first resurrection, or chief resurrection of spirit nature, of the divine nature, but as for the world's resurrection it will be entirely different; it will be a resurrection, a raising up again to the glory, to the dignity, the grandeur of the perfect man Adam, as he came from the hand of God very good, in the image and likeness of him who created him, plus the valuable experiences gained through the fall and the raising up again— resurrection.

The apostle, continuing his argument, declares that the conditions upon which he may hope to share in Christ's resurrection, the first resurrection, or, according to the Greek, the "out resurrection," exanastasis, is that he shall be made conformable to Christ's death— that he should die as Christ died. (Phil. 3:10.) He does not by this mean that he must die on the cross, but that he must die a sacrificial death; he must lay down his life in the service of God, in the service of righteousness, in the service of the brethren, the body of Christ. And this rule applies to all who will be members of the body of Christ, the royal priesthood, the peculiar people. As our Master said, each of these must take up his cross and follow him, or they can not be his disciples.

Who are the good and the just meant by the apostle and our Lord, as those who will share in the first resurrection?

We have now clearly in mind the two classes, and that the resurrection has been provided for both in the divine plan— that the sacrifice for sin was a ransom for all to be testified in due time. (1 Tim. 2:4-6.) Let us examine particularly St. Paul's expression, "the resurrection of the just," which corresponds with our Lord's expression "that they have done good." But who are these? We reply, that in the absolute sense "there is none righteous, no, not one" (Rom. 3:10). There is none just.

We must therefore understand these expressions "done good" and "just" in the relative sense in which they are uniformly used in the Bible. As the apostle says, "The righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit" (Rom. 8:4). Fortunately for us, it does not say walking up to the spirit of the divine law, for then none of us would be acceptable, but it does say walking after the spirit of the divine law, and this may include all who have been begotten of the Holy Spirit, but it could not include any one else. Hence, all of our neighbors and relatives and members of our families who have not been begotten of the Holy Spirit can not be of these who are walking after the Spirit, can not be of these who are approved of God, and described by the apostle as "the just," the justified, the acceptable; can not be of those described by our Lord as having done good in God's sight; can not, therefore, be of those who have part in this first resurrection of life, the first resurrection of the blessed and holy, this chief resurrection to joint-heirship with Christ in glory, honor, immortality,

and to reign with him a thousand years. I might press the matter a little closer and say that not all those who are begotten of the Holy Spirit shall come off more than conquerors and share in the first resurrection, but my point is sufficiently well established without pressing it to this extreme, and I ask you then to consider carefully in your minds how many, how few, of your neighbors, friends and relatives you may, according to the apostle's phraseology, expect will be in the first or blessed resurrection to everlasting life, and then you will conclude, dear friends, that all others will be in the other resurrection, the resurrection of damnation, or the resurrection of the unjust which we shall consider presently. If you have followed me carefully, if you get the force of the apostle's words respecting walking not after the flesh, but after the Spirit, the Spirit begotten, and then continuing in that good way, you should be ready to admit that the number in this resurrection is extremely limited, as our Master expressed it, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). And again. "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21). Let us now apply the words of Daniel, indicating that the holy awake to everlasting life, and the words of St. Paul, that the just will be

resurrected first, and the words of Jesus, that this class, having done well, been approved of God, conquerors and more than conquerors through him who loved us and bought us— these shall have as their reward that they will come forth unto the resurrection of life. What does that signify— the life resurrection? It means this, that there will not be a gradual raising up, but that the power of resurrection will come upon them suddenly; that they, as the apostle explains, will be " changed in a moment, in the twinkling of an eye," and not by a gradual process of mental, moral and physical development. Their gradual change takes place in this present life, changing them from glory to glory into the likeness of God's dear Son (2 Cor. 3:18), and through experiences and trials, sufferings and self-sacrifices, that they may thus, as the jewels of the Lord, be polished and made ready for the kingdom. These, then, one by one, as they were polished, the apostles first, and all the faithful little flock in Christ since, have been allowed to wait for their glorification and their resurrection change, until the second coming of Christ, that the whole body of Christ may be glorified together. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is" (1 John 3:2). Thus St. Paul said: "I have fought a good fight, I have finished my course, 1 have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them that love his appearing" (2 Tim. 4:7-8). As St. Peter also said: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:4-5).

Respecting this resurrection of the church, St. Paul wrote: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spiritual body" (1 Cor. 15:42-43). Then adds: "Behold, I shew you a mystery; we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye" (1 Cor. 15:51). The majority of the church, including the apostles, having been polished and prepared for the

kingdom, "fell asleep" (1 Cor. 15:6), and have since waited for the full gathering of the full body of Christ at his second coming, and the apostle is here pointing out that those who will be living at the time of the second advent will not go before the ones who are asleep, but, on the contrary, the "dead in Christ" (the sleeping ones) will rise first. Or, as Daniel says, awake first, and then the living ones of that time will experience a similar change, so that all will be glorified with the Lord beyond the yell as spirit beings, for, as the apostle says, "flesh and blood cannot inherit the kingdom of God." Therefore, not only those who have slept for centuries must be changed to spirit beings, but the living ones also must be changed from flesh and blood to spirit.

When thus changed we "shall be like him" and "see him as he is"— not as he was. (1 John 3:2.)

We have already quoted the Scriptures which tell us the reward of this little flock, the bride of Christ, who will participate in this resurrection of the blessed and holy, and we remark that the title "first resurrection" in the Greek signifies not merely first as in order of time, but especial first in the sense of paramount, chief, highest resurrection. They will receive perfection of life instantly, because their trials for this glorious condition in the present life will have passed successfully— they will have had the approval of God as copies of his dear Son, and be accounted worthy to obtain that resurrection.

We come now to the other, or general resurrection, styled by the apostle the resurrection. of the unjust, and styled by Daniel the resurrection of those who shall be awakened from the sleep of death to shame and age-lasting contempt. This resurrection, in John 5:29, is called by our Lord "the resurrection of damnation," but the translation is seriously faulty. The Greek word rendered damnation is krisis, and is more properly rendered in the Revised Version, "judgment," as in the twenty-second verse of the same chapter, where we read, "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). It was the same word used by St. Peter also when he said God knoweth how "to reserve the unjust unto the day of judgment to be punished" (2 Pet. 2:9). He is not punishing them now. They are to get their punishment when the day of judgment comes. Our translators could scarcely have made a poorer translation than they have given us when they improperly rendered this word "damnation" contrary to its use elsewhere and contrary to its meaning. Surely the poor world has had enough of damnation or condemnation already; as the apostle says, condemnation passed upon all men because of Adam's transgression. (Rom. 5:12-18.) The world has been under this condemnation for six thousand years, and, although Christ has redeemed them from that condemnation, their release from it has not yet been accomplished, because the world must wait until the "calling," the "sealing" and the "glorifying" of the "elect" shall first be accomplished. This condemnation that is still upon the world will at the second coming of our Lord be canceled, and then, under the new covenant, the Lord will be merciful to their transgressions and their sins, and their iniquities he will remember no more. (Jer. 31:31-34.) The apostle

tells us that God has appointed a day in which he will judge the world in righteousness by the glorified Christ. This is a promise of a future judgment or a future trial of the world, and the millennial day or epoch is set apart for that particular work. God hath appointed a day in which he will judge the world. That is not judging the world now. With the forgiving of the Adamic condemnation, mankind will be brought to a new trial. or judgment, or test, even as we who believe during this gospel age on account of our faith are counted as released from Adamic condemnation and started on a new trial for life eternal or death eternal; so the world, when its judgment day shall begin, will not only be released from the Adamic condemnation, but immediately begin to be on trial individually for life or death eternal. Our Lord, in this same chapter, declares that the Father judgeth no man, but hath committed all judgment to the Son, and the apostle corroborates this, saying that God "will judge the world"— in that day (not in this age)—" by that man whom he hath ordained"— Christ Jesus (Acts 17:31), the head to the Lord, the bridegroom, the church, the body of Christ being associated with him in his judgment throne, from which the blessings of the Lord will go forth, and also his testings and discipline to every creature. That the glorified church, after sharing in the first resurrection, will be associated with the Lord in the judgment of the world during the world's great judgment day, the millennial age, is the distinct statement of the apostle. I quote his words: Know ye not "that the saints shall judge the world?" (1 Cor. 6:2). Now, then, connect with this thought of the world's coming judgment by the Lord and his associates, the church, the language of Jesus: They that have done good "shall come forth unto the resurrection of life"— the first resurrection— "and they that have done evil unto the resurrection of" judgment. (John 5:29.) We have already shown that the mere awakening of the sleeping dead is not a resurrection, and the Lord's word declares that the unjustified, the disapproved of God, will all come forth from their tomb, from the sleep of death, "unto," or that they may have a resurrection, by judgment; that they may be raised up out of their present fallen, blemished, sinful, imperfect conditions, mental, moral and physical, up, up, up, to that which is perfect, to that which was lost, that they may rise up again to the glorious heights of the likeness and image of God as he originally created them, from which perfection they fell through sin, but to the privilege of returning to it again, they were redeemed by the precious blood of Jesus, who gave himself a ransom for all, to be testified in due time.

Now, let us look at the statement of Daniel (12:2) that some will come forth "to shame and age-lasting contempt." Imagine the world coming forth during the millennial age from the tomb; imagine the blessed conditions which we are promised shall then prevail when Immanuel shall be King over all the earth, when Satan shall be bound during that thousand-year judgment day of the world, when the knowledge of the Lord shall shine forth as the great sun of righteousness to scatter all the clouds of ignorance and superstition that are now binding the heart of man. Imagine the knowledge of the glory of the Lord filling the whole earth, not merely as a gentle shower, but symbolically ocean deep, as we read. The knowledge of the Lord shall fill the whole earth "as the waters cover the deep" (Isa. 11:9). Consider the description of that glorious epoch given us through the prophets and apostles. The apostle Peter says of it: "Times of refreshing shall

come from the presence of the Lord, and he shall send Jesus Christ"— the second advent— "whom the heavens must receive [retain] until the time of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). We have just been considering some of the promises made by the holy prophets. Hark further to the Lord's ‘declaration that the people of that time shall no longer say, "I am sick," and that there shall no longer be an infant of days, children in infancy, neither an old man that hath not filled his days; none shall die of old age, but sinners shall be cut off in the second death; for the prophet goes on to declare that a sinner dying then at a hundred years would be but a child; he might at very least, by obedience to the laws of Messiah's kingdom, live to the conclusion of the millennium. (Isa. 65:20.) The apostle Peter, speaking of that reign of Christ, head and body, the antitypical Moses, said: "And it shall come to pass that every soul which will not hear that prophet"— that great teacher of the millennial age— "shall be" utterly "destroyed from among the people." Thus there will be a weeding out during the millennial age, they who persist in the love of sin, and choose to disobey the divine law and respond to Messiah's judgments, disciplines, etc., until at the close of the millennium the whole world will consist of human beings in the image of God as was Adam. As the divine plan tested Adam when he was perfect, so his divine arrangement that the world of mankind shall be subject to a severe crucial test at the close of the millennial age, after they shall have passed through the experiences of the fall and of the raising again to all that was lost. If by that experience they have learned to fully submit their thought to the will of God, if they have learned to love righteousness and to hate as iniquity everything contrary to the divine will, it is God's pleasure that they shall have eternal life. And any who will not after these experiences be in full accord with him, and who would have any love or sympathy for sin, will be blotted out of existence; for "the soul that sinneth it shall die" (Ezek. 18:20), shall always be the divine standard.

This trial at the end of the millennial age is clearly pictured to us in Rev. 20:2, where we are told that after Satan, having been bound for a thousand years to deceive the nations no more, that at that time he may be loosed and test or try all who dwell on the face of the earth, whose number is as the sand of the seashore. What proportion of these will yield to the temptations of the hour we are not informed, but those who do yield will be counted in as enemies of God, and their destruction, in harmony with the divine judgment, is symbolically pictured in the words, "Fire came down from God out of heaven and devoured them."

Another picture of this millennial age, the time of judgment of the world, is given us in Rev. 20:12, where we read that the "dead, small and great," will " stand before . . . the great white throne." The whiteness of the throne represents its purity; the righteousness of the judgment reign of Christ. (Rev. 20:11-12.) As it is written again, he shall judge the world in righteousness by that man whom he hath ordained— Christ and the saints, for we are members in particular of the body of Christ. The books will be opened, the books of the Bible which now are to so many closed and misunderstood, and the dead will be judged according to the things written in the books. The same law and the same understanding of the divine character that is now to be presented to you and to me will then be presented to them. God changes not, his plain law changes not. As our Lord declared, "My word shall judge you in the last day"— the millennial day, the last

of the 7,000-year days. Six of these days have already passed under the reign of sin and death; the seventh is just before us, and is called the day of the Lord, the day of Christ, the great Sabbath for the world, in which, through Christ, they shall rest through Christ from the Adamic condemnation, be released from it, and be brought back, if they will, into harmony with God.

We read also that they will be judged according to their works, and this, we notice, is quite contrary to the judgment that is now upon the church, for, as the apostle informs us, we are judged according to our faith, according to our endeavors, and not according to the actual results. But the world during the millennium, during its judgment day, will be judged according to its works, and works will be possible under the assistance of the kingdom. There will be nothing to pull down, nothing to tempt, nothing to destroy, in all the Lord's holy kingdom. Everything to upbuild and to strengthen and assist; not merely to have good endeavors, but their endeavors will meet with more and more success as they shall rise up more and more out of sin and death conditions unto full perfection of all that was lost.

By the end of the millennial age perfect works will be possible to all who remain and perfect works will be required of them; they shall be judged according to their works. This does not mean that faith will not have its part, but they will no longer walk by faith, as we now do, but by sight, by the various assistances of that glorious day when the darkness and shadows of the present time shall all have flown. Note that the apostle tells us of that blessed day further, saying, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). Let us not think of this as referring to the saints at the present time, but rather of the returning or restitution class who will then be privileged, as the same prophet declares, to go on the highway of holiness, which is a very different way from the "narrow way" of holiness which is the only way open during this gospel age for those who will be joint-heirs with Christ.

Let us remember the words of the same prophet concerning the same restitution class, during its day of judgment hour, on trial for life or death eternal. Let us remember that the redeemed of the Lord are not merely the elect who enjoy his favor during this gospel age, but that the whole world was redeemed, and God has promised a blessing to every member of the race through the precious blood; describing the blessings of the millennial age and the resurrection in beautiful poetic language. He says.

"And in this mountain"— kingdom of God—" shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, and he will destroy in this mountain"— kingdom—" the face of the covering cast over all people, and the vail that is spread over all nations"— ignorance, superstition, death—" he will swallow up death in victory, and the Lord God will wipe away tears off all faces, and the rebuke of" being "his people shall he take away from all the earth" (Isa. 25:6-8).

The new order of things connected with Messiah's reign, and the world's judgment or trial epoch, is most gloriously pictured as a "new heavens and a new earth,

wherein dwelleth righteousness," as compared with the present order or condition of things over which Satan is the prince, or ruler, when sin and death abound.

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(2 Pet. 3:13.) Not that there will be a literal burning of this earth, or its destruction in any sense of the word, but that the great transition epoch between the reign of sin and the reign of righteousness will be accompanied by a momentous epoch of trouble, including anarchy, which will overthrow all present institutions, and prepare the world for the reign of righteousness and love, as in contradistinction to the present reign of sin and selfishness and death.

The binding of Satan and the overthrow of the reign of sin is described as "a time of trouble such as never was since there was a nation" (Dan. 12:1). And following it will come the new era of peace, in which God's blessings will be poured out on the world, while their judgment or trial for life or death eternal will be in progress.

Hearken to the description: "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men"— the tabernacle of God is the church itself, the holy temple of God, the wonderful temple of the living God—" and he will dwell with them, and they shall be his people; and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful" (Rev. 21:3-5).

Mark, dear friends, that this is not a picture of the reward of the church in heaven. It is a picture given us respecting God's dealings with the children of men on earth, after the glorification of the church, the new Jerusalem, the bride, the Lamb's wife. It pictures the time when God's tabernacle shall be with men under the whole heaven. It tells us that the whole earth shall be filled with the glory of God. It tells of the time when "every knee shall bow" and every tongue confess; the time when all men shall have full knowledge of God and his righteousness, and a full opportunity of coming back into full harmony with him, and to full perfection, full raising up, full resurrection to all that was lost by Father Adam's disobedience.

Up to the present time God has not been judging the world; that is, rewarding and punishing each act of mankind. The whole world was under a death sentence anyway, and only those who came to the Lord and got free from the original sentence could with any propriety be said to be on trial again. Hence the trial was confined to justified believers, God's people; hence the Scriptural declaration, "The Lord will judge his people" (Ps. 135:14). But the judgment of the world, as we have already shown, is set aside for the future. God "hath appointed a day in which he will judge the world in righteousness," the millennial day, which has not yet been fully inaugurated. (Acts 17:31.) When that glorious day shall be ushered in, the judgments of the Lord in the earth will all be committed to the Son, as the Scriptures declare, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22), and the judgment of the Son will take cognizance of

every evil deed of every creature, as we read that he shall not judge by the hearing of the ear, neither by the sight of the eye; he shall judge righteous judgment. (Isa. 11:3-4.)

Christ and the church will thus regulate the world's affairs, and see to it that every evil deed is punished, and every good endeavor is rewarded, and the result will be marvelous, as the prophet has declared: " When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). As soon as a man finds that the attempt to commit a robbery will bring upon him some physical punishment, he will desist. As soon as he finds that to slander his neighbor would bring upon him a temporary paralysis of the tongue, he will be careful respecting his words. And so with every act and every word, a just recompense of reward will be rendered for each; and forthwith there will be no further use for jails and penitentiaries, police or armies; and speedily the world will learn that honesty, righteousness and truth will be their best policy, and gradually they will learn to love righteousness when they see its beneficient operations in the uplifting of their own minds and bodies and hearts, from sin and degradation toward the likeness of God.

Oh, how these descriptions given in the word of God of the glorious times of restitution that are to come, give us a new view of his character for justice and for love, as well as for wisdom and for power. With what fervency we can now pray, "Thy kingdom come, thy will be done on earth as it is in heaven." Now, as we read the apostle's words, "The whole creation groaneth and travaileth in pain together, . . . for the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:22, 19), we see a meaning in his words that we never saw before. The manifestation of the sons of God will be their glorification in the kingdom church in glory. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). And as the result of the shining forth, as the result of the kingdom then established, as the result of the overthrow of Satan, sin and death, will come the relief of the groaning creation from the bondage of corruption, the bondage to death. Some of them are bound by mental and physical and moral chains. Others have gone down into the tomb. But all shall be released; all

shall have an opportunity to return to the Father's house, for "in my Father's house are many mansions" (John 14:2). There is one for the angels, there is one for the glorified church and there is another not so high for the world of mankind.

Mark how the apostle points this out in the same connection, saying, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). The liberty of the children of God, fully attained, means everlasting life, without the blemishes and imperfections with which we are now acquainted. The children of God, the saints, will get their release in the first resurrection. But the groaning creation, the world in general, as the context shows, are also to have their share, but not until the saints are glorified. Then, during the millennium, the world may be released from

all the bondage, all the restraints, all the limitations of corruption and death, and come back to all that was lost in Adam, redeemed by the precious blood of Jesus.

But, says one, will their conduct in the present life not have something to do with the condition of mankind during the millennial age? Will they get scot-free? We answer, clear friends, that we may judge somewhat of the Lord's dealing then by his dealing with the church now. Those of you who now are saints of God, and who once were aliens and strangers and enemies of God, and who at that time sowed your "wild oats," sowed to the wind— how did God deal with you when you were received into his family? Consider the matter for a moment. Although he freely forgave you your trespasses for Christ's sake, and permitted you to enter into blessings and joys, and to an appreciation of his glorious Word, nevertheless he permitted that some of the sting and smart and poison of your course of sin should continue with you. Doubtless many of this audience have aches and pains at this moment, the result of their sins and indiscretions before they came into the Lord's family, before their sins were forgiven. We see a principle here, a reconciliation, and also a permission of stripes, or punishments. From God's standpoint our responsibility is in proportion to our knowledge. Since all, except idiots and infants, have some knowledge, all have some responsibility, and for that responsibility they must expect stripes or punishments, few or many. This is the principle which applies to the world in the future. They will not be lost to all eternity, which would neither be few stripes or many, but would constitute interminable, unceasing stripes.

The legal obligation of the world will be entirely canceled before the Lord with the opening of the millennial age, for God has promised that under the new covenant he will forgive the sins and iniquities of Israel, and the apostle shows that the same principle will apply to all the Gentiles. It will be a gradual work to take away the stony hearts out of the flesh and to give them a heart of flesh. It will require a large share of the millennial age to bring mankind into that gracious condition in which they will have the heart of flesh— hearts proper to perfect mankind— hearts of love. But remember, dear friends, that these hearts of flesh, promised to the world under the new covenant, which will be inaugurated at the second coming ofour Lord, are totally different from the blessing that is granted to the church now. To us the Lord does not give a heart of flesh, but makes us new creatures in Christ Jesus, a new creation of God, to whom all old things are passed away and all things have become new; for we are to be spirit beings like unto our Lord and not flesh beings like Adam. (2 Cor. 5:17; 1 John 3:2; 1 Cor. 15:45-49.)

We see, then, that in proportion as any one at the present time is a transgressor against any measure of light, he is to that extent amenable to stripes or punishments. And we may say that each worldly person carries about in his own body the reward of his willful misdoings and an automatic measure of stripes, which he will receive during the world's judgment day.

If the world could have this, the Scriptural thought, it would have far more weight with it than all the not-believed theories about eternal torment. Because, like all the other features of the divine plan, this is reasonable, and it commends itself to all reasonable minds as at least probable.

Note how this harmonizes with the Scriptures. Daniel says (Daniel 12:2) that "many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." He is not referring to shame and contempt that they had when alive. He is not referring to shame and contempt which the world had for them while they were dead. He is referring to a shame and lasting contempt which they themselves will experience amongst mankind after they shall have been awakened from the sleep of death during the millennium. Some of them will have more shame and more contempt, others less. Each man's shame and contempt will be measured by his moral obliquity. At that time, in some manner not explained in the Scriptures (possibly by some power closely resembling mind reading), the weakness and contemptibility of each member of the race will be manifested to each other one, and in marked contrast with the perfect standards of righteousness which will then be uplifted before the whole world of mankind. Some will be there who in the present time have succeeded remarkably well in covering their really

dark designs, selfishness and meanness. They will be opened as a book. Some whose dark deeds were all secreted will then be recognized, shunned and shamed.

If we would choose from amongst men an illustration of the basest of men, it would probably be the emperor Nero, the murderer of his own mother, the man whose perfidy triumphed in so many ways and who so cruelly burned many of the followers of Jesus, making torches of them by covering them with burning pitch. Nero was redeemed; Nero will be one of those, therefore, who will come forth among the unjust, among those who have done evil, with whom God was not pleased. Nero will come forth to a resurrection by judgment. The judgment of the Lord, the stripes, the experiences of shame and contempt, may, if he wills, work out for him a blessing, leading to a complete reformation and transformation of his character, and, if so, in proportion as the change progresses, his shame and the contempt of his fellows will decrease, and finally, should he come fully into heart harmony with the Lord, the shame and contempt will all gradually fade out, and thereafter his fellows will all come to love him and appreciate him as an overcomer of sin, and as one to whom God will be pleased to grant eternal life because of such a change,. and because of his coming to be a lover of righteousness and a hater of iniquity.

We have chosen an extreme example, but remember that the Lord also shows an extreme example when he mentions the Sodomites and declares that in his sight they were less guilty, less responsible, less deserving of shame and contempt and stripes than some to whom he preached in his day, and who thought themselves quite respectable, church-going people. (Matt. 11:23-24.)

Now, dear friends, we have before us the Scriptures on the subject of the resurrection of the just and of the unjust, of the good, approved of God, the saints, the little flock, those who at the conclusion of the present life are adjudged of God to be fit and prepared for eternal glory and joint-heirship with our Lord in his kingdom. We have shown you that these are few. The fact is indisputable. You know that many of your friends and neighbors are not walking after the spirit, but

after the flesh, and that only these will be of the saints in the first resurrection. Consequently you see that the great majority of those you know today will be in this secondary resurrection, the resurrection to judgment. And it should rejoice your heart as it does mine to know that they only do not go to eternal torture when they die; but that even after they awake from the sleep of death God's provision for them, when they shall hear the voice of the Son of man and come forth from the graves, is that they might have a resurrection by judgment, by testing, by discipline, by the rewards and punishments which will be meted out to them during the whole of the world's judgment day, the millennial age.

L. S. WHITE'S FIRST REPLY.

Mr. Chairman, Ladies and Gentlemen:

It is due the public, as well as the important questions now in debate, that I should now state the fact that Elder Russell not only refused to have moderators in this discussion, but he also positively refused to be governed by the rules in Hedge's Logic, which were written for the purpose of governing men in controversy, and which are almost always used in religious debates. I did my best to get him to be governed by these rules, but he refused. One of these rules says: "As truth and not victory is the professed object of controversy, whatever proof may be advanced on either side should be examined with fairness and candor, and any attempt to answer the adversary by the arts of sophistry or to lessen the force of his reasoning by wit, caviling or ridicule is in violation of the rules of honorable controversy."

Elder Russell's course last night may contain the reason why he would not agree to be governed by these rules. If you remember, he not only violated the rule which requires a man to examine with fairness and candor his opponent's arguments, but he reserved all of his own main points last night until his closing speech, when he knew that I could have nothing to say in reply.

You will also remember that he could have easily avoided this course, for he spent much of the time of his first speech, to which I did have a reply, in telling about some man with whom he had corresponded, and then in his last speech, to which he knew I would not have a reply, he presented his main points.

Now we come to the word krisis, that was briefly considered last night. On the Greek word krisis I may not have expressed myself as fully and as clearly last night as the case demands. At any rate, the Greek word krisis and the English word "crisis" are originally the same word, but the application of the word as used in the English language today is not always the same that we find in the New Testament, and yet the two usages have a point in common. And so it is that when a physician says the course of a disease has reached the crisis he means that it has reached the decisive point. And when men continue to do evil to the end of this life it is said of them that they will be raised to crisis— judgment. That is, they will come to the decisive

moment. Elder Russell attempted last night to make capital of my statement that "sheol" and "hades" do not in themselves teach anything about future punishment.

But I do not say, nor did my words either directly or remotely imply, that the place of punishment is not in Hades. On the contrary, it is in Hades. A man may be in Hades and not be in the place of punishment, but he can not be in the place of punishment without being in Hades. Just as a man might be in Columbus, Ohio, and not be in the penitentiary, but he could not be in the penitentiary there without being in Columbus.

He also made some capital out of the case of the rich man and Lazarus, and his brethren in the audience applauded him lustily. You will remember, among other things, that he declared that it was a parable, and not an actual occurrence, and said positively that the rich man was the Jewish nation, and that Lazarus represented the Gentile nation. That being true, I am going to read it, substituting "Jewish nation" for the rich man and "Gentile nation" for the poor man; that is what he said about it. Luke 16:19-31:"There was a certain Jewish nation which was clothed in purple and fine linen and fared sumptuously every day, and there was a certain Gentile nation which was laid at the Jewish nation's gate, full of sores, and the Gentile nation desired to be fed with the crumbs that fell from the Jewish nation's table. Moreover, the dogs came and licked the Gentile nation's sores, and it came to pass that the Gentile nation died and was carried by the angels into Abraham's bosom. The Jewish nation also died and was buried, and in Hades he [the Jewish nation] lifted up his eyes, bringing torments, and seeth Abraham afar off and the Gentile nation in his bosom."

Now, then, as his brethren last night seemed to enjoy what he said about this so much, and applauded him so much, I want to say that in three minutes from now Elder Russell will be the laughing-stock of this audience; to-morrow morning, when this is read in the Cincinnati Enquirer, he will be the laughing-stock of the people of Cincinnati, and in a month from now, when this debate goes out in a book, he will then be the laughing-stock in religious circles throughout America.

You remember how he reached out and said that Lazarus was in Abraham's bosom, and Abraham gathered him in his arms; Lazarus filled Abraham's arms full, and there would not be any room for you and me, and how his folks laughed about it. And here he declared that the beggar represented the entire Gentile nation, and then when the Gentile nation died the Gentile nation was carried into Abraham's bosom. Thus we have Abraham extending his arms out and taking in the whole Gentile nation. Abraham was a bigger man, perhaps, than Elder Russell had any idea that he was, and, more than that, Abraham said unto the Jewish nation: "Remember that thou in thy lifetime receivedst thy good things and likewise the Gentile nation evil things, but now the Gentile nation is comforted and thou art tormented."

Then Abraham says that there is an impassable gulf between the two places, no passing over from one place to another. I want to ask the gentleman to tell us what the gulf represented. I want him to tell us whom Abraham represented, and why

the rich man wanted Abraham to send Lazarus back to this earth to preach the word of the Lord unto his five brothers, that they might repent and escape that place of torment? He knew that there was no chance to prevent them from going into Hades. They all had to die, the good and the bad die alike, and go into Hades, the unseen world, but he recognized that they had to hear the word of God and repent in this life or they would go into the place of torment. So he wanted them to escape that awful place of torment. I want the gentleman to tell us who the five brethren of the rich man represent. I do not believe one word of this being a parable, but if it is a parable the lesson is identically the same. Jesus positively declares there was a certain rich man and certain things occurred in reference to him; he says there was a certain beggar, he gives us his name; his name was Lazarus, and then these two men were associated with Abraham. Abraham was a real character. No, sir, he can not get out of it in any such way as that.

But I propose to be both a Christian and a gentleman. I have a number of strong counter arguments that I am going to introduce on the negative side of the proposition he is affirming, and I am going to do this now that he may have the full benefit of them and study on them until he comes to his reply, and that he may have an opportunity of replying unto them this evening. I am not going to do with him as he did with me yesterday evening, wait until he has no reply, then bring in the strong negative argument.

In " Millennial Dawn," Volume 3, page 305, Elder Russell says in part: "They (all the prophetic landmarks) have shown us since 1873 we have been living in the seventh millennium;_ that the setting up of that kingdom has actually been in progress since the year 1878; that there the resurrection of all the dead in Christ was due; and that therefore, since that date, not only is our Lord and Head invisibly present in the world, but all these holy messengers are with him; and that the resurrection of his body, the church, we have seen, was in the year 1878, three and

a half years after his second advent in October, 1874."

Why all this change? When his third volume was published in 1891 he boldly declared that the resurrection of the saints, dead in Christ, was due in 1878, and since that date they have been invisibly present in the world. But now, seventeen years later, he is here affirming that the resurrection of both Christ and the saints is in the future, when seventeen years ago he boldly declared that both Jesus Christ and the saints were resurrected in 1878. He was either mistaken when he wrote the book, or he is mistaken in his present contention. Why the difference?

In 1891 Elder Russell was writing the book; in 1908 he is in Cincinnati with a Texas minister of the gospel after him, and he dare not take that position.

In " Millennial Dawn," Volume 3, page 305, my opponent tells us that though Christ has returned and is present with us, "we should not expect to see him or the risen saints ;" but the Bible teaches very differently indeed. Rev. 1:7:"Behold, he"— that is, Christ—" cometh with clouds, and every eye shall see him, and they

also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen."

Elder Russell said we need not expect to see him; the Bible says when he comes every eye shall see him. Which are you going to take, the word of God or the word of Elder Charles T. Russell, of Allegheny, Pa.? You will have to decide between the two.

1 John 3:2:"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

The apostle John or Elder Russell, one or the other, is mistaken. John was guided by the Spirit, and Elder Russell is guided by this fake "Millennial Dawn" theory, hatched up by himself.

Acts 1:9-11:"And when he had spoken these words, while they beheld he was taken up." That is, Jesus Christ was taken up; "and a cloud received him out of their sight. And while they looked stedfastly toward heaven." And "as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand you gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That is, you have seen him go into heaven, and ye shall see him come back from heaven, and he will come back like he has gone into heaven. I tell you, either Elder Russell or the word of God is mistaken; and, for my part, I propose to follow the word of God.

I will introduce a number of texts on the second coming of Christ. Elder Russell utterly failed to define one solitary term of his proposition. The difference between the gentleman and myself is not over the fact that Christ will come the second time, but the contention is over the object of his coming, and the manner in which he shall come, on both of which I will sum up the Scriptural teaching as follows:

1.He shall come literally as he went away. (Acts 1:11.)
2.Every one shall see him. (Rev. 1:7.)
3.He will come at a time when we are not looking for him. (Matt. 24:44.)
4.He will come suddenly, as a thief in the night. (1 Thess. 5:2.)
5.When he comes the elements shall melt with fervent heat, and the earth shall be burned up. (2 Pet. 3:10.)
6.He shall come in flaming fire, taking vengeance on the wicked, (2 Thess. 1:7-10.)
8.The living saints shall be changed and meet him. (1 Thess. 4:16.)
9.His second coming will be heralded by the trump of God, the shout of Christ and the voice of the archangel. (1 Thess. 4:16.)
10. He shall come with ten thousand saints. (Jude 14.)
11. He shall then execute judgment upon all. (Jude 15.)
12. The general resurrection will then occur. (1 Cor. 15:23-52.)
13. Death shall then be destroyed. (1 Cor. 15:26.)
14. The saints will then be like him, and see him as he is. (1 John 3:2.)

15. The saints shall then be with him. (1 Thess. 4:17.)
16. He shall then judge the quick and the dead. (2 Tim. 4:1.)
17. Paul and all other saints will then get their reward. (2 Tim 4:6-8.)
18. Then Christ shall deliver up the kingdom, the mediatorial throne. (Zech. 6:34; 1 Cor. 15:24.)
19. When all these things occur, and they will at the second coming of Christ, the unjust, unsaved; will necessarily be left out of gospel favor. So all this talk about people being given another opportunity of salvation, as Elder Russell teaches, after the second coming of Christ, is a travesty on the word of God. [Applause.]

[*Moderator Bonham:*Elder White, may I steal one minute of your time to request the audience, at the request of one of your friends, not to indulge in applause, as it was the agreement between Elder Russell and Elder White at the beginning of these debates that the audience were to be requested not to show their appreciation by applause?

*Elder White:*Before resuming the speech, I am glad to say that I am the man that first made that request.

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Now I ask your attention.]

That there are to be two resurrections of bodies, one of the righteous and another of the unrighteous, with a thousand years, or a long period of time, intervening, is not true, for the following reasons; namely:

1. The righteous are to be rewarded when Christ comes, Rev. 22:12:"And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." But the righteous are to be rewarded at the general resurrection. John 5:28-29:"Marvel not at this; for the hour is coming in which all that are in the grave shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Therefore Christ will come at the general resurrection.

2. The wicked will be punished when Christ comes. 2 Thess. 1:7-10:"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." But the wicked will be punished at the general resurrection. (John 5:28-29.) Therefore the second coming of Christ, the reward of the righteous and the punishment of the wicked, and the general resurrection, will all be at the same time.

3. But the reward of the righteous and the punishment of the wicked will be at the general judgment. Rev. 20:12-15:"And I saw the dead, small and great, stand

before God, and the books were opened, and another book was opened, which is the book o£ life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it. And death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire."

But we have seen that all of this is to be at the second coming of Christ, and after the thousand years are finished. (Rev. 22:12; 2 Thess. 1:7-10.) Therefore it is certain that Christ will not come until the thousand years are over, neither can the bodies of any be resurrected until after the thousand years are finished. (John 5:29; Rev. 20:12-15.)

4. The Scriptures only recognize one return of Christ, but the second coming of Christ is always associated with the last judgment. Matt. 25:31-33:"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left." 1 Cor. 15:23:"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (2 Thess. 1:8.) But the last judgment is after the thousand years are finished. Therefore, the second coming of Christ will not take place until the last judgment.

5. But at the second coming of Christ, the last judgment and the general resurrection which we have already shown will occur at the same time, Christ will reward people for what they have done in this life, not according to what they may do in the next life. Rev. 22:12:"And behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

Therefore it is certain that no one will be given an opportunity of salvation after the second advent of Christ. For he will come quickly and have his reward with him. And when he comes, then it will be that he will give every man his reward according as his works shall be.

6. In " Millennial Dawn," Volume V., page 365, Elder Russell denies the resurrection of the body. But at the second coming of Christ there will be the general resurrection, general judgment, the thousand years will be finished. (John 5:29; Rev. 20:12-15.) He not only denied it then, but denied it in his speech this evening by saying that when we are resurrected we will be spirit beings, not in our bodies. But Paul teaches that we must all appear before the judgment for what we do in our bodies, not for what we will do as spirit beings, but for what we will do while we are in our bodies. 2 Cor. 5:10:"For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Therefore, the only chance of salvation we will have will be while we are in the body— here in this present life.

7. Elder Russell denies the resurrection of our bodies. (" Millennial Dawn," Volume V., page 365.) But Paul teaches that we will be rewarded according to what we do while in the body. (2 Cor. 5:10.) And that rewarding will not he done until Christ comes again. But Christ will not come again until the final resurrection and judgment. (Matt. 25:31-46; Rev. 22:12; 2 Thess. 1:7-10.) Therefore, there can be no possible chance of salvation after the resurrection. But

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I am asked, "What of the first resurrection spoken of in Rev. 207" Answer: "It is the resurrection, standing up again, of soul, not body." The prophet Ezekiel advances the same idea (Ezek. 37:1244) when speaking of the return of the captive Jews to their own land, says: "I will open your graves, O my people, and cause you to come up out of your graves, and bring you again into the land of Israel." The prophets predicted that Elias should come before the Christ. He did come, not in person, but in spirit and in power, in the person of John the Baptist. When the great reformer, Martin Luther, was waging war against Catholicism, the pope Adrian, say the historians, said: "The heretics Huss and Jerome are now alive again in the person of Martin Luther."

The second coming of Christ is placed by all the inspired writers at the great judgment day and after the period of the one thousand years. But John did not see a resurrection of bodies, but the souls or spirits of martyrs reigning with Christ.

This is not a resurrection from the grave at all. They had been put to the death in the body, but their spirits had never died, but were with Christ. What, then, is the lesson? That as Christ will reign upon the earth by his truth during this period, so will the spirit of the martyrs be revived and live in the church of the living God. The souls of the martyrs lived in that period, because the church is composed of those who love Christ better than all things else. The souls of the martyrs live in this glorious reign of Christ, because of the general resurrection of the spirit of New Testament Christianity, not of bodies from the grave— and Christians are filled with the spirit of the martyrs or of the apostolic age. Then shall the knowledge of the Lord cover the earth as the waters cover the sea. This is the first resurrection; may God speed the day l But who are the rest of the dead who live not again until the thousand years are finished? Answer, those who are to have the souls, spirits of Nero, Herod, and other wicked characters, who put to death and otherwise persecuted the saints. I am glad my opponent brought up that contemptible character, Nero, who was so wicked that he even had his own mother put to death, and brought him up as one of the number who will have a chance of salvation after death, after he had rejected it; after he had the apostles killed, had thousands of Christians burned at the stake, had his own mother killed, and was said to be the meanest man that ever lived on this earth; and to talk about that man, after rejecting on such offered terms of mercy as that, to say that that man will have another chance of salvation is a travesty on common sense, to say nothing about the word of God.

I want it to go into the record in the book that is to be published, because his followers down in Texas all positively declare that he teaches that those who have a chance in this life will not have a chance in the life to come. Here we have it

that he has given that contemptible wretch Nero, who had all kinds of chances, even after killing apostles, and killing his own mother, that he will have a chance, and he has him saved eternally in the millennial kingdom. This will be a resurrection of the old spirit of persecution, and will not take place until after the thousand years are finished, but will occur before the second coming of the Lord Jesus Christ.

I close at the present time on the negative argument, only as I shall introduce it in connection with the arguments he presented.

I want to remind you, now, that we are going to have some debating at this time.

The two nights I was in the affirmative I did my very best to get the gentleman to take up the arguments that I presented, and at least undertake to answer them, but he made no attempt at all. One of his brethren last night made the very feeble excuse that he did not have time to answer the eighteen questions that I wrote out and furnished him an exact copy of. He took enough time to answer those questions, if he could have done it, which was doubted, by quoting about that fellow that sold whisky to the negroes down in Mississippi, and you will notice in this speech that Elder Russell has noticed that I presented a good many arguments in my first speeches and insisted upon his noticing them. He did not do it— did not even attempt it. Now he has tried to reel off a whole string of things and talk very fast, hoping to give me something to do. It is not how fast you talk, Elder, but it is what a man says in debate, that counts.

I am now going to take up your speech and follow it where you go. So far as fast talking is concerned, I don't know of anything that can talk much faster than a parrot; so it is what a fellow says, not how fast **he may say it.

He quoted many Scriptures, and I am glad he did. I am glad he put a little enthusiasm in his speech this time; but not one of the Scriptures that he read or quoted even hint at the idea of anybody having a chance to be saved after the resurrection. If he will read one Scripture— just one— any-where in the Book of God that says anybody will have a chance of salvation after the resurrection from the dead, I will surrender this debate, advise everybody in this audience to become a disciple of Mr. Russell, will go back to Texas on the first train that will take me back, and go to preaching the same doctrine there. Now you have the opportunity.

He said in the opening of his speech that it was the

resurrection of the soul, not of the body. Notice that he positively declared that the resurrection was not a resurrection of the body. 1 Cor. 15:42-44, I read in answer to that: "So also is the resurrection of the dead. It"— what? The body?—" is sown in corruption, it is raised in incorruption; 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 body, it is raised a spiritual body." It is the resurrection of the body. Elder Russell tells us this body is the church. I deny it. It is our physical body. If it was the church, then

the church would be sown in corruption. Whatever "body" it is here that is sown, it is sown in corruption. I thank God that the church of the living God is not sown in corruption. Nay, verily l Did you know that nothing can be raised except that which dies? There has to be a death before there can be a resurrection. It is the body that dies; consequently it is the body that will be resurrected. The spirit does not die; consequently the spirit never will be resurrected.

Then he said that our bodies are completely changed every seven years. That being true, if Elder Russell has been married twenty-eight years, his wife has had four husbands. (She may not have any now.) Did you know that our spirits stay like they are all the time, that immortal principle within us never dies? These bodies may waste and go to decay, but it is the same person at last.

I take it that Elder Russell was C. T. Russell twenty-eight years ago; I take it that he was C. T. Russell fourteen years ago; I take it that he was C. T. Russell seven years ago, and I take it that he is C. T. Russell tonight.

But he told us in reference to death that the first step is death, and the second step is redemption, and the third is the resurrection. In your "Millennial Dawn" series, brother, you have it the first step is death, and then after Jesus Christ offered the little flock an opportunity of being saved, then will come the resurrection, and after the resurrection you will have the redemption. Why is it that you have changed.? What brought about this change? Is it because you are in debate now, and because you have a man to answer you? God passed the sentence of death upon the human family, and then he offered redemption through the Lord Jesus Christ.

After that time we die; after death we are resurrected; then we go to stand before God as we went out of this life. If we die unprepared, we will go into the judgment unprepared. But he refers unto the resurrection of Jesus, which I have already called your attention to briefly; but I want to know of the gentleman what it was of Jesus that was raised up? He tells us in "Millennial Dawn," Volume 2, pages 129-130, that Jesus was not raised from the dead— or, rather, that his body was spirited away somewhere, stored away, probably converted into gases; for he does not know just exactly what did become of him. Then I want to know, if the body of Jesus died, went down into the grave and was not resurrected, what part of Jesus was resurrected? You say it was not his body, for you say that was spirited away somewhere. It was not his spirit, for that became extinct, went into a state of non-existence, if you be correct. Yet the Bible positively declares in plain language that "this Jesus hath God raised up." Acts 2:32.

‘The raising will be a gradual one," so says Elder Russell. In answer to that I read (1 Cor. 15:51-52), "Behold, I shew you a mystery; we shall not all sleep." That is, we shall not all die, but "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Elder Russell says the resurrection will be gradual. Paul, guided by the Spirit of God, says it shall be "in a moment, in the twinkling of an eye." Here stands Paul on one side, who says it will be in a moment, and here stands Elder Russell on the other side, and says it will be gradual Which are you going to take? You know great men differ. Paul was one

great character, who was guided by the Spirit, and he tells us that the dead shall be raised in a moment, and here is Elder Russell, another great character, who says it will be another way. I will leave it with you which you will take.

He tells us afterward that Christ was the first born from the dead. Certainly Christ was the first born from the dead. I wonder why he did not finish that verse (1 Cor. 15:22-23): "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits"— or the first one to rise from the dead to die no more—" afterward they that are Christ's at his coming." His resurrection is in the past; ours is in the future. Then he says that their resurrection life begins now. That is, the resurrection life of the saints. I deny every word of it, and demand of him to show the passage of Scripture that so teaches. My denial is equal unto his affirmation. Then he tells us that resurrection is salvation.

I want to give you a little syllogism on that. Just take his statement that resurrection is salvation:

1. Resurrection is salvation.

2. There shall be a resurrection of the just and the unjust. (Acts 24:15.)

3. Therefore, there will be a universal salvation at the resurrection.

And I have turned Elder Russell out of the "Millennial Dawn" Church this evening into the

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Universalist Church. He is now a Universalist. [Laughter.] He has been denying that everybody will be saved. He says some of them will not be saved, but, according to his own logic, he is teaching universal salvation.

Then he told us that Christ was to be testified in due time. He has one "due bill" that he seems anxious to have come due, and I am going to take up his due bill, that he is expecting to come due pretty soon, and show him that his due bill became due more than eighteen hundred years ago. You know the Jews are still looking for the first coming of Christ, and Elder Russell is looking for a due bill that is already past. 1 Tim. 2:5-6:"For there is one God, and one mediator, between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

I want to read this also in the Revised Version: "For there is one God, and one mediator also between God and man; the man Christ Jesus, who gave himself a ransom for all, that testimony be borne in its own time."

And the seventh verse. "Whereunto," says Paul, "I was appointed a preacher and an apostle, and speak the truth, and lie not, a teacher of the Gentiles, in faith and in truth."

That due time was the due time of the fulfillment of the prophecy concerning the first advent of the Lord Jesus Christ in the world, and Paul was saying that that due time was fulfilled back there, and he was a preacher preaching that very thing. There is your due bill fulfilled over eighteen hundred years ago.

Elder Russell tells us that when Jesus Christ shall come, that we shall see him as he is, not as he was while he was here on earth. In answer to that I read the first chapter of the Acts of the Apostles, from the ninth unto the eleventh verses inclusive. This was after his resurrection and including his ascension to heaven: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And Jesus, after he arose from the dead, says: "Look at me; see my hands and my feet; see that it is I myself, for a spirit hath not flesh and bones, as ye see me have." He had the same body that he had before he was crucified. It was brought back from the grave. He met with his disciples in that body, and that body was taken up into heaven. Those disciples saw Jesus go up until a cloud took him out of their sight, and the angels said unto them that they shall see him come in like manner as they have seen him go into heaven. Therefore, we shall see Jesus as he was. Thank God for it. And the apostle John says that "every eye shall see him, and they also that pierced him, and all kingdoms and nations of the earth shall wail because of him." (Rev. 1:7.)

Then he referred us to John 5:29, and said that that translation is seriously at fault, when Jesus told us that the wicked shall be resurrected unto eternal damnation. He thinks anything is at fault when it has damnation in it. It seems to me that he is about the scariest man about damnation that I ever saw. Why is this? John says that "perfect love casteth out fear, and that fear hath torment." (1 John 4:18.) That is the reason a fellow has fear in this life sometimes— it is lack of love, perfect love— tormented, you know, before the time. "And they shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

But take it "judgment," as he requested it shall be. All right; I showed you in the first part of this address that Jesus Christ would come at the general judgment, at the general resurrection, and there would be no chance of salvation at that particular time, for I showed you from various passages of Scripture that the wicked would be condemned when Jesus Christ comes back into this earth.

So he would be just as wrong to have that passage "judgment" as to have it "damnation," because they will be condemned anyway. Then he tells us that the Lord has appointed a day in which he will judge the world. I wonder why this change? He has been teaching us in his books that the Lord is going to have a thousand years in which to judge the world. Now he tells us, when he is in debate, that the Lord will have a day. Why is the change? If it is a day, it is not going to be a thousand years, and if it is a thousand years, it is not going to be a day.

The mere awakening of the dead, he tells us, is not a resurrection. I want you to be sure and get that point, that the mere awakening of the dead is not resurrection. Rev. 20:12-15:"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell"— Hades—" delivered up the dead which were in them: and they were judged every man according to their works."

I want to ask the gentleman to tell us when the sea gave up the dead which were in it, and when death and Hades delivered up the dead which were in them.

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If it was not the awakening of their dead bodies, pray, then, tell us what it was. Will he answer that question?

Then he referred unto Dan. 12:2, that some shall awake unto everlasting life and some unto everlasting damnation. "Many of them," says Daniel, "that sleep in the dust of the earth"— are dead—" shall awake, some to everlasting life and some to shame and everlasting contempt."

I am much obliged to you for that text, for it positively declares that some that are to be resurrected will be resurrected unto everlasting life, and some to everlasting shame and contempt, thus saying that those who are not prepared at the resurrection will have no opportunity of salvation after they are resurrected from the dead.

Then, in the next place, he calls your attention to Acts 3:19-21, where the apostle declares that the heavens must receive Jesus till the time of restitution of all things. I want to read just a little further on that, and show that he is teaching you the opposite from what we gather from this passage of Scripture. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive"— or 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." What was his argument? If I understood the argument that he intended to make from this passage of Scripture, it is that after awhile Jesus is going to come back to this earth, and there will be a thousand years of restitution; that Jesus Christ will restore all things lost. But Peter says that he is in heaven, and the heavens must receive (or retain) him until the restitution of all things, showing that after Jesus Christ has come back to this earth there will be no thousand years' restitution that he is talking unto you about. But what is the idea, as advanced by the apostle? It is this: These things were spoken of by the mouth of all his holy prophets since the world began. They prophesied the great work that should be done in the reign of the Lord Jesus Christ. He is now King of kings and Lord of lords. He has established his kingdom, notwithstanding Elder Russell teaches you that his kingdom is not yet established. I wrote him that I should affirm one proposition in this debate, stated in about this way: "The Scriptures teach that the kingdom of

God was established on the first Pentecost after the ascension of the Lord Jesus Christ."

He wrote back to me and said he was not prepared to deny that proposition, for he said he admitted that in a sense the kingdom of God was established on the day of Pentecost. And so do 1 And the time will come when the gospel of Jesus Christ will reach the remotest bounds of earth— not after the resurrection of bodies, but before the resurrection of bodies. Christ's resurrection, he tells us in "Millennial Dawn," took place in 1874— the latter part of October, he says. Then if Christ's resurrection took place in 1874, I insist that the heavens are not retaining him now. He told us in his speech that heaven was retaining Jesus Christ, and would retain him until this final time of restoration; but he tells us in his "Millennial Dawn" series that Jesus Christ carne back to this earth in the latter part of October, 1874. Therefore, according to his statement, the heavens certainly are not retaining Jesus Christ until all things are restored.

Then he said the law that will be presented to the people in the thousand-year period will be the same as that presented unto us. That being true, folks who will not hear the gospel, and will not believe it and obey it in this life, will not accept it in the life to come. Jesus says, "Ye will not come to me, that ye might have life," and says that they have dosed their eyes, and stopped their ears, and hardened their hearts, lest they should hear with their ears, and see with their eyes, and believe with their hearts, that the Lord should heal them— not because they did not have power to do it, but because they would not do it. That is the idea in this matter exactly.

The narrow way, he says, is the only way open to us in this life. In the millennial age the highway will be opened to us. But Jesus says (John 14:6), "I am the way, the truth and the life." In John 10:9, Jesus says he is the door; by him if any man enter in, he shall be saved. We have the way now; Jesus Christ is the way. I thank God we do not have to wait until the millennial age to find the way. Jesus Christ is this highway of holiness, and if you ever enter heaven at all it will be by this highway of holiness, by the way of the Lord Jesus Christ. I want to point you to the Lamb of God that taketh away the sin of the world. He is your only hope of salvation, by loving obedience unto him. Heb. 5:9, "And being made perfect, he became the author of eternal salvation unto all them that obey him." Do not put the matter off until that long, dreamy something called the millennium to have a chance then, because you will not get that chance then. You have the chance now. Let me beg of you to accept it; love God; believe in Jesus Christ; obey him and be saved, and then we will go all over this country teaching the love of God, obedience to the gospel of Jesus Christ, salvation according to the plan established by the Lord Jesus Christ, and so God's promise will become true that the time will come when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

C. T. RUSSELL'S SECOND SPEECH.

I did not quite finish my argument. I will continue. Mark the Scriptural declarations on this subject: Rev. 15:4:"Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

Phil. 2:9-11:"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Rev. 5:13:"And every creature which is in heaven, and on the earth, and under the earth. and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

How glad we should be that God will wipe away all tears from off all faces; that his tabernacle shall be with men, and that there shall be no more curse, no more dying, no more sighing, no more crying. How glad we shall be that the angel's message at the time of the Redeemer's birth shall be fulfilled: " Behold, I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Saviour"— literally, a life-giver, one who will give life to the world— to so many of them as will receive it; but all the wicked will he destroy.

I am sorry, dear friends, in some respects, that my presentation of matters never seems to suit my opponent. I can not help this. I might perhaps return the compliment, and say that his presentations do not always suit me. But that perhaps may not be wondered at. I am sorry I have not pleased him all the way through in every particular. You will notice, dear friends, that the agreement of this debate is as you have it in the program in your hands. That is the ground upon which we are debating and discussing.

Our dear brother seems to think that I took some advantage of him last night, but I remind this audience, and remind the brother, that that is not my fault. He was in the affirmative; the subject was his affirmation, not mine. He made the affirmative, which I deny. Besides this, you will remember our dear brother seems to think he knows all that I believe a great deal better than I do myself. I do not know what he believes, except as he tells us here, but he says that he knows all that I believe. He says he has read " Millennial Dawn." I do not think he has. [Laughter.] I am willing, dear friends, to leave the matter as to how the brother treats "Millennial Dawn," and what kinds of things he gets out of it— I leave that to the intelligence of the people who have "Millennial Dawn," that have read it. There are about seven thousand volumes of "Millennial Dawn" in your city. Quite a good many of you have them, and there are over two million copies of " Millennial Dawn" in the hands of the people of the United States, and they are

being printed at the rate of twelve thousand books every day; and they are printed in six languages and being prepared in four more. The people will find out what is in " Millennial Dawn" despite our dear brother. I wish he would open his eyes a little; I had some hope of him, as I suggested at the beginning, but I have not much hope of him now.

Our dear brother thought I said last night that Lazarus represented the Gentile nations and that I said that all the Gentile nations got into Abraham's bosom. I was not so foolish as that, my dear brethren. I was telling you if that was a literal statement— our dear brother does not take it as a parable— then if it was a literal statement, when Lazarus got into Abraham's bosom there would not be much room for the rest of us. There have been eighteen hundred years since, and some of us just as good as Lazarus have died since; some that did not have sores, or dogs to lick the sores, but some just as good as Lazarus, and if this were a literal statement there would be no room for them in Abraham's bosom at all. We tried to show you that this was a parable. The rich man represented the Jewish nation, and Lazarus represented those Gentiles who were outcasts from the commonwealth of Israel, as the apostle put it— those who were outside the pale. You will remember that the apostle tells us on this subject that there was a middle wall, or partition, around the Jewish nation, for over sixteen hundred years. They, as a nation, from the time of the law down to the rejection of Jesus, had the special favor of God, and in this way they had the wall around them, so that the poor Gentiles could not get over or under that wall. You will remember the Syrophoenician woman. She was a Gentile. She came to Jesus; she wanted her daughter healed because she was afflicted with a demon. What did Jesus say to her? Jesus said, "It is not meet to take the bread from the children's table and give it unto dogs." He was classing her as one of the dogs. Jesus gives us this illustration himself. All Gentiles seeking the favor of God, yet unable to come to God, were in this sense of the word pictured by Lazarus, the companion of dogs, in this parable. Then the day came when there was a change of dispensation, and the Jewish nation died as respects the favor and privileges and blessing they had had for sixteen hundred years. Then God's favor turned and passed to

those Jews ready to receive Christ, those "Israelites indeed in whom there was no guile," as we read in John 1:10:"He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sous of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

These were the ones that he received— all those Jews. After that the favor of God was sent amongst the Gentiles. You remember Cornelius was the first Gentile convert, and he was converted seven years after our Lord began his ministry. The favor was limited to the Jewish nation for a certain time. You remember the apostle Paul again in says, "It was necessary that the gospel should be preached first unto you," then afterwards according to God's arrangement it turned so that the Jews were left outside as a nation and the Gentiles who were in the right condition to receive the Lord's favor became the children of Abraham. I have not

the time to discuss tiffs subject to-night; that will be part of our subject next Sunday afternoon, "The oath of God to Abraham and his seed."

I pass on to notice the rich man's five brethren. Our brother does not seem to see how there could be any five brethren if that rich man were the Jewish nation. I will remind you, dear friends, that the nation of Israel originally consisted of twelve tribes, and you will remember at the time of the dispersion in Babylon they were divided at that time; ten tribes constituted Israel, and the two tribes of Judah and Benjamin were called the tribe of Judah, and in the return from Babylon of the ten tribes very few came back, though representatives of them all came; but those who came back were principally the two tribes. So, then, the rich man of our Lord's time represented the tribes of Judah and Benjamin especially, so that the two were represented by the one man, and the ten remaining were represented by the five brethren, the same proportion, you see— five representing ten and two representing one.

This was very appropriate, and shows that all the other Jews wanted to have the Lord's favor; must have it on the terms in harmony with the law and the prophets. Our brother referred to the last day— the judgment day— and said how many things were to take place there. And I answer, yes. The judgment day the dear brother does not seem to get the proper view of. "A day with the Lord is as a thousand years," says the apostle Peter, and he adds, "And I would not have you ignorant concerning it, brethren." Now, our dear brother is ignorant of it. He should not be. [Laughter.] Our brother tells us that he is waiting for the Lord Jesus to come quickly, and yet he tells us in the next breath that he can not come until a thousand years are completed. How does he know that he is to come quickly? A thousand years must come in between.

Our dear brother objects to another chance for Nero in the millennium. He says he has a chance. I do not think he ever had a chance, from God's standpoint under Christ, but I do not know. If he ever had a chance, he will never get another. But if he has had no chance because, blinded and weakened by depravity and unable to appreciate the principle of the truth along with the world in general, in harmony with what the apostle Paul tells us, "the god of this world has blinded the eyes of them that believe not," then he is entitled to a chance in the future. Whoever is of that class of blinded ones, whether they live in heathen lands or Christian lands, they are to have the blessing expressed by the apostle, "Jesus Christ, the mediator between God and man, who gave himself a ransom for all, to be testified in due time" to every man.

Our brother reminds us about Sodom, and I remind him again that the Lord says that in that day of judgment, the thousand years, it will be more tolerable for Sodom and Gomorrah than for Bethsaida and Chorazin.

Our brother speaks of bodies in the resurrection. I answer yes, of course they will come forth with bodies, but not with the same matter that was in their bodies before. You bury a man out there in the graveyard and plant an apple-tree over him, and the roots grow down and appropriate the matter in that body, and after awhile that matter goes into the apples, the apples fall on the ground, the pigs eat the apples and you eat the pigs, and thus the atoms constituting that body are

distributed all over the world. You do not know where that matter has gone to. The Lord never tells us we will get the same particles of matter back. The same atoms are not needed, but they will have bodies when they come forth, similar to the ones that went down into the tomb.

Our brother said there was nothing about the resurrection of the soul. I replied to that. You will remember I quoted you several times on this subject. The Lord says, respecting his experience: "Thou wilt not leave my soul in Hades, the grave."

L. S. WHITE'S SECOND REPLY.

Mr. Chairman, Ladies and Gentlemen:

Elder Russell says that I am ignorant. I am not going to take issue with him on that question. I remember when I was a boy that I read a story out of my mother's Bible where a great man named Goliath

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went out and defied the armies of God for a long time. It was some time before any one could be found with courage enough to meet this brave Goliath. Finally poor, little, weak, ignorant David, with strong faith in God, decided he would meet the great Goliath— and the world knows the result l As the poor little David, I came all the way from Texas unto Cincinnati to be the little, weak, ignorant David, with strong faith in God, in the hands of God, to meet the giant Goliath on this field of battle. [Applause.] And at least the American people will know the result. [Applause.] And if he is not satisfied with this, if he will ever be able for another one, I kindly invite him to meet me in my own home in Dallas, Texas, in a twelve-days' discussion on these same propositions. [Applause.]

After that is over, I want to meet him in a twelve-days' discussion on these propositions in his own home city, in Allegheny, Pa., where, after I complete the job, bury him as a debater, and preach his funeral, he will have plenty of friends to put flowers on his grave. [Applause.]

There were two or three things in his first speech to-night that I did not get to when I was called down. He referred us to Rev. 21:3-5, about where the Lord said "that the tabernacle of God would be among men," and tried to prove from that, if I understood him, that the time would come in the millennial age that the tabernacle of God would be among men, and all people would have an opportunity of being saved. I turn your attention unto a statement in that same twenty-first chapter of Revelation, seventh and eighth verses. After reading the statement that he wrote I wondered why he did not read it. Simply because it was diametrically opposed to his theory. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and

brimstone: which is the second death"— Elder Russell to the contrary notwithstanding. [Applause.]

Elder Russell teaches us that there will be eternal death of the body. The Bible says that these wicked people will be cast into the lake of fire which burneth with brimstone. I read you last night several passages of Scripture that said that in that lake of fire and brimstone there shall be weeping and gnashing of teeth, where their worm dieth not. I asked Brother Russell to tell us what the "worm" was that did not die in the fire after the people died. Why, he says, "it is the worm that eats the carcasses." What is the worm? We call them "maggots" down South. What are they? The people die; the people are mortal, they die, fall into a state of non-existence, and the only thing immortal that Brother Russell has left is IMMORTAL MAGGOTS.

Then he referred to Rom. 8:19, "The manifestation of the sons of God," and undertook to make the impression upon our minds that this manifestation of the sons of God will be the glory of God's people in the millennial kingdom. Paul says, "For the earnest expectation of the creature waited for the manifestation of the sons of God."

Elder Russell is mistaken. The "manifestation of the sons of God" spoken of here is the resurrection of our bodies from the grave. As I will show you in the twenty-second and twenty-third verses. "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the firstfruits of the Spirit"— which is Jesus Christ, who is the first-born from the dead, the firstfruits of the Spirit—" even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." What is the adoption spoken of in this particular passage? "The redemption of our body." Elder Russell tells us that our bodies will not be redeemed from the grave, but Paul teaches us that this manifestation of the sons of God is the redemption of our bodies; that is, the redemption of our bodies from the grave.

But he tells us that there shall be "good tidings" to all people, announced at the birth of Jesus Christ. (Luke 2:-10.) Elder Russell tried to make the point that this would finally go unto all people, and that all people would hear the good tidings and accept the good tidings, but he tells us in his " Millennial Dawn" series that there will be some of them who will not be saved. Some of them will be lost, some of them will die eternally. I want to ask, will this be good tidings unto those who are lost in the millennial age? Certainly not. Then he tells us that there are twelve thousand "Millennial Dawns" printed every day. I take his word for it; I believe it is true. Then I read in the nineteenth chapter of Acts of the Apostles, nineteenth verse, in reply to that, that there were some people in the apostolic age that were using "curious arts," circulating many books and deceiving many people; and many of them were converted, and "many of those which used curious arts brought their books together and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver;" so those folks that had many books and curious arts in the apostolic age were even greater than those folks who have many books and curious arts now. [Laughter.]

Then he referred to the rich man and Lazarus again and said. "If Lazarus went into Abraham's bosom,

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there was not much room for the rest of us." I wonder, great man that he is, if he is not well enough informed to know that "Abraham's bosom" was a common expression among the Jews in that age of the world, referring to paradise as the place where the departed spirits of the righteous dead were, and that was where Lazarus had gone? I thank God for this example.

Thursday Evening, February 27, 1908.

(*Chairman*, STANLEY E. BOWDLE, Attorney, Cincinnati, Ohio.)

FIFTH PROPOSITION.

The Scriptures clearly teach that immersion in water, "in the name of the Father and of the Son and of the Holy Spirit," of a believing penitent is for, in order to, the remission of sins.

L. S. White, affirmative.
C. T. Russell, negative.

L. S. WHITE'S FIRST SPEECH.

Mr. Chairman, Ladies and Gentlemen:

I esteem it a happy privilege, indeed, to stand before you in defense of the proposition, "The Scriptures clearly teach that immersion in water, in the name of the Father, and of the Son, and of the Holy Spirit, of a believing penitent, is for or in order to the remission of sins."

The teaching of God's word on this question of baptism has withstood the storm of shot and shell, of the opposers of God's truth, for more than eighteen hundred years; and God's word on this great question, as on all others, will be standing the test of such opposition as it will have on this occasion, at the time that the angel of God stands with one foot on the land and the other on the sea and cries with a loud voice that time shall be no more.

In order that we may understand the precise point at issue, so that there can be no room for caviling, it becomes necessary that I should define the terms of this proposition. You will remember the course of my honorable opponent, two nights ago, in wandering around in his first reply, and then presenting his main points in his second reply, when I had no opportunity to say anything. Now I am going to give him the benefit of all the arguments I have time for in this first speech and

trust that he will at least undertake to reply to them in his first reply, that I can say afterwards what I may have to say.

Definiton of terms—" Immersion:" By immersion in water I mean what might otherwise be termed baptism— that is, a burial in water of a proper subject in obedience to Jesus Christ.

"In the Name:" By this I mean into the name of the Father, Son and Holy Spirit.

"Believing Penitent :" By "believing penitent" I mean a believer in Christ who has repented of his sins.

"For, in Order To:" By this term, "For, in order to," I mean that baptism is a condition of remission of sins as stipulated in the gospel of Jesus Christ.

"Remission of Sins:" By "remission of sins" I simply mean forgiveness of sins. The way this proposition is stated does not require of me that I affirm anything on immersion. The point at issue is as to what baptism is for.

Eider Russell, I understand, practices immersion. I want him to tell this audience, was he baptized by immersion? Does he immerse people when he baptizes them? The point is not as to whether baptism is immersion or not, but what is baptism for? I am affirming that the Scriptures teach that it is in order to the remission of sins.

But we will call your attention unto a few things concerning immersion before we proceed unto the design. Certainly every person desires. to be a follower of the Lord Jesus Christ, especially when Jesus said, " Come, follow me." Then it is necessary that we follow him in this great question of baptism, but how was Jesus Christ baptized?

Matt. 3:16:"And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were open unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." You ask me, how was Jesus baptized? The Bible says, "He went up straightway out of the water." I care very little about any construction that you might put upon

the use of the word "straightway." There is one thing certain, you can not go up out of anything without first going down into it. Then, regardless of what construction you might put on it, there is one thing sure, that when you were baptized if you did not go up out of the water you have not been baptized like Christ was baptized.

Matt. 3:11, John the Baptist says: "I indeed baptize you with water." I read this now from the American Revised Version, standard edition, "I indeed baptize you in water." But how did John baptize these people with water? Mark 1:5:"And there went out unto him all the land of Judea, and they of Jerusalem and round about Jordan, and were all baptized of him in the river of Jordan, confessing their

sins." That is the way John baptized those people, with water; he baptized them in the river Jordan.

Rom. 6:4-5:"Therefore, we are buried with him"— that is, with Christ—" by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Col. 2:12:"Buried with him"— that is, with Christ—" in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

There is not a six-year-old child in this audience but that knows perfectly well that a person is not buried until he is covered up. The Bible represents people as being buried with Jesus Christ in baptism, then when we were baptized, if we were not buried in that baptism we were not with Jesus Christ in baptism, and it is just as easy to be right as it is to be wrong; and we had just as well be right as to be wrong; then why not do the very thing that everybody would say is right?

Persons thus manifest their faith in the burial and resurrection of Christ. Eph. 1:18-20:"The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places." But how do people believe according to the working of the great power of God? Col. ‘2:12:"We are buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead."

Through the faith of what operation of God? Through the faith of the operation of God, who hath raised him from the dead. It is faith, then, in the burial and the resurrection of Jesus Christ that you manifest when you are buried with Jesus Christ in baptism and raised from the watery grave, to walk a new life.

But the word "baptize" is translated from the Greek word*baptizo* .and we want to call your attention unto the definition of that word as given by standard lexicons. I give you the definition of *baptizo*by Dr. Thayer:

"First, to dip repeatedly, to immerge, to submerge.

"Second, to cleanse by dipping or submerging, to wash, to make clean with water.

"Third, metaphorically, to overwhelm."

Bagster— *Bapto* :To dip, to dye.*Baptizo* :To dip; immerse, to cleanse or purify by washing; to administer the rite of baptism; to baptize.

Bloomfield— *Baptizo* :To immerse or sink anything in water or other liquid.

Dunbar— *Baptizo* : To dip, immerse, submerge, plunge, sink, overwhelm.

Ewing— *Baptizo* :In its primary and radical sense, I cover with water or some other fluid, in whatever manner this is done, whether by immersion or affusion, wholly or partially, permanently or for a moment; and in the passive voice, I am covered with water or some other fluid, in some manner or other.

Green— *Bapto* :To dip, to dye.*Baptizo* :To dip, immerse, to cleanse or purify by washing; to administer the rite of baptism; to baptize.*Baptisma* :Immersion, baptism, ordinance of baptism. (Matt. 3:7; Rom. 6:4.) *Baptismos* :An act of dipping or immersion; a baptism. (Heb. 6:2.)

Greenfield— *Baptizo* : To immerse, immerge, submerge, sink; in the New Testament, to wash, perform ablution, cleanse, to immerse, baptize, administer the rite of baptism.*Baptisma* :What is immersed, hence immersion, baptism, ordinance of baptism.*Baptismos* :Immersion, baptism; a washing, ablution. *Bapto* :To dip, plunge, to dye.

Liddell and Scott— *Baptiso* : To dip in or under water.*Baptisma* :Baptism, the usual form in New Testament both of John's and of Christian baptism.*Baptismos* :A dipping in water, ablution. *Baptistes* :One that dips, a baptizer.*Bapto* :1. To dip in water; Latin, *immergere* . 2. To dip in dye. 3. To draw water by dipping a vessel.

Pickering— *Bapto* :To dip, to dip under, to plunge.*Baptizo* :To dip immerse, submerge, plunge, sink, overwhelm.*Baptisma* :That which is dipped or steeped, immersion, dipping, plunging. In New Testament, the rite of baptism.

Robinson— *Baptiso* :To immerse, to sink.

But this is enough. I could give you a number more,

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but I challenge the gentleman to show one standard lexicon in all the world that defines the Greek word*baptizo*as a word signifying to sprinkle or pour. Will he come unto the issue?

Now we come to the design of baptism. I want to call your attention to the fact that baptism is an expression of faith. Without faith it is impossible to please God. (Heb. 11:6.)

But will faith benefit people unless it is a living, working, trusting faith? Certainly not. (Gal. 5:6.)

"For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love."

Here I want to ask my able opponent two questions. The Bible speaks of a living and a dead faith. First, what makes faith alive? Second, how is the sinner made alive?

Justification. We are not justified by any one thing alone. (Isa. 53:11.) Justified by knowledge. (Acts 13:38-39.) Justified by Christ. (Rom. 5:9.) Justified by the blood of Christ. (Rom. 5:1.) Justified by faith. (Jas. 2:24.) Justified by works and not by faith only. (Tit. 3:7.) Justified by the grace of God. (1 Cor. 6:11.) Justified in the name of the Lord Jesus. (1 Cor. 6:11.) Justified by the Spirit of God.

What are the causes of salvation? The love of God is the moving cause. The blood of Christ is the procuring cause, and faith the appropriating cause. But it must be a faith that works by love. You can never be justified and stand free in the sight of God but by a loving, working and obedient faith. Gal. 3:26-27:"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

How do we become children of God by faith in Christ Jesus?" For as many of you as have been baptized into Christ have put on Christ." That is the way that people become children of God by faith. Their faith leads them to obey the gospel of the Lord Jesus Christ. Heb. 5:9:"And being made perfect, he became the author of eternal salvation unto all that obey him."

The commission, Matt. 28:18-20. After Jesus arose from the dead, just before he ascended to heaven, he "came and spake unto them," unto his disciples, saying: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

Here we find that all nations are to be taught and the taught are to be baptized.

Mark 16:15-15:"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Luke 24:46-47:And Jesus "said unto them, Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Thus we have, in the great commission given by Jesus Christ, the gospel to be preached to all nations, to every creature in all the world. The people are to believe on Christ. They are to repent of their sins, and they are to be baptized. The penitent believer, then, is one who has heard the gospel, and has accepted it, believes on Jesus Christ with all his heart and repented of his sins. Baptism, to such a character, I maintain that the word of God teaches, is in order to the remission of sins. But let us see. The apostle, acting under this great commission, guided by the Spirit of God, preached the gospel unto the Pentecostians, as we read in the second chapter of Acts of the Apostles, and when these people heard

the gospel they cried out, "Men and brethren, what shall we do?" In the thirty-eighth verse the Holy Spirit guided the apostle Peter to say unto them, "Repent, and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost." But you say that does not mean "for the remission of sins." Well, if it does not mean for the remission of sins, what does it mean? If Peter, guided by the Spirit of God, did not mean what he said, how are you going to find out what he did mean?

Jesus said (Matt. 26:28), "For this is my blood which is shed for the remission of sins." Did Jesus mean what He said, when he said his blood was shed for the remission of sins?

Luke 3:3:John preached "the baptism of repentance for the remission of sins." Just as surely as Jesus Christ shed his blood, looking forward to the time the people could receive remission of sins, just that sure did the apostle Peter tell the people to repent and be baptized for the remission of sins.

We have in Greek a prepositional phrase, *eis aphesin hamartion*, that occurs three times in the New Testament. (Matt. 26:28; Luke 3:3; Acts 2:38). The English phrase that is translated from that Greek phrase is, "for the remission of sins." The scholarship of the world tells us that it is identically the same, both in Greek and in English. Then, whatever Jesus Christ shed his blood for, Peter told the Pentecostians to repent and be baptized. for. But we are going to give you some standard authorities, the finest in the world, on this prepositional phrase that we have just quoted.

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Adam Clarke, the great Methodist commentator, in his commentary on Acts 2:38, says: "For remission of sins, *Eis aphesin hamartion* .In reference to the remission or removal of sins."

1. Dr. Ditzler, the greatest living debater and scholar in the Methodist Church, in the Wilkes-Ditzler debate, page 295, says: "No, neither repentance nor baptism is for remission, but conditions precedent to doing that which is for remission."

2. Goodwin. You remember Goodwin is the author of one of the finest Greek grammars that we have. In a letter to J. W. Shepherd, July 27, 1893, he says: I think els, in Acts 2:38, expresses purpose or tendency, and is rightly translated for or unto (in the sense of for)."

3. Harkness, the author of another very fine Greek grammar, in his letter to R. T. Matthews, Feb. 24, 1876, says: "In my opinion*eis* in Acts 2:38, denotes purpose, and may be rendered in order to, or for the purpose of receiving, or, as in our English version, for. *Eis aphesin harmartion* suggests the motive or object contemplated in the action of the two preceding verbs."

4. Hovey, a great Baptist commentator, in his commentary on John, appendix, page 420, says: "‘ Repent, and be baptized every one of you in [or upon] the name of Jesus Christ unto the remission [or, forgiveness] of your sins" (Acts 2:38, Rev.

Ver.). Here repentance and baptism are represented as leading to the forgiveness of sins."

5. Thayer says: I accept the rendering of the Revised Version "unto the remission of your sins," the *eis* expressing the end aimed at and secured by repentance and baptism, just previously enjoined. Letter to J. W. Shepherd.

6. Willmarth, one of the greatest and most representative men in the Baptist Church of America, in the *Baptist Quarterly* , July, 1877, pages 304-5. on this disputed question says:

"It is feared that if we give to *eis* its natural and obvious meaning, undue importance will be ascribed to baptism, the atonement will be undervalued and the work of the Holy Spirit disparaged. Especially is it asserted that here is the vital issue between Baptists and Campbellites. We are gravely told that if we render *eis* in Acts 2:38, in order to, we give up the battle and must forthwith become Campbellites; whereas, if we translate it on account of, or in token of, it will yet be possible for us to remain Baptists. Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals as the sacred penman intended to convey it to the mind of the contemporary reader. Away with the question, 'What ought Peter to have said in the interest of orthodoxy? ' The real question is, 'What did Peter say, what did he mean when he spoke on the day of Pentecost under the inspiration of the Holy Spirit?'"

But having entered this caveat, as a lawyer might say, it may do no harm to show that dogmatic dangers here exist only in imagination. The natural and obvious interpretation can not give undue importance to baptism, for baptism is here united with repentance and faith. It can not undervalue the atonement, for baptism is one resting upon and deriving all its value from the name of the Lamb of God, and this is distinctly understood by the person baptized who submits to the rite as a believer in that name. It can not disparage the work of the Spirit, since he alone effectually calls men to repentance and faith, and it is by (Greek, *en* —*in* ,with the influence of) one Spirit that we are all baptized into one body; *ie*.,the Spirit leads the penitent sinner to baptism and blesses the rite. And as to Campbellism, that specter which haunts many good men and terrifies them into a good deal of bad interpretation, shall we gain anything by maintaining a false translation and allowing the Campbellites to be champions of the true, with the world's scholarship on their side, as against us? Whoever carries the weight of our controversy with the Campbellites upon the *eis* will break through— there is no footing there for the evolutions of the theological skater. Shall we never learn that truth has nothing to fear from a true interpretation of any part of God's word, and nothing to gain from a false one?

The truth will suffer nothing by giving to *eis* its true signification. When Campbellites translate it "in order to," in Acts 2:38, they translate correctly. Is a. translation false because Campbellites indorse it?

I have given you the scholarship of the world on this question. I challenge the gentleman to meet me on it. I have the Bible on my side; I have the scholarship of

the world on my side. I challenge him to produce you the testimony from one man living today who will risk his reputation as a scholar to say that that phrase means anything else besides what those scholars say it does. I have shown you at this time what they say.

But I proceed with the Scriptural argument. In John 3:5, we find Nicodemus was in conversation with Jesus; and among other things, Jesus answered: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God"— showing that it was the condition of entering into the kingdom of God.

Dr. J. R. Graves, one of the greatest Baptist scholars of his day, said as to "born of water," that "no person ever understood anything else of it besides

baptism until Alexander Campbell frightened them away by an interpretation that is sustained by the consensus of all scholars of all denominations in all ages."

In the ninth and twenty-second chapters of Acts, we read where the Lord appeared to Saul of Tarsus to make an apostle of him, and he fell down before the Lord, and said, "Lord, what wilt thou have me do?" And the Lord said unto him, "Arise, and go into Damascus; and there it shall be told thee what thou*must do* ." Not what he could do if he wanted to, but what he must do. He came to Damascus, and the Lord sent Ananias unto him, and Ananias found him, a praying, penitent believer, yet unsaved, and he said to him (verse 16): "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I want to ask Elder Russell, Does he teach the people to arise and be baptized and wash away their sins, calling on the name of the Lord, as Ananias did to Saul of Tarsus?

Acts 8:35-39:"Then Philip opened his mouth, and began at the same scripture, and. preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more; and he went on his way rejoicing."

He "went down into the water ;" then he was*baptized* ,and they "came up out of the water." And where does God place the remission of sins? In Ex. 20:24, God said: "In all places where I record my name I will come unto thee and I will bless thee." In Old Testament times God recorded his name in the temple in the city of Jerusalem, and required his people to come there and worship; if they could not, they were to pray with their faces turned toward Jerusalem; but where did God record his name in New Testament times? (Matt. 18:18-20.) Jesus Christ by all the authority of heaven and earth recorded the name of God, of Jesus, and of the Holy Spirit, in baptism. No wonder, then, Peter said, guided by the Spirit of God,

to the Pentecostians to repent and to be baptized in the name of Jesus Christ, for the remission of sins, for when you are baptized you come into the awfully sublime names of Father, Son and Holy Spirit, and God said in all places where he records his name, there he will come to the people, and there he will bless them.

Gal. 3:26-27:"For ye are all the children of God by faith in Christ Jesus." How did they become children of God by faith? "For as many of you as have been baptized into Christ have put on Christ." But we must come to the blessing of the blood of Christ. How do we get this. Eph. 1:7:"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Col. 1:13-14:"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins."

How do we get into Christ P Paul says: "We are baptized into Christ." But suppose a person rejects baptism, will he be saved? Luke 7:29-30:"And all the people that heard him, and the publicans justified God, being baptized with the baptism of John. But the' Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

CHAS. T. RUSSELL'S FIRST REPLY.

With some of my opponent's presentations just set forth I can heartily concur. I agree that baptism is a divine institution; that it was taught by our Lord and his apostles, and practiced by the early church. I agree that nothing in the Bible indicates that either sprinkling or pouring constitute baptism. I agree that the Greek word*baptizo*has in it the thought of submergence, burial. I agree, further, that this ordinance was never intended nor commanded for impenitent sinners, but only for those professedly lovers of God and of his righteousness. But otherwise I can not concur with Brother White and the large and intelligent body of people his utterances represent, styled "Christians" and "Disciples" renames which I very much admire and claim also for myself and for all true followers of our Lord. And here let me remark that while Elder White is said to belong to the "radical wing" of his denomination, as distinguished from the "progressive wing," the difference between these wings is not along doctrinal lines, but chiefly in respect to the use of musical instruments in divine worship. I am sure that Elder White's position on the topic of this evening is the one held by both the "wings" and considered the fundamental tenet of their church since the days of its separate establishment by Elder Alexander Campbell, a half century ago.

I take this opportunity to assure my opponent and his coadjutors of both "wings" that what I am about to say in the negative must not be understood to signify personal antagonism. On the contrary, many of them I number among my warm personal friends, and as a

denomination I specially appreciate the evident endeavor to stick closely to the Bible and their repudiation of traditions and titles of men. I ask them to remember that I concede them to be honest and conscientious in their view of baptism; that I concede that many of the views of Christendom respecting baptism and other doctrines were in a horrible condition of disorder during the "dark ages," and that reformation along these lines could only be expected to come gradually, and that their practice of water immersion was one of the advance steps away from the error of infant sprinkling. But we have approached a half century nearer to the "perfect day," and more of the shadows and clouds of ignorance are passing, and the true light upon God's word, the proper understanding of the Bible, should be more apparent to us— especially as we are living in the very dawning of the millennial morning, when all of the Lord's true people are awakening. That which is perfect has not yet come, but to the wise virgins who have been wakened by the Master's knock and the message, "Behold the bridegroom," and who are trimming their lamps, examining the word of God carefully, and who have oil in their vessels, the Holy Spirit in their hearts, now is the time to obtain clearer views on baptism, as well as on other Bible subjects.

Raised a Presbyterian, sprinkled in infancy and with all my early prejudices in its favor and its arguments in my mind, I had my own. experiences, too, along the lines of getting free from the errors of the past. I therefore know how to sympathize with others who have more or less error to unlearn and truth to appreciate more clearly. I forewarn, however, that the tests that come upon us to prove our loyalty to the Lord and to the truth frequently come upon lines upon which we had supposed ourselves to be most thoroughly fixed. Nevertheless, this is the character of the tests which the Lord permits to come to those who are his. If we love sect or party, theory or creed, more than we love the Lord and the truth, we are unworthy, and can not continue to be counted as his disciples, but as the disciples of error. I shall never forget the look and tone of a Baptist minister who had read but the first volume of " Millennial Dawn," which only indirectly refers to baptism. He remarked: "Well, Brother Russell, I see that you agree with us on baptism, and I am glad of it." I answered, "Partly, brother." With a look of consternation and distressed voice he said: "What! Are we not right in that, either?" I realized at once that his hardest test in respect to faithfulness to the Lord would be along the lines of the strongest peculiarity of his creed— baptism. And similarly I realize that the truth of God's word respecting baptism will be a special trial or test to Elder White and the Christian denomination which he represents; for his name, I understand, is published in the printed lists of ministers of both wings of the Christian or Disciple Church. But, notwithstanding my sympathy for them and my desire not to hurt their feelings, it is my duty to God, to the truth, to my opponent and the denomination which he represents in both wings, to my auditors this evening, and to whomsoever the Lord may send my message, to tell the truth, the whole truth and nothing but the truth on this subject, whose importance is recognized by all Christendom, and very particularly by my opponent and his church fellowship.

Elder White has already set forth something respecting the history of baptism and general views on the subject. I call your attention to some points that he has not

covered. He did not bring to your attention the fact that he and his denomination are in accord with the great mass of Christians in respect to the object and necessity of baptism. Catholics also believe in baptism for the remission of sins, and history tells us that in the third century they practiced immersion, and this accounts for the fact that the ruins of the great churches at that time show large baptisteries connected with them The doctrine gained such emphasis under the teaching of one of the so-called "fathers" that it led to infant baptism for the remission of sins. With greater consistency than our Disciple or "Christian" brethren, Catholics acknowledge "original sin," that we are all "born in sin, shapen in iniquity," hence they say "our infants need to he baptized for the remission of sins." As a matter of fact, history tells us that it became very popular to immerse infants. Subsequently the Roman Catholic Church decided that it had the authority from God to change the institution from immersion to sprinkling, which has since been their vogue. However, the same thought suggests that children, because of "original sin," need baptism for its remission and for the introduction into the household of faith, because, as the Scriptures declare, we are all "born in sin and shapen in iniquity, in sin did my mother conceive me" (Ps. 51:5).

The Reformation of the fifteenth century brought with it the custom of infant sprinkling which had prevailed for centuries among their forefathers. They had become so accustomed to it that it did not occur to them to look to the Scriptures on the subject. They had been taught that baptism in this age corresponds to circumcision practiced upon children during the Jewish age; a gross mistake which should be readily detected by the fact that only the males were circumcised under the law, and their age at the time for the circumcision was clearly stated; whereas Christian baptism, on the contrary, is never referred to in the

Scriptures as for infants, but always for believers. Nor is this fact entirely overlooked either by Catholics or by Protestants, for it is the custom with Lutherans and Episcopalians, as well as with the Catholics, to have "godfathers" and "godmothers" to undertake for the unbelieving infants and to guarantee to God and man that they shall he believers when they grow up, and thus to apparently harmonize the incorrect practice of infant baptism with the direction of the Word—" believe and be baptized." As an evidence of how strict are Catholics on this subject, we note that although that denomination carefully holds every authority and prerogative in the hands of the clergy, it makes an exception in the baptism of infants if there is danger of death of the infant before the priest arrives. In such an event anybody, good or bad, is permitted to sprinkle a few drops of water in the name of the Trinity to preserve the infant from hell. Some Protestants, indeed, do not carry this thought so far; their intelligence rebels. Nevertheless, there is a lurking fear if the child be ill and in danger of death without baptism. More than this, the Catholics have a special arrangement by which if a doctor finds at the time of the birth of a child that it can not be delivered alive, a special baptism *in utero* is provided.

Such ignorance of God and his gracious arrangements for his creatures is pitiable, indeed. Nevertheless, through the gross superstitions we are glad to note the

sympathy which would endeavor to shield the little infant from the supposedly malevolent God and his pernicious arrangements for its torture.

I was shocked on Tuesday evening, when my opponent, introducing Proposition 3, declared that he had pleasure in affirming that the Scriptures teach that the "punishment of the wicked will consist of conscious, painful suffering eternal in duration." Apparently he has pleasure this evening in insisting that immersion in water is necessary for the remission of sins, although the gentleman's argument shows that this will mean eternal torment for 999 out of every 1,000 of God's creatures. I looked into his face to see whether or not it looked so hard as that, and it seemed to me that it did not; that the gentleman was allowing his theory to dominate his tongue, giving his heart an anesthetic. And yet reflect that such has been the power of false doctrine all through the past. When, centuries ago, our forefathers burned one another at the stake, or plucked out each other's tongues by the root, they said: "The Lord be glorified. According to our theory, God is going to roast and fry and torture these people who have different opinions from ours, throughout all eternity, and we will copy our conception of God and have some of his pleasure in tormenting them now."

Undoubtedly, dear friends, false doctrines have made men a great deal worse than they would be without them naturally. Things have been done in the name of religion that the perpetrators would otherwise have shunned and even rebelled against. So I take it that Brother White and many others today would have far more of the love of God shed abroad in their hearts if they could get rid entirely of some of their errors of doctrine, their misunderstanding of the divine word and character. It is since the doctrines of the dark ages have ceased to be promulgated, since people have come to be ashamed of them, that we find a larger measure of benevolence and courtesy among civilized peoples. But, dear friends, if the mere abandonment of these false doctrines has worked a blessing, what would not the promulgation of the true doctrine of Christ's work among men in the way of uplift of heart and head and character?

Let not my point be misunderstood. It is this: The doctrine of the Christian denomination, as voiced through its religious press and books, and as represented this evening by my opponent, tells us practically (though he does not have the courage to use the words) that all heathendom is condemned to eternal torture, and that nearly all of Christendom is in a similar condition; that Roman Catholics, Episcopalians, Lutherans, Presbyterians, Methodists, are all, or nearly all, bound to go to hell, to eternal torment. Why? How? Because they have not been immersed in water, and because our brother tells us, in harmony with his affirmation of this evening's topic, that baptism is for the remission of sins—which means, beyond a question, that sins can not be remitted without baptism. If, therefore, Episcopalians, for instance, have not been immersed, according to my opinion, they are yet in their sins, and the penalty of their sin is yet against them. And he has told us repeatedly during these debates that his conception of the penalty for sin is eternal torture. And so all others not immersed for the remission of their sins. This is hard to swallow, and we shall show it is unscriptural.

Practically the same is the view of our Baptist friends, for, although they agree with us that baptism is not "for the remission of sins," they claim that water

baptism is the door into the church, and they claim that the church alone will be saved and go to heaven, and they claim, further, that all who do not come into the. church through the door are unsaved; and they claim, further, that the penalty of God against all the unsaved is eternal torment.

The Baptist minister to whom I referred a few moments ago as saying, ‘‘ What f Are we not right on baptism, either?" objected when I brought this matter

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to his attention, that Baptist doctrine condemned all not immersed in water as being outside of the pale of the church of Christ, and, therefore, outside the pale of salvation and inside the limits of damnation and eternal torment, according to general Baptist doctrine. Fie said: "Oh, Brother Russell, we do not preach that." I said: "No, my brother, you do not preach it, because you know that it would bring down upon you the wrath of the other denominations like a thousand of brick. But it is your theory. You, can not deny that." He attempted to dodge the question by saying: "Well, what are you going to do with the Scripture that says, ‘Fie that believeth and is baptized shall be saved, and he that believeth not shall be damned'?" I have every reason to believe that Elder White and the school of thought he represents would answer me similarly, and my reply to this is what it was to that Baptist minister, namely: "I am examining what you believe now, and attempting to show up its weaknesses and faults. After I have done that, I will produce to you what the Scriptures say on the subject of baptism, and you will find it reasonable, logical and satisfactory, to both heart and head."

I fear I shall greatly shock my Disciple friends and my opponents when I now declare that the baptism which they teach and practice is not only not so exclusive as they had supposed, so that all others who do not practice it will go to eternal torment, but, on the other hand, that they are not practicing the baptism which the Lord enjoined. My present effort is to show my opponent and others that baptism for the remission of sins was John's baptism, and not Christ's baptism. In a word, those clear friends, while seeking to hold fast to the Scriptures and to be guided by their expression, have unconsciously fallen into a serious error through not discerning the dispensational changes that came when the favor to the Jewish nation ended at the death of Christ, and when a new dispensation, a new age under new conditions, was then ushered in.

The baptism of John, the baptism to which our dear friends so frequently refer, was never meant for the Christian age. John, as our Lord declares, was the last of the prophets, and was sent to the Jewish people and preached to them alone, and his message would not have been appropriate to any others.

Let us review the situation. The Jews did not practice baptism. The whole nation was recognized as baptized into Moses in the sea and in the cloud. John's mission in the end of their age was to prepare for Messiah, to, arouse the people to thought on the subject, to Icad them to a renouncement of their sins against the law, and to a reformation of life. He did not go to sinners, in the ordinary sense of that term, those outside the pale of divine influence, but he appealed to the sinner class, the renegade class, of the Jews, "publicans and sinners," who, although baptized unto

Moses in the sea and in the cloud, and children of the promises, and related to God through that law covenant, had been living carelessly.

John's announcement was, "The kingdom of heaven is at hand; believe the good news and repent," and get ready for it; for if you do not get ready you can have no share as a member of that kingdom for which our whole nation has been waiting for centuries. Those of you who acknowledge that you have been living in neglect of the law of Moses should now repent of the same and come back into harmony with that law, and should show your repentance and reformation by a washing away of your sins— a cleansing of yourselves.

Numbers of the Jews were influenced by John's preaching, and were baptized— not the "Israelites indeed," but those who conceded that they had been living in open sin. Thus we have no record that John himself was ever baptized, nor that his disciples were baptized. When Jesus went to him for baptism John at first declined, declaring that he had no sins, and that if either of the two needed to confess sin and to profess a washing away of sin, it would be John himself rather than the Master. It was after Jesus had assured him that His baptism meant something different that he would not then explain, that John performed the service for him.

This baptism of John was not appropriate to any but Jews. Gentiles could not repent or come back again into harmony with Moses' law, because Gentiles were never under the law of Moses, but were counted as aliens, strangers and foreigners, without hope and without God in the world. (Eph. 2:12.) We remember that the first Gentile convert was Cornelius, and that his baptism was three years after our Lord's death, and his baptism was not John's baptism, but of a different kind, as we shall show presently.

As illustrating what I have just said, namely, that the baptism practiced by the Christian denomination is John's baptism and not Christ's baptism, and that there is quite a distinction between the two, which our dear friends have not recognized, I call your attention to the record of Acts 19:1-7, where we are informed that a certain Jew, named Apollos, had made converts amongst the Ephesians, twelve in number, and that when St. Paul was passing through Ephesus he became acquainted with these, but noted that they were deficient as respects the evidences of their discipleship. The evidence of discipleship at that time consisted in miraculous "gifts" of the Spirit, as, later and since, the evidence of discipleship has been the possession and manifestation of the "fruits of the Spirit"— love, joy,

peace, etc.

The apostle inquired respecting their deficiency and said, "Unto what, then, were ye baptized?" And they said, ‘‘ Unto John's baptism." Then said Paul, "John verily baptized with a baptism of repentance, saying unto the people that they should believe upon him which should come after him; that is, Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." I quote this as

evidencing the fact that there is a decided difference between John's baptism of repentance and Christ's baptism.

The various Scriptures which my opponent has quoted as proving the necessity for repentance and washing away of sins, etc., we agree with fully, but we call to his attention the fact that all these persons who thus "washed away their sins," and practiced baptism for the "remission of sins," were Jews who were already baptized into Moses "in the sea and in the cloud," who were already children of God and heirs of the covenants and promises, and their washing away of their sins meant their coming near again to God, and into closer touch with all the promises and the blessings thereof.

Never is it said of any Gentile that he was baptized unto repentance and remission of sins, that he got back into Moses and in accord with the law. On the contrary, the apostle shows that we and all spiritual Israelites coming from among the Gentiles, come into Christ in a different way from that in which the Jews became related to him. I call your attention to the apostle's argument in Rom. 11:17-24, where he uses an olive-tree as a symbol or picture. He tells us that that olive-tree was primarily the Jewish nation; that its root was the Abrahamic promise; its branches were the individual Jews. It was to those branches that John preached the baptism of repentance. Many of them were defiled, living in sin, and he urged them to repent and be washed, cleansed; that otherwise they would be broken off. And so it was when Messiah was manifest; the prepared ones, Israelites indeed, in whom was no guile, were ready for him, received him and he received them, and they continued to be branches of that olive, tree.

But the great mass of the branches, as the apostle goes on to explain, were broken off because they did not receive our Lord, because they were not in the right condition of heart, not "Israelites indeed, without guile."

In the harvest time of the Jewish age that tree, that nation, was transferred from Moses to Christ, and those branches which were permitted to remain were thenceforth branches or members of Christ, and did not need to be baptized into Christ. Or, according to this figure, they did not need to be engrafted into the tree, for they were in it already, and merely the new name came to them, the name of Christ as instead of Moses— Christ, the antitypical Moses. And the other branches were all broken off from relationship with this antitypical Moses, Christ, whom the tree now represented.

It is into that tree that you and I and all Christians of this gospel age are invited to be baptized, or, in this figure, engrafted. The apostle explains this, and says that by nature we were wild olives, and had no part or lot in this tree, but that God in great mercy has permitted us to be endrafted, to be united to our Lord, and with him, and with those faithful Israelites of the Jewish nation, we are permitted now to have the blessing that comes from the root of this tree, the Abrahamic promise. In other words, we are the children of Abraham, or, as in the parable of the rich man and Lazarus, we belong to the Lazarus class, the little flock, who have come to be inheritors of the blessing of God, provided through him as the father of the faithful.

I trust, dear friends, that this, the apostle's illustration, helps us to grasp the fact that a great change of dispensation occurred at the time of our Lord's first advent. But all of the Jews were not broken off at once, and hence, wherever the apostles went preaching the gospel throughout Galatia, etc., they went to the Jews first, saying, "That is was necessary that the gospel should be first preached to you, but seeing ye cast it from you, lo, we turn to the Gentiles."

I feel confident that Brother White will not claim that we are Jews or descendants of Jews; but even if we were, having been once broken off from that olive-tree, as all Jews were with the ending of their harvest time in A. D. 70, it follows that there would be no way for us, even if we were Jews, to now enter into relationship with Christ except by being re-engrafted, or, according to the other expression, "baptized into Christ."

My dear brother remarked in connection with his discourse on this subject, that it is as easy to be right as it is to be wrong. Under some circumstances, dear friends, that might be true, but not under all circumstances. Does it not seem to be more easy to be wrong than to be right? Look out over the sixteen hundred millions of the world today; are they more right than wrong? How about the heathen with their various classes of error? When we come down to Christendom how is it? We have our Greek Catholics and Roman Catholics, large denominations; then amongst Protestants we have large denominations also. I tell you, dear friends, it does not seem to be as easy to be right as it is to be wrong. The wrong seems to have something or other pushing it all the time,

does it not? The wrong has been getting along splendidly all the way down, has it not? It is a fact and what is the reason? The Scriptures tell Us why. The apostle tells us that we wrestle not with flesh and blood, but with wicked spirits in high positions. What does he mean? tie means to say that your adversary, the devil, and my adversary, the devil, is busy continually trying to get us confused, to bring in false doctrines; and, as I said before during these debates, he is the author of that first great lie, which has been the foundation of all the after disaster, theological, that has come upon the world. When our God said "Ye shall surely die" is the penalty of sin, Satan promptly answered, "Ye shall not surely die." And he has succeeded, you see, dear friends, in making all the heathen believe his way. Some of these heathen will say, "Yes, we believe when we die we go over the river Styx." But they do not know where the river Styx is. But they go over that. There is somehow or other a transmigration of souls, they say; "we do not know whether we will be an ant, or a toad, or an elephant in the next life," and therefore they are afraid to walk on the ground for fear they may tramp on some poor ant, which might be a relative of theirs, not that they have so much sympathy for the ants, but they are afraid some day, through transmigration of souls, they might become ants and somebody might ruthlessly trample on them.

But you see, dear friends, that all of these errors of the heathen are traceable directly to this original lie of Satan. Now, then, it is not as easy to be right as to be wrong. It is very much easier to be wrong. Satan and all the demons are assisting, and the work of them all over the world is manifest. The apostles warned us,

saying, "We are not ignorant of his devices. We know how he works. We see the operation of Satan all around." And now, dear friends, when I charge that Satan has had a great deal to do with all of our Christian religion, I am not saying a word unkind about any particular Christian.

The apostle says that Satan is the god of this world, who blinds the minds of all them that believe not. Some of us are more blinded and some of us are less blinded; some of us are getting our eyes opened. You remember, the apostle had that same thought, too, for in addressing the church on one occasion he says: "I pray God for you" (for the church) "that the eyes of your understanding opening" (that is, continuing to open), "that the eyes of your understanding continuing to open, ye may be able to comprehend with all saints the length and breadth, height and depth, and to know the love of God, which passeth all understanding." It is the love of God, dear friends, that Satan tries to keep hidden from our eyes. He would have us think of God as the greatest of all demons; he would try to make us misunderstand every teaching of the Divine Word, that we might think this was the record and we might 'be more thoroughly deluded. Now I am calling on you to wake up. It is time that we were examining the word of God to see that we have a God who is infinite in wisdom, love, justice and in power; that we come to an understanding of his truth. It is time that we begin to find out that in the early part of this Christian dispensation, when the apostles had fallen asleep, as Jesus said, there came in a great flood of error. You remember the parable of the wheat and the tares: He said that God sowed the good seed, and afterward Satan sowed the evil seed— that is, the seed of error— until the whole field changed practically to be a tare field. And he tells us that at the end of this age there will be a harvest time— a separating time— separating the wheat from the tares, the truth from the error; and it is for you and for me to see that we are trying to get in harmony with the truth. And he tells us that when the wheat shall be gathered it will be gathered to the heavenly kingdom. " Then shall the righteous shine forth as the sun in the kingdom of their Father." "He that hath an ear to hear let him hear" is what our Lord, says. Alas! we have not all got ears to hear; we have not all got eyes to see; but we should be praying and seeking to have our eyes opened and our ears opened, that we may understand the mystery of our God.

L. S. WHITE'S SECOND SPEECH.

Mr. Chairman, Ladies and Gentlemen:

I assure my distinguished opponent that he should not have made any apologies for being afraid of offending me or my brethren, or in any way hurting us, because he most certainly never touched the proposition at issue this evening.

It was amusing indeed, to me, to see him, and to hear him, read a speech that he had prepared in answer to another before he had heard that other's speech. He reminds me of a lawyer— not our honorable Chairman, how-ever— that prepared his speech to argue in a certain case; he had an idea that the evidence would be given a certain way; but the evidence did not turn out as he expected, and he had his speech prepared, and had to make it anyway; it was all he had. So Brother Russell had his speech written out; it was all he had, it did not fit the case, but he

had to read it anyway. But the most amusing part of it all was that he thought that he knew just about how much he could say in reading that little piece like a school-boy or schoolgirl; but it gave out,

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he got through about five minutes before his time was out, and then he just had to wiggle around, scatter around to think of something to say the best way he could after he got through reading his "piece." You better write your speech a little longer, Elder, next time!

Here is Volume V1 of " Millennial Dawn." In an article on "the baptism of the new creation" I read this speech this afternoon that he wrote several years ago. The most that he said in that speech I read about three hours ago, and had it all about by heart; was satisfied he would say it here this evening, and consequently I had but little trouble in keeping up with him. He said in the beginning of his speech that I belonged to the "radical wing of the church" and not the "progressive wing." I am glad, for his benefit in particular and for the benefit of this audience in general, to say that I do not belong to either "wing" of it. I belong to the thing itself; I belong to the church that we read about in the Bible— not to either wing of it. The church of God has no wings.

He spoke at some length, it occurred to me, to try to create sympathy because there are so few people in the world that are baptized. We are not discussing about whether there are many people in the world that are baptized or not, but this proposition says, "the Scriptures teach that baptism is for, or in order to, the remission of sins." I am simply presenting to you what the word of God says; I have shown you what the word of God teaches; I have maintained my proposition. He has not shown that my arguments are untrue, but he tries to go afar off and get up a little sympathy because there are so many people that are not baptized. Such teaching as he is giving is more calculated to keep people from obeying the gospel of the Lord Jesus Christ than to induce them to accept it. The idea is, put the matter off, and after awhile you will have a thousand years' trial; it will be easier, it will be better, than it is at the present time. The people will begin to say, " Well, if that be true, let us just put it off until that time." But he referred to the Lutherans, and the Methodists, and the Episcopalians, and the Presbyterians, and the Baptists, and said that if this proposition be true, that the greater part of them would be damned in eternal torment. I never saw a man in my life that dreads torment as bad as he does. There is an old proverb that says "a burned child dreads the fire." He has been tormented since last Sunday evening; he has had torment beforehand for several months looking forward unto this time, and it is hurting him, and he does not want anybody else tormented. But as he has brought up about the Methodists and Presbyterians, and many others, I want to read to you what he says in "Millennial Dawn," Volume V1, page 430, about that: "We must include our Baptist friends, our Disciple friends, our Presbyterians, Methodists and Lutherans, Episcopal and Roman Catholic friends, as being part of the one general Christendom, otherwise in the Scriptures termed Babylon." I understand that the Bible teaches that people who will not come out of Babylon will be cast off after awhile into the dark world of everlasting woe and misery. Thus you see

that according to Elder Russell's theory, the last one of the various denominations will be lost; and yet, while he is in debate, he is trying to court their sympathy.

Thus Elder Russell himself, in his own writings, teaches that you Methodists, Presbyterians, Baptists and Episcopalians, all outside of the kingdom of God—lost, lost! Why does he not do it here in this debate? He is debating now; he was writing a book then. I want to keep it prominently before this audience that the proposition to-night is not the consequences of baptism for the remission of sins, but what do the Scriptures teach on this question. Let us see what the word of God says, and leave the result with God. But he referred us unto the nineteenth chapter of the Acts of the Apostles, the first five verses. "And it carne to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples he said to them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him; that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." What was his point on this? If John's baptism was a different baptism from that authorized by the Lord Jesus Christ, why had not these people heard of the Holy Spirit if Jesus Christ authorized people to be baptized in the name of the Father, and of the Son, and of the Holy Spirit, the very soul almost of the proposition that I am defending this evening? John the Baptist baptized people before Jesus Christ gave this great commission; consequently John did not baptize in the name of Jesus Christ. But when Jesus Christ gave this commission, then that commission came into force, and for people to be baptized acceptably in the sight of God, they had to be baptized in the name of the Lord, or, as Jesus puts it, in the name of the Father, the Son, and the Holy Spirit; and when Paul taught them this they were baptized in the name of the Lord. But he tells us it is not the same, I want to show you that it is exactly the

same in design (Luke 3:3): John "came into all the country about Jordan, preaching baptism of repentance for the remission of sins." (Acts 2:35.) The Spirit of God guided the apostle Peter to say, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." God certainly looked down the stream of time and anticipated that there would be somebody who would love the praise of men more than that of God, and would take the false position that the baptism authorized by Jesus Christ was a different kind from that practiced by John the Baptist. And so he had recorded in the divine volume that John the Baptist baptized people for the remission of silas, and the Spirit of God guided the apostle Peter after the great commission had gone into force to tell the people to repent and be baptized in the name of Jesus Christ for the remission of sins.

We have in the Greek prepositional phrase*eis aphesin hamartion* , the same thing in Greek and the same thing in English. In English it is "for the remission of sins." I gave you the testimony of the scholarship of the world on this. Why did he not come up to the issue? Just simply because he could not do it. He knows he can not

do it, and consequently he has decided that he will wander around on something else that scarcely touches this proposition.

But he tells us that the olive-tree in Romans 11 represents the Jews, and the Jews did not have to be baptized into Christ. That the Gentiles came in in a different way from that of the Jews. Great men, you know, sometimes differ. Jesus Christ, a great character, on one side, differs very seriously from Eider Russell, a great character on the other side. (John 3:5.) Jesus was talking unto a Jew, Nicodemus, a ruler among the Jews, a great and powerful character among the Jews, who thought about it in one respect just like Elder Russell thinks about it now; that because he was in the Jewish kingdom that he was all right; it did not matter whether he did anything else or not. Jesus read his heart and saw the proud, haughty, pharisaical disposition in him, and, answering, said: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He was talking unto a Jew when he made that statement. Rom. 6:4, I read this statement. Paul says: "Therefore, we"— Paul was a Jew himself and included himself in this statement—" therefore, we are buried with him"— that is, with Christ—" by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Paul was a Jew and a Pharisee. and he himself had to be baptized before he could enter into the kingdom of Jesus Christ. And he said to him, "What wilt thou have me to do?" Jesus said, "Arise and go into the city, and it shall be told thee what thou must do"— not what you can do if you want to, it is non-essential anyway. God has no non-essentials; God does not talk that way; but he said, "Arise and go into the city, and it shall be told thee what thou must do" (Acts 22:16). "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord." You remember the questions I asked him, Did he ever tell a person to arise and be baptized and wash. away his sins, as Ananias did Saul, and how he utterly failed to say anything about it?

A little further, in reference to the Gentiles coming in in a different way from that of the Jews:

Eph. 4:4-6:"There is one body"— if they come in a different way, then they get into different bodies; but Paul says "there is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." I insist that the Spirit of God will not lead me to do one thing and Elder Russell another thing when the two things we are doing are diametrically opposed unto each other. There is unity, there is oneness in the Spirit of God, and two people can not differ and both be right. People may differ and both be wrong, but the very fact that the people differ shows that they are wrong. In reference to its being just as easy to be right as it is to be wrong, I insist that it is. And the reason that people are not right is just simply because they are being led off by a lot of false teachings. "Oh, the Bible can not be understood, it is only addressed to the little flock; it does not go unto the great majority of the human family. God has closed our eyes and stopped our ears that we can not hear." Jesus Christ said that the people had "closed their eyes and stopped their ears and would not hear." Jesus Christ said: "Ye will not come unto me that ye might have life." He did not say that you can not come, but he said, "Ye will not come that ye might have life." Just such teaching as you

have listened to in the speech that my honorable opponent made awhile ago is calculated to lead people into darkness rather than to light; is calculated to lead them away from the simplicity of the gospel of Jesus Christ instead of bringing them back into the word of God, where people can see alike, and where they can teach and practice the things there are in the word of the living God.

But furthermore, in reference to the Jews and Gentiles coming in in a different way, God did not say that; Paul did not say that; Jesus Christ did not say it. Who did say it? Elder Russell said it— he is preaching the gospel differently from that recorded in the word of God. And let us see what will be the result. Gal. 1:8-9,

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Paul says: "But though we" (that is, we, the apostles) "or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again: If any man preach any other gospel unto you than that ye have received, let him be accursed." He is preaching another gospel that is not authorized in the word of God.

Furthermore, in reference to the Gentiles having come in in a different way from that of the Jews, he says there is a difference. Rom. 10:12, Paul, guided by the Spirit of God, says: "For there is no difference between the Jew and the Greek. And the Greek includes the Gentile, "for the same Lord over all is rich unto all that call upon him"— not merely the little flock, but all that call upon him. God's book says there is no difference between the Jew and the Gentile; Elder Russell says there is a difference— that they have come into the kingdom of God in a different way. Now, which will you take?

Then, a little further on the question of baptism. 1 Pet. 3:20-21, in speaking of the disobedience of the wicked people, just before the flood, Peter says: "Which some time were disobedient when once the long-suffer-ing of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." That is a type of our real salvation in Christ. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Those people over there had an idea that baptism was for washing the dirt off the body, and they never would have had that idea on earth had baptism not been performed wholly in that age by immersion. So they give us that idea, and Peter says the like figure, whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ.

He said many things, and there were a great many things that he said in his speech that I could agree with certainly, but the question is, he did not take up the Scriptural and scholarly and logical arguments that I presented in my investigation and show that they did not teach the things that I showed you from the word of God that they did teach, so I want to call your attention to them. He could not touch them. He could not do anything with them. Now, I am going to impress this thing on the minds of this audience.

In giving the great commission unto the disciples that they should go to the world (Mark 16:15-16.) Jesus Christ said unto his disciples: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He made it world-wide; every one of them in all the world; everywhere the gospel had to be preached, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned.

But I am aware of the fact that Elder Russell teaches that the last part of the sixteenth chapter of Mark is spurious, and I believe he intends to bring that up this evening at a time when I have no reply; so I will anticipate him by saying that this preaching such as he does on that line is more inclined to make infidels than Christians. He says the scholarship of the world says that the last part of the sixteenth chapter of Mark is an interpolation. I deny it. The scholarship of the world says no such thing.

Here is the American Revised Version, standard edition, that does not put it in as an interpolation; here is the Emphatic Diaglott that does not put it in as an interpolation; here is the Critical Greek and English Testament that does not put it in as an interpolation; here is the revision of 1881 that does not put it in as an interpolation; here are the Living Oracles that do not put it in as an interpolation. [Elder White walks to Pastor Russell's table and lays down the stack of books above referred to.]

Even Elder Russell appreciates the truth of my statement, for he actually forgot himself and applauded me on it. Now if he wants to come to the scholarship of the world on that question, let him come. "He that believeth and is baptized shall be saved," says the Lord Jesus Christ. Now, what about these people that will not be baptized? That is not what we are discussing at this particular time, but the proposition that says the Scriptures teach that baptism to a penitent believer is for, or in order to, the remission of sins. (Acts 2:38.) Peter said that people who believed the gospel, believed on Jesus Christ and asked what to do. He said to repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. And I piled up more lexicons upon him almost than he could pack, showing this was exactly what I said, and the scholarship of the world is on my side, and he dared not touch it. I maintain that my proposition stands and he can not meet it, and this audience knows that he can not meet it. But he went off to something else. Matt. 26:28:Jesus Christ shed his blood "for the remission of sins." The same prepositional phrase in Greek and English in the passage of Scripture given by Jesus Christ, and as used by the apostle Peter in Acts 2:38, they are exactly the same thing. John 3:5, where Jesus said: "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God." I showed from the best scholarship in the world that that had reference to

people being baptized, and he did not touch it. He did not say one solitary word about it. I have showed you two or three times that the Lord told Saul to go to the city and it should be told him what he must do, and the Lord sent Ananias to him, and Ananias found him a believing, praying penitent, yet unsaved, and Ananias

said to him: " Now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." And he did that and went at once to preaching Christ.

And when I stand before you and preach to you the same things that the apostles preached, when I practice the same things that the apostles practiced, I know that I am right and can not be mistaken. When he presents his theory that is not authorized in the word of God, I know from the word of God that he is wrong, that he is mistaken; and with the hope that I may benefit him, and if not him, others, I am thus earnestly presenting the word of the living God, because I know that I am right on this question. The proposition is that the Scriptures teach these certain things, not the sympathy of the heathen or the sympathy of the various denominations who teach differently. The great question is not what are they doing, but what does the word of God say on these great things and these important questions? If I was going to discuss men, if I was going to discuss denominations, I could have found plenty of them in Texas without coming to the great city of Cincinnati; but I came here not to discuss men, not to discuss denominations, but to measure what I understand to be the false doctrine on the other side, by the word of the living God. We are here measuring great principles by the word of the living God, and I thank God that he is blessing me as an instrument in his hands to stand in defense of this great Scriptural question on the design of baptism— that infidels, that sectarians, and all character of persons on earth, from the lowest even to the highest, Elder Russell himself, having shot their fiery darts of skepticism against the Scriptural doctrines, but yet they stand, and will be standing when Jesus Christ comes back into this earth to reward his servants. But do you ask me what about people who reject baptism? I know about it just exactly what God's book says about it. Luke 7:29-30:"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against there lyes, being not baptized of him." That is what God's book says about it. God's book teaches us that. Pharisees and lawyers would include anybody else that would do the same— who reject baptism, reject the counsel of God against themselves. I am pleading with you to accept the counsel of God. I am pleading with you to do what God says. I am aware of the fact that something else is more popular, but I am not seeking popularity. I did not come to Cincinnati to please the people of Cincinnati, but I came to Cincinnati to preach the word of the living God unto you, and you are aware of the fact that I am doing it, and you are aware of the fact that it is not being met in the person of my distinguished and honorable opponent, who has a world-wide reputation for scholarship. He put so much of his scholarship in his books when he was not meeting a man in debate, why does he not meet me on the scholarship now? I would have been glad to meet him. I am just anxious to meet him on this scholarship question, showing the teaching of the word of God on this great question of the design of baptism. Will he come to the issue? Will he try to answer it? No, sir; he will not risk his scholarship on it. He knows I am right, and he knows he is wrong so far as this scholarship question is concerned, and he dare not touch it himself. He dare not touch it. He is afraid of it.

Then I call your attention to Gal. 3:26-27, where Paul says: "For ye are all the children of God by faith in Christ Jesus." How did they become the children of

God? By faith in Christ Jesus. "For as many of you as have been baptized into Christ have put on Christ." What benefit did these people get by being baptized into Christ? We read the two following verses: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male or female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." He shows that this is addressed to both Jews and Gentiles; both are included, by being baptized into Christ, and are heirs according unto the promise God made to Abraham, when we are baptized in Christ. Then I call your attention to Eph. 1:7, that in Christ we "have redemption through his blood, the forgiveness of sins according to the riches of his grace." We come to the blood of Christ by coming into his body. What is the body of Christ? Eph. 1:22-23:"And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all"— the great spiritual body of the Lord Jesus Christ. How do we get into Christ? We receive remission of sins through the blood of the Lord Jesus Christ, and Paul teaches us, as already quoted, that we are baptized into Christ— in Christ, where we reach remission of sins, where we become heirs of God and joint-heirs with our Lord Jesus Christ. Sometimes people say: "Oh, well, I do not understand how it is that being baptized has anything to do with a person being saved." It is not so much a question of understanding as it is a question of faith.

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The great question is not so much do you understand it, but do you believe that Jesus Christ told the truth when he said, "He that believeth and is baptized shall be saved"? If you do believe that Jesus Christ told the truth, then why not accept it? I want to say to you that God has given us these promises; has confirmed these promises; if we do these things we shall be saved. He has confirmed them by his oath and they are sealed by the blood of Jesus Christ, written by the Spirit of God, and if Jesus Christ were to come into our midst and shed his blood for us again, and God was to be in our midst and to give us that promise and confirm it by his oath, and it was written out and given us by the Spirit of God that we are saved, it would not be any stronger than it is; for that is exactly the kind of testimony that we have. It is the oath of God, sealed by the blood of Jesus Christ, written out by the Spirit of God, that people are saved when they hear the gospel, believe on Jesus Christ, repent of their sins, are baptized in the name of Jesus Christ for the remission of sins, they then become heirs of God and joint-heirs with the Lord Jesus Christ. Let me beg of you, one and all, to accept the gospel of Jesus Christ as taught in the word of the living God; then there will be no further need of any division, or any strife, or any contention, or anything of the kind. If we just simply accept the word of God as it is, there is not need of any division, for there is unity when we come to the word of God. There will never be unity as long as people get up some theory, like my opponent, separate and apart from the word of God, and try to sustain that theory by the word of God.

We should never—

At this point the Moderator called time, and Elder White immediately ceased speaking. At the same instant, Mr. Russell having handed the Chairman some different translations of the Bible which Elder White had given him, and which

the Chairman appeared to be about to read, Elder White said: Mr. Chairman, I will be Chairman for a moment. I put that in my speech. It is to go in the record. If there is anything to be said in reply to it, Mr. Russell himself must read it, and count it on his time.

Chairman Bowdle :I was just finding out what it was.

Elder White : I heard him ask you to read it. He has those Bibles there that I handed him, and he can read them himself.

Pastor Russell : I was afraid that my opponent might think I was not reading it right. He seems to think that I read things wrong.

C. T. RUSSELL'S SECOND REPLY.

I will read it, but any of you who like can get your Bibles and read it at your leisure. These are the authorities for my statement that the passage in Mark 16:9 to the end of the chapter, is an interpolation. This is the Holy Bible, American standard version. It says: "The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end."

The Emphatic Diaglott says: "From this verse (9), to the end of the chapter, is wanting in the Vatican manuscript and in many other ancient copies."

New Testament, Revised Version, says: "(Verse 9 to the end) the two oldest Greek manuscripts and some other authorities omit from verse 9 to the end." [Applause.]

I might remark, dear friends, that our brother was surprised that I knew what he would say. I knew that he did not have anything else to say. [Laughter.] I knew what the doctrines of the Christian denominations are; have known for a long time. Now our brother had Volume V1 of "Millennial Dawn," but he does not know what is in it now, although he read it, he says, this afternoon, three hours ago.

In the brief time at my disposal I do not know that I can better reply to Elder White's strictures than by proceeding to lay before him and you all what I understand to be the Scriptural teaching respecting baptism. First, then, I remind you that the baptism of John is not the baptism that is enjoined upon us— baptism into Christ. I remind you that our Lord's baptism could not have been the baptism unto repentance, which our "Disciple" friends claim; it could not have been the baptism for the remission of sins. That was John's baptism, as is most unequivocally stated in the Scriptures. Of our Lord it is said, "In him was not sin ;" "He was holy, harmless, undefiled and separate from sinners." When he came to John the latter refused on this score, and our Lord indicated what he was doing was something distinctly new, but it was not appropriate that he should explain to John, except "Suffer it to be so now." He did not dispute John's argument, but insisted on being baptized.

Incidentally we remark, for the benefit of our Baptist friends, that he was not baptized into the church of Christ, either, for there was no church of Christ as yet. The church of Christ, "which is his body," was not established until Pentecost. Besides this, it was eminently proper that the head should precede the body, and that they, the members, should be gathered to him, the head.

Our Lord's baptism, therefore, should be considered the beginning of a new institution in every sense of the word. It represented in symbol the

consecration he made at that time, as he began his three and a half years of ministry. He consecrated his life— even unto death— yen the death of the cross, and his baptism into water, his burial, there symbolized this laying down, immersion, burial of "the man Christ Jesus, a ransom for all." His raising up from the water symbolized his resurrection from death on the third day after Calvary. In the dying he represented the sacrificed bullock of the Jewish Atonement Day. In the rising from the water he represented the antitypical High Priest, who thenceforth went into the holiest, there to appear in the presence of God for us. (Heb. 9:24.) Hence, Paul refers to this transaction and quoted as applicable to Jesus the words of the prophet: "Lo, I come (in the volume of the book it is written of me.) to do thy will, O my God." (Heb. 10:7-9.) Then said the apostle: "He taketh away the first that he may establish the second." At the time of his baptism, at the beginning of his ministry, began the setting aside— "the first," the typical atonement matters, and the establishment of the "second," the antitypical, himself representing the bullock of the atonement of Leviticus 16. So, then, our Lord's baptism in water was not his real baptism, but merely a symbol or picture of it. His real baptism was into death, and his real raising up was his resurrection. He was "put to death in the flesh, but quickened by the Spirit" (1 Pet. 3:18). Keep this thought in mind while we examine what the Scriptures say respecting the church's baptism.

I call your attention to a passage of Scripture quoted by my opponent— the passage of all passages in the Bible relied upon by Baptists and Disciples as most distinctly setting forth the importance of wafter immersion (Rom. 6:3-5). I will quote it: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." From this passage my opponent, and Disciples and Baptists in general, gather the thought that water immersion is all-important, really necessary, to relationship with Christ.

I wish to call your attention, dear friends, to the fact that nothing in this Scripture passage says one word about water baptism. I will proceed to show you that this text, generally supposed by our friends to refer to water baptism, has no reference to it at all, but refers instead to the same kind of a baptism that our Lord had— a baptism into death. You will understand that we are not combating water baptism, for we believe that it is enjoined in the Scripture, as we have already stated, but

we recognize it as merely a symbol— a picture of the real baptism— just as our Lord's baptism in the waters of Jordan was not his actual death and resurrection, but a symbol of his death and resurrection. That which he symbolized in water he had already done in his heart, as the prophet declares: "Lo, I come (in the volume it is written,) to do thy will, O my God." His full surrender had already taken place, and during the three and a half years of his earthly ministry he was laying down his life in his preaching, in his journeying and in his healing of the sick, when "virtue" or life went out from him to heal them. And his laying down of his life he completed at Calvary; then his baptism was finished. Note that this is our Lord's own explanation of the matter. Just before his crucifixion he said: "My soul is exceeding sorrowful— even unto death. I have a baptism to be baptized with, and how am I straitened until it be accomplished." It was accomplished the very next day, when, on the cross, our Master cried, "It is finished" (John 19:30). What was finished? His sacrifice was finished, his baptism into death was finished.

Now, my dear friends and brethren, you have before your minds what constituted the baptism of Christ, and see how the water symbol represented it, and I ask you to notice that this is exactly what the apostle says respecting the baptism of the church of Christ, "which is his body," "members in particular." The apostle urges that you and I, and all who would be members of the body of Christ in glory, all who would share with him in his death— must be baptized into his death. Now let me read this passage of Scripture with comments: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" What is it to be baptized into Jesus Christ? Our Disciple friends and our Baptist friends view this as being a water baptism, but, my dear friends, one is baptized in the water every time he takes a bath, and many are baptized into water who are not baptized into Christ, and the text says nothing about water anyway. Surely every one can see that it is one thing to be baptized into water, and another matter entirely to be "baptized into Jesus Christ." The expression "into Jesus Christ" signifies "membership in the body of Christ," which is the church.

Keep before your minds the thought that our Lord Jesus is to be the appointed King of the world, who will shortly take his great power and reign, but meantime, according to the divine plan, a bride-class is to be selected for him from among those that have been redeemed by his precious blood. This same class is elsewhere spoken of as under-priests, brethren, and again as members in particular of the body of Christ.

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Using the figure of "members," the apostle says, "The hand cannot say to the foot, I have no need of thee."

When the whole membership in this body of Christ shall have been gathered out of the world and glorified in the first resurrection, it will never be added to, therefore no further chance of gaining membership in it. Hence the apostle says, "Now is the acceptable time."

Now is the time when God is willing to accept some into membership into this body of Christ; and the terms or conditions upon which he will accept them is that

they shall walk in his footsteps, be baptized with his baptism into death. Those who will so do will be accepted as the very elect. Those who fear so to do will fail to be of the very elect, fail to make their calling and election sure. (2 Pet. 1:10.) What we have just stated is what the apostle mentions in the very next sentence; namely, that baptism into Jesus Christ, into membership in the anointed body, is baptism into his death. All such make a consecration unto death, after the same manner that our Lord consecrated his life at the beginning of his ministry. This is urged by the apostle in so many words in this same epistle. Rom. 12:1:"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In a word, there are two priesthoods— the one a sacrificing priesthood, the other a glorious priesthood. Aaron and his sons, during the Jewish dispensation, typified the sacrificing priesthood, Christ in the flesh and all the under priesthood, Melchisedec typifying the glorified priest, head and body, "a priest were ordained to offer sacrifices, and whoever fails to offer sacrifices is not fulfilling this function of this priestly office. By nature they have nothing to present, being sinners, but our Lord's death being imputed to us, we are counted as justified by faith, and as such we have something to offer in sacrifice; namely, our justified selves. Therefore, says the apostle, I beseech you, brethren, present your bodies, holy and acceptable, your reasonable service. The priesthood of glory is not the Aaronic, but the Melchisedec priesthood, Melchisedec typifying the glorified priest, head and body, "a priest upon his throne." So the Scriptures tell us that our calling as the church, the body of Christ, is to membership in the royal priesthood, and our Lord assures us that those who are faithful in the priesthood of the present time, in their work of sacrifice, as members of his body, who will be accorded a place in the Melchisedec priesthood of glory, the privilege of sitting with him in his throne, they "shall reign with him a thousand years" (Rev. 20:6).

Note the next verse (4) of Rom. 6:"Therefore, we are buried with him by baptism into death." What does the "therefore" refer to? Answer: To the statement of the preceding verse, that we would want to be immersed into Jesus Christ, into membership in the body of the anointed, not merely the body of humiliation, but specially the body of glory. This is our reason for desiring to be united to Christ by baptism into his death. And all such as will share with him by and by will give evidence in the present life of this great change by the sacrifices of the justified earthly nature in the interest of membership in the spiritual body of Christ. As the apostle proceeds to say: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And this new-hess of life, if persisted in, will ultimately mean to us the resurrection change and its perfection of life, its crown of life, which the apostle said shall be granted at our Lord's second coming, not only to him, but to all who are in this proper attitude to love his appearing.

Coming to the next verse, which has seemed to so many to strongly emphasize their position respecting water baptism: "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." How many "Baptists" and "Disciples" have considered this verse a very Gibraltar for their faith! They state that their baptism into water was their "planting" in the likeness of Christ's death, and then reason from this that surely they shall also be

in his likeness in the resurrection. But, dear friends, that interpretation is all wrong. That verse has no reference whatever to water baptism, and any who have been deceiving themselves along that line should take it kindly that I awakened them from such delusive hopes.

Think for a moment what it would mean if we applied it to water baptism. It would imply that any one buried into water in the likeness of Christ's death would surely be in his resurrection. That would be a very cheap guarantee to a place in the kingdom and joint-heirship with our Lord— simply water baptism. Surely, dear friends, you know very many who perform the symbol, the water picture of Christ's death, who have never shown any particularly saintly qualities nor manifested as much of the development of the fruits and graces of the Spirit, nor that the love of God was shed abroad in their hearts, nor that they were in any sense of the word of the elect, who are declared to be, in heart at least, copies of God's dear Son. (Rom. 8:29.) Alas, my dear friends, those who hope to get a place in the kingdom, to sit with the Lord in his throne, merely through an immersion in water; those

who believe that baptism is the door into the church, which is the body of Christ, and the guarantee of a part with him in his millennial reign, will be sadly mistaken. I want to assist in awakening all the wise virgins from the lethargy which misunderstandings of God's word have induced. As the apostle says: "It is high time to awake out of sleep, for now is our salvation nearer than when we first believed." It is getting nearer and nearer every day, whether, as claimed by Brother White, there is a thousand years' millennium in between us and that glorious event, or whether, as I believe and teach, our Lord's manifestation in glory is nigh, even at the door.

Permit me to show you that this verse is in full harmony with the preceding verses, and does not in the remotest degree refer to water immersion, but does, in its every particular, refer to immersion into Christ's death— to our fellowship with Christ in his sufferings of this present time, to the extent that we may also be glorified with him.

This expression, "planted together," is a mistranslation which has caused a considerable amount of the prevalent confusion. It should read thus: "For if we have been united with him in the likeness of his death we shall be also (united with him) in his resurrection." Nor is this my own unsupported translation. You will find it thus rendered in the Revised Version, the translators of which held nothing in common with my interpretation of the passage.

This increased force, meaning, in respect to the thought of baptism, may be startling to some, and I trust that it will be sufficiently startling to lead you to a fresh examination of the whole subject, and to make sure you have the right baptism which the Lord will be pleased to reward with a share in his kingdom and glory and in the likeness of his Son.

I remind you that our Lord with his own lips gave this interpretation to baptism. Two of his most zealous disciples, James and John, were brought by their mother to Jesus, with the request, "Grant that these, my two sons, may sit, the one on thy right hand and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:20-22). Let us note particularly that our Lord could not have referred here to water baptism, for these two disciples had been with John before our Lord's ministry began, and, again, as Jesus' representatives, they baptized multitudes (John 4:1-2). Oh, no, dear friends; unquestionably the Lord referred to their share in the baptism of death, just as we have already shown you he spoke of his own baptism into death as being not yet accomplished. The symbol was in the past; the actuality was nearly ended, but was not finished until Calvary. So with your baptism and mine into Christ's death, by which we became identified with him and counted as members of his body. It began at the time you made a full consecration of your life with no reservation. It will continue day by day, for, as the apostle says, we are to "die daily" (1 Cor. 15:31). It will finish when you have made a completion of your course with joy and the sacrifices wholly consumed upon the Lord's altar. In a word, the road to heavenly royalty is through faithfulness to the Lord, to the truth; to the brethren, to the degree of suffering and death. "If we suffer with him we shall also reign with him; if we be dead with him we shall also live with him." Let us not forget the conditions. It is because the Lord is seeking this little elect company, as the bride of Christ and joint-heir of his Son, that he has invited us, and the necessities of the case make the way a narrow one— so narrow that those who love the world, or father or mother or houses or lands or wife or children more than they love the Lord, will not be counted worthy of him, and those who are ashamed of him and his word of such would he be ashamed.

Hence, as our Lord's faithfulness was tested by his being misunderstood, misrepresented, so it will be with his disciples, for the disciple is not above his Lord. And, again, as the apostle declares, "The world knoweth us not [understands us not, appreciates us not], even as it knew him not."

I remind you again, however, dear friends, that both by our Lord's example and the teachings of the apostles, it is both our privilege and duty to symbolize our consecration to death by a water baptism, in which the administrator represents the Lord. As the candidate gives himself into the hands of the administrator to be buried, and then to be raised, so in our consecration we realize our own insufficiency to either sacrifice ourselves or to bury ourselves in any sense of the word, and we give ourselves and our cause into the hands of our Redeemer, who promises us that he will see to our having the experiences necessary, so long as our hearts are in full consecration to him, and if we are thus faithful unto death he will raise us up at the last day, the millennial day. (John 6:40.)

It was thus with the two disciples to whom the Lord spoke: He said: "Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?" Evidently meaning: "Are you willing to take of the cup and be baptized with the baptism that I am baptized with?" They said: "Yea, Lord, we are willing, we are able." And Jesus said unto them: "Ye shall indeed drink of my cup, and be baptized with my baptism, but whether you shall sit on

the right hand or the left hand is not for me to give. That shall be given to the one who is tested and prepared by my Father." But let us see the point the Lord was guaranteeing: He promised these disciples their seat in the kingdom if they should prove faithful. They wanted to be near their Lord in the kingdom. He told them the conditions on which they could be in the kingdom. They could be in the kingdom by being baptized with his baptism— the baptism he was baptized with— not a baptism for a remission of sins, for, as we have already seen, Jesus had no sins to be washed away. No one, I think, would claim that he had sins to wash away. Therefore, if he referred to water baptism, it could not be thought Jesus should say that they should be baptized with him, because it was a baptism for the remission of sins.

I think it will give great encouragement to us, too, dear friends, when we feel the great importance of this matter; when we see how narrow the w· y is; when we see how difficult it is; when we see that the Lord says that any one who will be his disciple must be prepared to take up his cross and follow him, or he can not be his disciple.

This would be impossible were it not that the Lord tells us his grace is sufficient for us. He tells us when we present ourselves for baptism we are thus putting ourselves in the Lord's hands. We are laying the matter in his hands. He undertakes to do for us as represented by the administrator in the symbolical water baptism; being buried with him, he buries us and he will raise us up by his own power in the resurrection. What a glorious thing it is, dear friends, that we can indeed put our little all into the hands of our glorious Master, and realize he is sufficient where we are insufficient. But he requires that we shall have the right spirit in the matter; that we shall be full of desire to be baptized in his death, and that those who are not so desiring can not have a share with him in his kingdom.

With this view of the Scriptural teaching on the subject of baptism, that membership in the body of Christ is gained through a full consecration unto death, you will perceive, dear friends, that there may have been, and may be now, some Christian people in or out of the various denominations who have had this, the real baptism into Christ's death, and, therefore, been acceptable to him as members of the church in glory— the Melchisedec priesthood.

You can readily see how there might be many Methodists or Lutherans who had never been immersed in water because of ignorance, through some misunderstanding, perhaps such as we have heard this evening, enough to turn people away from the Bible altogether and all thought of God and all thought of immersion. That is the difficulty with our friends, the Presbyterians and the Methodist denomination. They can not understand preaching of this kind— that if they are not immersed in water they can not get place in the resurrection. We can see how they may have the real baptism of consecration. Such we advise that their ignorance of the symbol has not worked a vitiation of their true baptism, but that so soon as their eyes open to see the proper symbol of death which the Lord has appointed in an immersion in water, the duty and responsibility of obedience will

be upon them; and thereafter they shall not expect to make further progress in growth, in grace and knowledge and character-likeness of the Lord, or preparation for the kingdom, except as they shall yield obedience also to the outward form of water baptism. For, if their consecration unto death be genuine, nothing stands in the way of performing the symbol of this after they have realized the symbol to be the will of the Lord and the teaching of his word.

On the other hand, I suggest to all who find themselves deficient in the fruits of the Spirit of love, joy, peace, Christlikeness of character, that they make diligent inquiry within as to whether there is a possibility that theirs was merely the baptism of John and not the baptism into Christ's death. And if they shall so find, my advice would be that they lose no time, but present their bodies living sacrifices to God, holy and acceptable through Christ, and their reasonable service; and that subsequently they symbolize this great transaction and consider that any baptism previously was merely a misunderstood form, of no value whatever.

One Disciple minister said to me some years ago, after hearing my explanation of the Scriptures on this subject, "Brother Russell, I am going to tell you that I have baptized at least two thousand persons in the last twenty years, and I never understood baptism till ten minutes ago." I was glad for him, and I would hope it might be so with some others.

> **"Not one thing hath failed of all the good things which the Lord your God spake concerning you." Joshua 23:14**
>
> "In the smallest and in the greatest affairs of our lives, He has ever watched for our interests. Every cloud had a golden lining! What, then, shall we render unto the Lord!" R5538 c1, last p c2 top.

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Friday Evening, February 28, 1908.

(*Chairman*, STANLEY E. BOWDLE, Attorney, Cincinnati, O.)

SIXTH PROPOSITION.

The Scriptures clearly teach that the second coming of Christ will precede the millennium, and the object of both— the Second Coming and the Millennium— is the blessing of all the families of the earth.

C. T. Russell, affirmative.
L. S. White, negative.

CHAS. T. RUSSELL'S FIRST SPEECH.

The second coming of Christ is unpopular for two reasons: First, there are many who are not living up to the dictates of their own consciences, and who realize that the Lord's presence and kingdom would mean the overturning of many of their plans, schemes and practices. Second, amongst good people the subject is unpopular because of certain unscriptural theories which have become fixed or fastened upon their minds, and which we will examine later. However, no one familiar with the Bible will for one moment question that the second coming of Christ is one of its most pronounced and explicit conditions.

The question of the evening accepts as Scriptural the two propositions: First, that the second coming of Christ is clearly revealed, and is to be expected; and, second, that the millennial reign of Christ is clearly revealed and to be expected. Neither of these propositions, therefore, requires proof text, or other setting forth. The only question before us is: Which of these will be first? Will we have a reign of Christ without the King, and will he come at the close of the millennium, and examine our work, and say: "You have done well; I could not have improved upon these matters myself;" or will the King come first and inaugurate his own reign, and accomplish the objects thereof?

The latter, dear friends, you will understand to be my affirmation on this question— that the second coming of Christ, according to the Scriptures, as well as according to reason and logic, must precede his reign, and the glorious results predicted to be accomplished during the millennium.

Every one familiar with church history will concede that for the first two centuries of the Christian era the faith of the church was in harmony with my affirmation; namely, in the pre-millennial advent of the Lord. It was in the third century that the post-millennial doctrine began to be advocated, and took root as a doctrine of the church. Since then it has spread wonderfully, and today practically dominates Christian thought. My opponent is strictly on the popular side in his declaration of last evening that the second coming of Christ can not take place for at least one thousand-years yet, and the millennium must precede it. His view, the popular view, is termed the post-millennial view. We assert without fear that not a single passage of Scripture can be adduced to prove or even indirectly imply that the millennial kingdom of Christ, the thousand-years' reign of blessing, will occur before our Lord's second coming.

We may properly be asked why the admitted change in the third century? By that time Grecian philosophy had begun to permeate the doctrines of the church, and to teach that the dead are not dead when they die, but more alive somewhere— in heaven, hell or purgatory. This error offsets or negatives the teachings of our Lord and the apostles, that the reward of the church and the judgment or trial of the world awaited the second coming of our Redeemer and the establishment of his kingdom. Gradually the force of these Scriptures faded from the mind of the church and lost their significance.

For instance, the following: If I go away "I will come again and receive you unto myself' (John 14:3). This Scripture clearly teaching the second coming of Christ as the time for the church's reward was rendered meaningless by the acceptance of the theory that each member of the church at death passed immediately into glory, as the creeds still declare. Similarly this same error makes negative the statement: "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Thus the hope of "the resurrection of the dead, both of the just and the unjust," was made meaningless as a hope when the idea prevailed that the church was to gain her reward at death, and when the judgment day came to be considered a twenty-four-hour period for a formal damning of the world, instead of, as the Scriptures teach, and as we showed on Wednesday night, its true meaning, as originally understood, was that there would be a thousand-year day of judgment,

trial or testing of the world, which would demonstrate the goat-like or sheep-like character of each, as described in Matt. 25:31-33.

The thought that the dead had already been judged and condemned suffering in torture naturally enough beclouded the true and legitimate thought that the world in general had never yet had its judgment or trial secured by the death of Jesus and provided for in God's plan by the millennial reign, the reign of righteousness, in which all should be brought to a knowledge of the truth, and to an opportunity to obtain life everlasting, or, by rejecting it, to come under the sentence of death everlasting. "The wages of sin is death." The soul that intelligently, willfully sins against light and opportunity, shall die— be utterly destroyed from amongst the people. (Acts 3:23.)

An additional matter and a contributory error which contributed to this change of view— from expecting Christ to come and to establish his millennial kingdom— to the belief that the church is to bring about the millennium before the second coming of Christ— was the fact that a spirit of worldliness and ambition came in and overspread the church in the second century. The humility of Jesus and the apostles, his early disciples, began to fade before the ambitions of the clerical class, which separated itself from the generality of the church, which it styled the laity. As these clerics began to see that the incorporation of the platonic philosophy into the gospel of Christ was making Christianity more popular (by the addition of the error) their ambitions began to take shape. First came a suggestion that possibly a wrong view of matters had been entertained; that instead of the Lord meaning that his church was to bear witness in the world, and to gather out a little flock to be heirs of the kingdom to come, he possibly had meant that the church was to convert the world, and that the measure of their prosperity, associated with their errors, encouraged this thought and assisted to justify it. By and by it was accepted as the proper and correct doctrine or faith of the church, and thus it stands today, established for sixteen hundred years, and firmly fastened upon the mind of the masses— contrary to all teachings of the word of God— established merely upon the *ipse dixit* of human speculation and ambition.

Let us trace this error and see to what it has led. Under its influence the early church more and more gathered itself to leaders, and gradually' four bishops rose up into special prominence— the bishop of Jerusalem, the bishop of Alexandria, the bishop of Constantinople and the bishop of Rome. Gradually this spirit of human leadership progressed, and the question of authority with it, so that the four bishops were competitors for the primacy or chief place of authority in the church.

It is common history, which you all know, that the bishop of Rome gradually succeeded in obtaining the highest place, and became known as "Ponti-fex Maximus," the chief priest in the church of Christ, and later pope, papa or father. Meantime, with the growth of these selfish ambitions and pride, the theory that the church was intended to conquer the world, without waiting for her Lord, the King, developed, and the pope became recognized as Christ's vicegerent, which means the one who reigns instead of Christ. And since our Lord declared that when he would reign the little flock, the church, would reign with him, it seemed consistent that the pope should have a little flock associated with him and his vicegerency, or in his reign instead of Christ. Accordingly a college of cardinals was established, as representing that little flock, associated with the pope in the reign, of Christ, which was then reckoned as begun.

The work of conquering the world began, and the history of it is written in blood. Since the claim was that the hierarchy constituted the kingdom, the popes, as the successive heads of that hierarchy, applied to themselves the various prophecies of the Scriptures which refer to the reign of Christ and his victory over the heathen, the dashing of the nations to pieces, the breaking of them as a potter's vessel, the ruling of them with a rod of iron, etc. All of these the popes understood that they were to fulfill, and they have sought to do so, and have done so to the extent that they were able, using cunning and craft such as have no equal on the pages of history.

We are not claiming, mind you, that the popes and cardinals and Christian people of that time were fraudulent in their claims and in their attempts. We are conceding to them full honesty of intention and charging the wrong to the error, and charging the error to our great adversary, who has made it his business continually to put darkness for light and light for darkness, and who has deceived all nations, as the Scriptures declare. (Rev. 20:3.) As an illustration of how the papacy honestly and conscientiously and deludedly acted along the lines of this post-millennial view, I note its application of the second Psalm to the popes. This is the Messianic Psalm, intended prophetically to set forth the work of Christ, his conquering power at his second advent.

Claiming to be the vicegerent of Christ, the pope applied these various statements of the millennial kingdom to himself. He was God's king set upon the holy hill of Zion; he would declare that he was set there by divine decree; the heavenly Father said of him,

"Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." Hence the expectation of the papacy, was the conquering of the world, and endeavors along that line were put forth. The emissaries of the church at that time went among the heathen and gradually introduced changes from heathen festivals to Christian ones, from heathen names to Christian names, and in some instances even preserved the heathen names, as in our word "Easter," which originally was Estero, the name of a heathen goddess, in whose honor the festival was kept, but it happened appropriately as to season and was adopted as a Christian name.

Thus in a seductive manner many of the heathen were brought out of a grosser heathenism, not into the light and truth of the true religion, but into sympathy with a corruption of the truth, which was of no real advantage to them as respects the divine call of this gospel age. It did not make of them saints; it did not sanctify them in the truth; it did not bring them into heart relationship with the Lord; it did not bring them into the true discipleship and baptism into the death of Christ.

It galvanized or whitewashed their heathenism and called it Christianity, and substituted images of the saints and of the Virgin for the demigods previously reverenced, or, as our Lord said to the Pharisees in his time, it made many of its converts twofold more the children of Gehenna than they were before. Because if they had been left in their heathenism they would have been much more ready to have accepted the true light than after they had been deceived by the false doctrines of misrepresentations of God and his word.

This is true today. The heathen mind is more ready to receive the pure gospel of Christ that the "wages of sin is death"; that transgressions against light and knowledge will be sure to bring stripes and punishment either in the present life or in the future life; that Christ has redeemed the world from original sin by his death; that the Lord is now selecting a church to be the bride of Christ, and that the millennial age is to follow, in which all the families of the earth will be brought to a knowledge of the truth and to an opportunity for accepting it, and thus regaining eternal life, or, rejecting it, be destroyed in the second death. This, the true message of God's word, appeals much more strongly to the simple heathen mind than to those minds more intellectual, but corrupted by false doctrines respecting the condemnation of the race to eternal torment or to purgatory, except the comparatively few saints who will be accounted worthy of heaven.

Note the application of Ps. 2:9-12, as it was carried out by the papacy, as recorded on the pages of history. King Henry IV. of Germany had offended Gregory V2, and, as the people believed that the pope was God's representative in the world and reigned instead of Christ, his word with them was powerful, and the German king understood this. Hence, when the threat was made that his conduct against the papacy was so offensive that his throne would be declared vacant and a new king would be appointed by the papacy, the king of Germany hastened to Rome to make an apology and to receive forgiveness, and to thus maintain his throne.

History tells us that for three days he was obliged to do penance walking barefoot around the palace of the pope at Rome; that subsequently he was admitted to the papal presence, where the latter was sitting on a throne decked with gold and jewels and surrounded by his cardinals, the whole scene illuminated by colored lights which threw a rainbow effect. The king crawled on his knees to the feet of the pope. The silk stocking of the latter was removed, and the king of Germany kissed the pope's great toe in fulfillment of the declaration of this Psalm, which I will read: " Be wise, now, therefore, all ye kings; be instructed, ye judges of the earth; serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The pope had concluded to allow the king of Germany to continue on the throne of Germany on his promise of loyalty to the papacy, the kingdom of God, in which the pope was Christ's vicegerent. The crown of the king of Germany was there, and he raised it by his feet and placed it upon the king's head as he bent at his footstool. Then, the king still prostrated, the pope knocked the crown off his head with his foot, and thus indicated his power to crown or uncrown kings, and finally he let him go, the lesson being considred a sufficient one for him and a warning to all other kings.

One of the popes, Martin V., took this matter of his vicegerency of Christ so much in earnest that, according to the records, he on one occasion de-dared, "Am I not a very God on earth?" and then he proceeded to reason the matter out, and to show that in some respects he held a higher position than Christ ever held. Christ had never sat in such glory and dignity as he; Christ had never ruled such a spiritual empire over the kingdoms of the earth as he; and, more than this, referring to the power that priests exercise in the saying of mass, namely, the power of first turning the bread into the actual Christ, and then, after worshiping the host and calling it a living God, they break it afresh, or sacrifice Christ afresh for the sins for which that mass may be intended. The

pope said: "Have I not the power to create Christ, and is not the creator greater than the thing created? There/ ore, am I not in some respects superior to Christ?" These are indeed astounding words, yet there is reason and logic connected with them. Most evidently the difficulty lay with the false doctrines which were at the foundation, and not with the reasoning of the moment, built upon those false premises. Pope Martin was no doubt as honest as others of the popes, though more boastful. They all, however, as a whole, were boastful. As the Scriptures declare, this "little horn" or power that sprang out of the Roman Empire had an eye that signified great wisdom, and a mouth which spake great, swelling words, contrary to the Most High. (Dan. 7:8.)

But I must hasten. Suffice it to say that at that time the various kingdoms of Europe became known as the kingdoms of God because they received their authority from the pope, who claimed that he was the vice-gerent of Christ and was reigning over the kingdoms of the earth by divine authority, the millennial kingdom being claimed to have begun. And, by the way, dear friends, be it noted

that according to the view of the papacy the thousand-years' reign of Christ is measured from the eighth to the eighteenth centuries. The disaster which came upon that system at the hands of Napoleon and the prosperity of the Protestants since is set forth as the loosening of Satan for a little season as a fulfillment of Rev. 20:7-8.

In the Psalms and Revelation some statements are made respecting Messiah's kingdom in highly figurative language; for instance, a two-edged sword goeth forth from his mouth and with it he shall smite the nations. And again, he shall ride prosperously and that his arrows shall be sharp in the hearts of the King's enemies, by which the people shall fall under him, when the glory and majesty of his kingdom shall prevail over the earth. (Rev. 19:15; Ps. 45:4-5.) These passages rightly understood refer to the sharp truths and righteous judgment of the Lord, which shall prevail during the millennial age and which will smite the people, the world, before him in the same sense that the words of the apostle Peter on the day of Pentecost cut his hearers to the heart. (Acts 2:37.)

That was a blessed cutting for those people, and similarly the arrows of divine truth entering the hearts of mankind during the millennium will cause them to fall before the Messiah, and that will be a blessed falling. He shall break many hearts, but we are to remember the Scriptural declaration that he "wounds to heal," and that many of our own hearts were wounded, and that it is the wounded heart that is ready to be bound up and to be healed and to be transformed. But the papacy, full of wrong ideas respecting the claimed kingdom of God and the rights of the popes as the claimed vicegerents of Christ, exercising its authority often, did so in the most evil, most pernicious manner. Who has not read of the atrocious things done in the name of God and by the authority of the papacy— than which, we trust, the present representatives of papacy under the more enlightened conditions would not authorize, sanction or command— which were authorized and commanded during the dark ages and during the papal millennium? Matters which are not allowed to be known by Catholics, and which are .carefully excluded from their carefully edited histories of the past, and of which all are ashamed today. Respecting the atrocities committed in the name of the kingdom of God was the massacre of the Huguenots in St. Bartholomew's Day in France. We are aware that the papacy denies that it urged, yea, commanded the king of France to perpetrate that horror, but the evidence of it is in the British Museum, represented by a special medal coined in the mint of Rome and sent to the French king as an indication of the papal approval and appreciation of his loyalty to the kingdom of God and the vicegerent of Christ.

Times have changed. Protestantism came in the fifteenth century and denounced papacy and denied its claims as the kingdom of God. Nevertheless, the great adversary succeeded in maintaining the same original principles of error in the minds of Protestants, so that the same kingdom which the pope authorized and called the kingdom of God Protestants recognize and also call the kingdom of God. So that today we have Germany still called the kingdom of God and recognized by Protestants and supporting a state church; while in Austria we have another German empire sanctioned as the kingdom of God by the papacy; and in Great Britain we have another kingdom originally recognized by the papacy which claims to still be a separate kingdom of God, the Protestant king being the

head of the Church of England, as the czar of Russia is the head of the Greek Church in Russia.

We are not quarreling with these governments, which are doubtless as good as the masses of the people under them are capable of appreciating. Our complaint is that these are such as the Scriptures term the kingdoms of this world, and considered by themselves and considered by Catholics and Protestants to be the kingdom of God or parts of the kingdom of God, called "Christendom," which signifies Christ's kingdom. Our claim, dear friends, is that this whole matter is an error of Satan perpetrated in opposition to God and to the truth and to the interest of the church, but permitted of the Lord because he will

eventually cause this and all other permitted evil to redound to the glory of his name and to serve as valuable lessons to the world; and because in the present time these errors serve to make the way narrow and those who find it few, and to test and perfect the "little flock" for the heavenly kingdom, which God has promised and which shall shortly be established, and be a very different kingdom to what the world has ever yet known.

When our Lord taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," he surely never referred to such a reign as that which papacy recognized as the millennial past. He certainly could not have meant to refer to the kingdoms of the present as being his kingdom. As we read in history of these kingdoms, they war with each other, and their records of selfishness and sin are all too conspicuous to require comment, and are in full harmony with the apostle's statement "that Satan is the prince of this age," and hence the over-lord of all present kingdoms. The histories of these kingdoms prove that they are not the kingdom of God's dear Son, but far more in accord with the reign of the Prince of Darkness. Every shred of liberty and blessing .and privilege which these kingdoms have accorded to the people under them have had to be insisted upon and in many instances fought for and bought with blood. In no sense can it be claimed that they have been the kingdoms such as our Lord promised, such as would lift up and bless the people and equalize their affairs, lifting up the lowly and humbling the great and proud.

But, some one will say, Brother Russell, Protestants have a slightly different view of the kingdom of God. Yes, I answer; I am glad of it, too, but the Protestant view is built upon the same errors as the papal view. It is more moderate, even as the present epoch is in every way more enlightened and more moderate than the dark ages. Less virulence of error is not what we want. We want the truth, and hence we want to get back to the teachings of Jesus and of the apostles and the early teachings of the church respecting the millennium.

The moderate Protestant view is that Christ established his kingdom at Pentecost, and that it has had a mild, beneficent reign ever since, and that it has been perfecting the world gradually, bringing in love instead of selfishness, righteousness instead of sin, and as it progresses it will finally conquer the world for Jesus. This sentiment is expressed in the hymn:

"Onward, Christian soldier;
Storm the world for Jesus,
Conquering in his name."

Many dear children of God are greatly confused by this erroneous view, and hindered from appreciating the divine plan and understanding the Bible. They give millions yearly for the conversion of the heathen, and hope and pray that soon the Lord's kingdom will fill the whole earth. Poor, deluded souls! why can they not see the truth? Is it because error has so blinded the eyes of their understanding? The facts are these: That more than eighteen centuries have passed since the church got her commission. Her commission, indeed, was that she should go into all the world and preach the gospel, not to the Jews merely, but to every creature. But the message does not say that the preaching of the gospel will convert the world, but merely that it would be a witness, and, as the apostle declared, it would gather out of the world a people for the Lord's name, the bride class, the "little flock," the "elect," who will be glorified with Jesus at his second coming and made joint-heirs with him in his kingdom of glory. But overlooking this, our dear friends are impressed with the thought that God commissioned them to convert the world and not merely to gather the elect out of every nation, people, kindred and tongue.

What do we see? What are the facts? These: After eighteen hundred years of effort there are one billion two hundred million of heathen today, and four hundred million of nominal Christians. Dear friends, these latter include all the population of the United States, of Great Britain, of Germany, of France, Russia, Spain, Portugal, etc., because all these are counted as Christian countries, and their populations counted as sheep. Those, as Bishop Foster remarked, include black, ring-streaked and speckled, as well as white sheep, and when we remember the terms and condition of disci-pleship of Christ, we are forced to the conclusion that the white sheep, those that the Lord will be willing to associate with himself in the kingdom, are very few. We do not wonder then that our Lord said, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom" (Luke 12:32). It will be after the " little flock," the " bride class," has been gathered out and glorified with the heavenly Bridegroom and associated with him in his throne that through these the blessings of the Lord shall come to all families of the earth, and under more powerful influence than mere preaching will cause every knee to bow and every tongue confess to the glory of God. It will be in the enlightenment of that glorious millennial day and its light of righteousness that will dispel the ignorance and superstition and selfishness and vice of this present time of the reign o sin and death under the prince of this world, Satan.

It is a fact, according to statistics, with which you and I have nothing to do, that one century ago the world's population showed six hundred million

heathen, while the present census shows twelve hundred and twenty million—just twice as many. At that rate, dear friends, how long would it take to convert the world? Think of this. Remember, too, that the century just past is recognized

by all Christians as having been one of the greatest of missionary activity in the history of the world. If, therefore, the conversion of the world is dependent upon the puny efforts of you and me, upon the efforts of Christendom, we are sure it will never be accomplished. and God's kingdom will never come, and his will never be done on earth as it is done in heaven. But suppose, dear friends, that the heathen outlook was not so bad. Suppose the record showed the very contrary to what it does show; that the heathen world would be all Christianized in the ordinary sense of the word— that is, civilized— what then?

Is God's will done in Christendom, "on earth as it is done in heaven"?

Surely not, if we have a proper conception of heaven. Cincinnati is probably a fair example of Christendom— probably above the average, yet none of you would for a moment think that vice and crime and selfishness and sorrow and pain and dying prevail in heaven as they prevail in Cincinnat1 And hence, if the whole world could be converted to-morrow to an equally favorable and Christian condition to that which now prevails here, it would simply mean that the world would be as far as ever from the fulfillment of our Lord's prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Who can not see that a great mistake has been made by us all in our expectations along these lines? Is it not time for us to return to the teachings of the word of God, to the faith of Jesus and the apostles and the early church,. respecting the second coming of Jesus and his millennial reign of righteousness then to be introduced for the blessing of all the families of the earth? It surely is.

But some one will say: " Was there not a sense in which God's kingdom was established at Pentecost, and do not our Lord's parables frequently speak of the church as the kingdom of heaven?" We answer, yes; our Lord speaks of his church as a kingdom class, called to be heirs, promised an association in his kingdom. And he speaks of us now being submissive to his will, and seeking in our hearts to be in harmony with all the laws of the kingdom which shall ultimately be introduced and made operative to all the world.

Thus, he says the kingdom of heaven is likened to good seed, which a man took and sowed in his field, after which the enemy came and oversowed it with tares, which sprang up and choked the wheat and made it unfruitful, so that the wheat-field more resembled a tare-field, and no separation was made until the harvest time. This is a picture of the church throughout the gospel age. The oversowing of the tares is that which we have described, the error, false doctrine. s, respecting the nature of man— that he is alive when dead, and needs no resurrection; and respecting the kingdom of God— that it came in papacy. The harvest is the end of this age— no millennium in between is shown. In the time of harvest the master of the parable says he will separate the wheat and gather it to the heavenly barn, while upon the tares will come a time of fiery tribulation, a world-wide trouble, such as was not since there was a nation. Meantime, we are told that the gathered wheat constitutes the kingdom class: "Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath an ear to hear, let him hear" (Matt. 13:43).

Another of these parables of the kingdom shows a woman, in symbolical language, a church-system, putting leaven into the family flour, until the whole mass was leavened; thus representing that the entire testimony of God's word, the food for his family, will be corrupted with the error of Satan. This is a parable of the kingdom, in the sense that it shows one of the experiences which the church would pass through in its present time of selection and preparation for the kingdom glories.

In another parable of the kingdom our Lord represents himself as the prospective King going into heaven itself, there to be invested with the legal authority and to return. On leaving his followers he gave them charge of certain pounds and talents, saying, "Occupy till I come." And we read that on his return his first work will be to reckon with his servants— the church. Subsequently he will begin his kingdom reign, and call for all those who refuse to recognize him as King, saying, "Bring them hither and slay them before me." Other Scriptures show us that when he shall assume government of the world, and when the clouds and darkness of error shall pass away, and the clear light of truth shall shine forth, and the glory of the Lord be revealed, and all flesh see it together (Isa. 40:2; 11:9; John 1:9; Isa. 60:5), then every knee shall bow, and every tongue confess. His enemies will fall before him. They will be enemies no more. It is the error that has made them enemies— the falsehood.

But if some shall be copies of Satan, and in spite of the light they will then be granted, if they will maintain opposition to God and to righteousness, the edict of that great prophet, priest and king, Jesus, the head, and the church, the body, will be that they shall be utterly destroyed from amongst the people. (Acts 3:23.)

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While numerous parables represent the church as the kingdom class in embryo, getting ready for exaltation with the Lord, to sit with him in his throne, there is one parable which represents the kingdom in operation, and it shows that its reign is not before the second advent of Christ, but after it. I refer to the parable of the sheep and the goats, and I quote you the inspired record. Matt. 25:31:"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." We are all witnesses that this great advent has not yet transpired. Let us read further and see what will be the condition of things when the Lord of glory shall take his throne— what will follow. The narrative continues: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

The wrong thought foisted upon our minds by the adversary, that the day of judgment is a twenty-four-hour day, has blinded us to the beauty of this parable. When we recognize that the day of the Lord, the day of Christ, the millennial day, is a thousand years, set apart for judging the world, this parable of the sheep and goats is full of meaning. Let us, therefore, hearken to the apostle's words: "Be not ignorant, brethren, of this one thing, that a day with the Lord is as a thousand years" (2 Pet. 3:8). Let us keep this in memory always in thinking of the day of judgment: God "hath appointed a day" (a thousand-year day) "in the which he will judge the world in righteousness" (grant the world a righteous trial for life eternal

or death eternal) "by that man whom he hath ordained"— the Christ, Jesus the head, the church, his body— the elect of God. "Know ye not that the saints shall judge the world?" (Acts 17:31; 1 Cor. 6:2).

If the day of judgment were a twenty-four-hour day, and if the population of the world be estimated (as it reasonably may be) at twenty thousand millions, it would mean that the Lord must judge more than two hundred and fifty thousand every second. What kind of a righteous trial would that imply? Keep in memory the fact that the whole world has been tried once, representatively, in Adam, that the whole world has been under condemnation ever since, and is under it now, and that it is a death condemnation. Keep in mind that it needs no more condemnation on account of original sin. Keep in mind that the very object of his redeeming the world with his precious blood was to give to every creature another judgment, another trial, another testing of obedience or disobedience. Keep in mind that only by knowledge and faith can any be tested. Keep in mind that this means that only the church class is now tested fully, decisively. Keep in mind that the heathen who have never heard of the only name have never had a trial for life. Keep in mind this is what the Lord has promised them as a blessing, that they shall have a judgment day. Let me quote it again: "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained"— the Christ, head and body.

Of that glorious judgment day, or trial day, for the world, when the knowledge of the Lord shall fill the whole earth, and the blessing of a glorious opportunity for each of our race who has not yet enjoyed it, the prophet David wrote in triumphant exultation, which he certainly would not have used had he thought of the day of judgment with the ordinary misconception of the majority of Christian people today— as a day of damnation, or, as some say, doomsday. The prophet says:

Ps. 96:9-13:"0 worship the Lord in the beauty of holiness; fear before him, all the earth. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice. And let the earth be glad. Let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth."

God's promise was that the seed of Abraham should be the great King, who would bless Israel, and through Israel bless the world—" all the families of the earth." Our Lord at his first advent gave the opportunity to the natural seed of Abraham to become associates with him in the fulfillment of this promise. As the Lord had foreseen, only a few Israelites indeed were fit to be of the kingdom class, and the divine purpose proceeded, and during this gospel age he has been gathering the saints, in all a " little flock," calling them from darkness to light, from sin to righteousness, from business and social cares and earthly pursuits to heavenly ones, in exhorting them to lay aside every weight and every besetting sin, and to run with patience the race for the great prize of joint-heirship with Christ in his kingdom. He has assured them that only by taking up his cross can they be truly his disciples. He has told them that they must drink of his cup, and be baptized

with his baptism, if they would sit with him in his throne. He has exhorted them to present their bodies living sacrifices, holy and acceptable to God, and their reasonable service. He has told them that such over-comers shall sit with him in his throne, and he will give them power over the nations, and they shall judge the world. He has told these, through the apostle, that they are the bride of Christ,

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and, as such, joint-heirs with him in the original promise made to Abraham. The apostle's words are: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." And that promise is that through this seed all families of the earth shall be blessed. Comparatively few of the living are blessed in this most favored day. Two-thirds of the world know not the Lord at all, and of the other third very few have the eyes of their understanding opened, and, looking through the past, we find that the proportion of those enlightened has been less and less back to our Lord's first advent, and that prior to that time God's favor and revelations were all confined to the rich man, Dives, the Jewish nation.

So, then, dear friends, the blessing of all the families of the earth waits until the spiritual seed of Abraham is complete, and I say it with much joy, to my understanding the Scriptures teach that the selection of the church is nearly complete, that the bride, the Lamb's wife, will soon have made herself ready; that the marriage of the Lamb will then take place, and that following that the blessing of God will be poured out upon the world of mankind.

I have time to remind you of only one of these on this occasion. Through the prophet Joel the Lord said: "After those days" (after the days of this gospel age) "I will pour out my Spirit upon all flesh; but in those days" (during this gospel age) "I will pour out my Spirit on my servants and handmaidens." We know how a part of this has already been fulfilled; that God has given his Holy Spirit to his servants and handmaidens from Pentecost down to the present time, and tim remainder of the prophecy is equally sure of fulfillment; namely, that after these days, when the new dispensation shall have been fully ushered in, when the new covenant shall become operative to the world, when Messiah shall take the stony heart out of their flesh and give them all a heart of flesh, then he will pour out the Spirit upon all flesh.

And what will be the result? Those of that new time will see in reality the things which the ancients, the prophets, saw obscurely, as in a dream. It was for this glorious kingdom to be introduced by our beloved Master as King of glory that the apostle waited. He did not expect to enter it at death, but by a resurrection. He said: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Similarly the apostle John looked with loving longing to the kingdom and to the second coming of our Lord, and knew nothing about an intermediate millennial reign, but prayed: " Even so come, Lord Jesus" (2 Tim. 4:7-8; Rev. 22:20).

It is for this the apostle declares the whole creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God. These sons of God are now being selected, joint-heirs with their Master in his kingdom, and not until they shall be glorified in the first resurrection can the groaning creation receive the blessing of the Lord. Because it is the kingdom of God that is to bless, rule, instruct and uplift all the willing and obedient in that day, the millennial day— in the day of Christ— when the faithful of this present age shall be priests unto God and Christ, and shall reign with him a thousand years.

I have a little time, dear friends, at my disposal, and I will endeavor to answer our dear brother's question respecting "the mystery hidden from ages and dispensations now made known unto the saints." What is this mystery? is the question our dear brother asks. [Referring to the opening remarks of the chairman of the evening.]

The apostle Paul tells us it is "Christ in you, the hope of glory." What does that mean? It means, dear friends, that the Jews in the past had the thought of Messiah; God had given them that thought through the promise to Abraham, through the promises in the law and the prophets. He had told them that Messiah should come, and that Messiah would grant a blessing to Israel, and through Israel to all the families of the earth. And when Jesus came there was a disappointment. He was not the great one that they were expecting. They said: "This is not the king that we looked for." What could this man do, traveling through the country with twelve disciples, no influence, no wealth, no fame, no power, apparently, to establish a kingdom? And so they hid as it were their faces from him. They said: "We are ashamed of him. If he be the Messiah, we would not recognize him. We are looking for a great commander, for a great king, to establish Israel as a great empire of earth, and through Israel to bless the nations."

The apostle tells us that the secret of the matter is that the time for the establishment of the Messiah's kingdom had not yet come; that instead of setting up his kingdom then, he would first gather out of Israel all who were Israelites indeed, a royal priesthood, a holy nation, a peculiar people; he would gather these out, and these would constitute the church, his body, the Messiah, as God had intended, and which the prophets had more or less veiled in their statements, and that the whole Messiah would be not only Jesus, the Lord, the Redeemer, the head of the glorious kingdom, but also the church, his body, members in particular of the body of Christ, and this was the

mystery that was greater than they had supposeed.

This was the Messiah, composed of many members, of which the Lord Jesus was the head; that was the mystery hidden from past ages and generations, but now revealed unto the saints; namely, "Christ in you the hope of glory"— your hope of glory as members in his body; and it is for this very purpose, dear friends, that the gospel has been preached during this gospel age. How silly it would be to preach the gospel as a means of turning the hearts of men; and so the apostle says the preaching of the gospel is to the Greeks foolishness, and to the old world. They

can not understand it; they say, If your God has power, why don't your God exercise his power? Why does he not manifest his ability to remedy evil conditions? Why does he permit blasphemy? If you have a God who loves us, why does he not come forward and put down the wrong? Why does he not put down distilleries, dramshops? Why does he allow war and all these other miseries, evils and afflictions? The answer, dear friends, is, "God's time to act has not yet come. He is taking out from the Gentiles a people for his name. He is not trying to take in all the Gentiles. The time to deal with the Gentiles, the heathen nations, has not yet come. He is finding out a very select class. When he came to the Jewish nation, although it was the best nation on earth, the highest developed nation in the world, he set them aside, merely taking from them such as were Israelites; indeed, those who were the most earnest and zealous, those who wanted to walk in the footsteps of the Master; and having set aside the Jewish nation in general, the work of this gospel age has been to take out the remainder of the required number, and he has been doing this according to his wisdom, and the gospel has been manifest here and there for the purpose of finding the class that he especially desires at this time, and giving this blessed message of joy with Christ.

It is a blessed message of joint-heirship with Christ, getting into his mysterious, glorious body, and the time is fast approaching when the mystery of God shall be finished. As we are told in Revelation, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." I am glad it is not finished yet; I want to get a share in that mysterious body, that wonderful body, that glorious body of Christ, for we are to be in Christ, heirs with him of the glory that shall be revealed, also with him as his bride. That is the thought, you remember, in that statement of the apostle Peter in Acts 15:14-17. God has visited the Gentiles "to take out of them a people for his name." What does that mean? A young man comes to Cincinnati to get a bride for his name. She takes his name when she becomes his bride. And so the Lord is taking out a bride class for his name. And so we have the statement by the prophet Jeremiah: "This is his name whereby he shall be called the Lord our Righteousness;" "and this is the name which she shall be called, the Lord, our Righteousness" (Jer. 23:6; 33:16).

The word "Christ," dear friends, means "Messiah," and you and I are invited to be members of the Christ, members of the Messiah, who is going to accomplish this great work.

Notice what the apostle Peter says further in speaking about the work: "God did visit the Gentiles to take out of them a people for his name." And after this— what after this? Why, some of our friends tell us— after this the burning of the world. No, dear friends, that burning of the world is a symbolical burning. If we had that for our subject, and had the opportunity to show it, we would be very pleased to show from the apostles and prophets that it is a smybolical fire, going to burn down the institutions of the present time and prepare the world for the coming of the kingdom of Christ.

"But after this I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the

residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth these things." What does that mean? That the Jews are going to have further favors? Yes, as you will read in Rom. 11:25-27:"I would not, brethren, that ye should be ignorant of this mystery, lest ye would be wise in your own conceits; that blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved; 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 and I shall take away their sins." He has not taken away their sins yet. They are still in blindness; but after the second coming of our Lord, their sins are to be blotted out. The sins of the whole world are to be blotted out. The new dispensation will be ushered in, and the people will be held responsible only for those things they have done in their ignorance in proportion as they knew better than they did. And the things they may have done in ignorance will be forgiven and blotted out. Then the blessing and favor of the Lord will come again upon the Jewish nation. You read that eleventh chapter of Romans, from verse 25 to verse 32, when you go home. You will find wonderful promises of blessings there for the Jews and through the Jewish nation a blessing intended for all the families of the earth. The first favor came to the Jews, God's favored nation, according to the flesh; and then when Christ

came after the Israelites indeed were selected the rest of the nation was set aside in order that the spiritual favor could go to the Gentiles, and then the favor will return to the Jews. Then the whole world is to have a blessing. This is the mystery.

The world's hope of glory is the glorified church. You and I, dear friends, are members of that seed of Abraham. If we be in Christ, then are we Abraham's seed. That is the mystery. The seed was supposed to be one person, but Paul shows the seed includes the church; that God is now selecting the bride, the Lamb's wife.

L. S. WHITE'S FIRST REPLY.

Mr. Chairman, Ladies and Gentlemen:

Before entering directly upon my reply to the speech which you have just heard I deem it proper to state some facts which have transpired in connection with this debate. It has been in this discussion just as it always is with those who stand simply upon the New Testament and refuse to follow the inventions of man's wisdom in the work and worship of God's people. They not only have to fight for these principles and contend earnestly for every inch of ground gained, but they have to do so in most instances against the combined opposition of sectarianism in all its forms. For instance, seemingly afraid that those who originated this debate might gain a foothold in the city of Cincinnati, or at least that undue ‘influence might be given to them, the Christian preachers of Cincinnati, Covington and Newport, who use organs and man-made societies in the service of

God, rushed into the secular papers just before this debate with the following resolutions published to the world:

"We, the ministers of the Christian Churches of Cincinnati and vicinity, publicly state that we knew nothing of the proposed discussion until we read the announcement made through the secular papers. The Rev. L. S. White is unknown to any of us, save one, either personally or by reputation. We are now informed that he belongs to a mall ‘anti'-wing of the church and in no way represents the great brotherhood of which we are a part." (As I told you, last night, I do not belong to any wing; I belong to the church itself. The church you read about in the New Testament has no wings.) "The questions to be affirmed by Rev. White are not peculiar tenets of the Christian Church, and upon most of these questions, as in nearly every religious body, there is no unanimity of belief among the disciples."

"Since so many vital problems press upon the attention of Christian people in the present, demanding solution; since so much practical Christian work calls with unprecedented necessity for laborers, and waits for willing hands, we deplore the proposed discussion of some of the questions named. We feel confident that the whole undertaking will prove barren of any permanent results which could be termed beneficial."

Thus these preachers seemed to feel it necessary to wash their hands of all responsibility for, or connection with, this debate.

This presents a strange inconsistency; when the Christian Church wants to appear before the world with great numbers, it counts me and all other preachers who stand with me, among its preachers, and even prints our names in its "year book;" but when we come into their midst to contend for the simple truth of the New Testament, they repudiate us and publish their repudiation to the world. I am glad to state, however, that Brother J. L. Hill, of the Central Christian Church of Cincinnati, repudiated the resolutions which had been passed in his absence, and made a strong effort to have them set aside and others which he could indorse passed in their stead. I have been informed that after a warm contest he succeeded in getting other resolutions passed, but they have never been given to the public, and I know not what they were.

It is also a significant fact that the *Christian Standard* of this city, one of the most largely circulated papers in the Christian Church, has never in any way lent its influence to the debate, except to refer to it once in a four-line statement several weeks ago, notwithstanding the fact that a copy of the propositions and a personal letter were sent to that paper.

I want it distinctly understood that, no difference who may be against us, we are here to contend for the truth, not simply as it may be opposed by Elder Russell, but against man's teaching in any form which dares to go beyond the New Testament order of things.

One thing I will call your attention to in reference to Elder Russell's speech last night. The last part of Mark, sixteenth chapter, from the ninth unto the twentieth

verses, inclusive, he teaches is an interpolation, that it is a spurious Scripture. I presented to him the Authorized Version, the American Revised Version, standard edition, the revision of 1881, the Living Oracles, and the Emphatic Diaglott, together with the Critical Greek Testament, with the original Greek in itself, and asked him to show from one of these where either one of them repudiated the latter part of

the sixteenth chapter of Mark as an interpolation. And he read a statement from two or three of them where the Vatican manuscripts and some other old manuscripts omitted the latter part of the sixteenth chapter of Mark, and his brethren seemed perfectly satisfied over it. Did you know that the Vatican manuscripts and some other manuscripts omit the entire Book of Revelation, together with some other parts of the New Testament?

Yet Elder Russell does not repudiate those Scriptures. Why? It does not suit him to repudiate them. It suits his purpose to repudiate Mark 16:16, where Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Of all the translators not one of them has ever been willing to risk his scholarship in leaving out the latter part of the Book of Mark. While some of them say that some of the old manuscripts leave it out, they are uniform in the fact that the weight of testimony is in favor of retaining it as divine, and as statements from the Son of God himself. Thus I have met his objection unto the latter part of the sixteenth chapter of Mark being an interpolation. And I want to tell you now that whenever you begin to try to figure out that certain parts of the word of God are interpolations, or spurious, you are more calculated to make infidels than Christians, and I will never hold to any theory while God gives me the right exercise of my mind, that I have to reject part of the word of God to that theory.

I have some very strong counter arguments that I want to introduce against the proposition he has been affirming, before I take up his speech and follow him in the wanderings where he went. He is undertaking to prove to us that the second coming of Christ will precede the millennium. I gave you some reasons the other night why the second coming of Christ would not precede the millennium, and I am going to repeat some of these reasons at this time, because he could not answer them then, and he can not answer them now.

The idea that there are to be two resurrections of bodies, one of the righteous and another of the unrighteous, with a thousand years or a long time intervening, is not true for the following reasons, namely:

1. The righteous are to be rewarded when Christ comes. Rev. 22:12, "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." But the righteous are to be rewarded at the general resurrection: John 5:28-29, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice; and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Therefore, Christ will not come until the general resurrection.

2. The wicked will be punished when Christ comes. 2 Thess. 1:7-10, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." You see great men differ. Elder Russell says that Christ is coming to save the world at that time, but Paul teaches us that when Jesus Christ comes he will come in flaming fire, taking vengeance upon people who have not obeyed the gospel here in this life. Which are you going to take, Paul or Elder Russell? But the wicked will be punished at the general resurrection. (John 5:28-29.) Therefore, the second coming of Christ and the reward of the righteous and the punishment of the wicked and the general resurrection will all be at the same time.

3. But the reward of the righteous and punishment of the wicked will be at the general judgment. Rev. 20:12-15:"And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them; and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." But we have seen that all of this is at the second coming of Christ, and after the thousand years are finished. (Rev. 22:12; 2 Thess. 1:7-10.) Therefore, it is certain that Christ will not come until the thousand years are finished. Neither can the bodies of any be resurrected until after the thousand years are finished. (John 5:29; Rev. 20:12-15.)

4. The Scriptures only recognize one return of Christ. The second coming of Christ, is always associated with the last judgment. Matt. 25:31-33. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

"But every man in his own order." 1 Cor. 15:23:"But every man in his own order; Christ the firstfruits; afterward, they that are' Christ's at his coming." But the last judgment is after the thousand years are finished Therefore, the second coming of Christ will not take place until the last judgment. But at the

second coming of Christ, the last judgment and the general resurrection which we have already shown, will occur at the same time. Christ will reward his people for what they have done in this life, not according to what they do in the next life. Rev. 22:12:"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Therefore, it is certain that no one will be given an opportunity of salvation after the second coming of Christ.

In " Millennial Dawn," Volume V., page 365, Elder Russell. denies the resurrection of the body, but at the second coming of Christ there will be the

general resurrection, general judgment, the thousand years will be finished. (John 5:29; Rev. 20:12-15.) But Paul teaches that we must all appear before the judgment-seat of Christ to receive the things done in our bodies. 2 Cor. 5:10:"For we must all appear before the judgment-seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Therefore, the only chance of salvation we will ever have will be while we are in the body here in this preset'. life.

I want now to call your attention to the fact that the *judgment*comes after death, and not salvation after death. Heb. 9:27-28:"It is appointed unto man once to die, but after this the judgment." Elder Russell says after this is a thousand years' trial, and after this a thousand years' chance of salvation; but God does not talk that way. "So Christ was once offered to bear the sins of many, and to them that look for him shall he appear the second time without sin unto salvation," or without a sin offering. And if people can be saved at the second coming of Christ, then they can be saved without a sin offering. Christ will come without a sin offering, consequently not to save the people. Now, let us notice that twentieth chapter of Revelation and the first eight verses, on which Elder Russell undertakes to build that vague, visionary, dreamy, imaginary, long-drawn-out something, that he himself can not tell anything about that is tangible and clear. And let us get the lesson from this statement in the Book of God: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season; and I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. And when the thousand years are expired Satan shall be loosed out of his prison, and he shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."

The chain that is to bind the devil, I understand to be the word of God. The bottomless pit, where he is to be cast for a thousand years, is not the lake of fire, but the present abode of Satan and his evil spirits. There will be no escape from the lake of fire when he goes there. In verse 10, the record says, "the devil that deceived them was cast in the lake of fire and brimstone, where the beast and false prophets are, and shall be tormented day and night, forever and forever." Elder Russell represented the other night that when people are cast into hell, that there are demons there with pitchforks ready to shovel up coals of fire upon them. I want to say to you that the word of God teaches no such thing. That is an

imaginary creature in his brain, and that is what he is fighting instead of the teaching of the word of God.

The Bible plainly teaches that in the final wind-up of time, the devil himself, with his angels, will be cast into hell and they themselves will be tormented day and night, forever and forever. They will be among the number then that will be suffering this awful torment. The word of God in this thousand years' time will have such influence in this period over the human family that it will hold Satan in check and he will lose his power over them. It represents certain characters sitting upon their thrones. Thrones are symbols of rule. The people who sit on these thrones are to exercise a moral rule over the human family— not to compel them— but a moral rule through the influence of the gospel of Jesus Christ. They reign with Christ a thousand years, or a long period of time. John saw souls, not bodies— the thought is that the time will come some time in the history of the world when the spirit of New Testament Christianity will be so revived among the human family, through the church of the living God, that there will be a long period of peace and happiness here on this earth, designated as a thousand years in the word of the living God, and that is designated as the first resurrection. These souls that

John saw, the souls of the martyrs that had been beheaded for the testimony of the Lord Jesus Christ, they were resurrected among the people— not their bodies, but their spirits, among the people, influencing them, or rather the spirit of the New Testament Christianity revived or resurrected among them and they are overcoming sin; overcoming the devil; he is overcome by the word of God, and after this long reign of peace, the devil will be loosed again and will go out to fight against the Lord's people, and that will be the time that there will be a resurrection of the souls of such characters as Nero, Herod and other wicked characters of New Testament times.

And there will be then a great persecution against the church of the living God after these thousand years of the reign of peace, and I want you to notice right carefully at the beginning of the millennium the number of the unsaved was innumerable as the sands of the seashore, and that at the close of the millennium the number of the unsaved will be still innumerable as the sands of the seashore, thus showing us that Elder Russell's idea of the millennium is utterly out of harmony with the Book of God.

But I will enlarge just a little bit on some of his teachings. Does not Elder Russell teach in his writings that " faith in the ransom" will be a condition of millennial salvation? Let us see. Jesus, in his glorified condition, surrounded by his saints, in glory, will be seen when Christ comes. The scenes of that age will be a psychological bar to the presence or existence of faith, and at the time will command the presence of absolute knowledge. That will be an age of absolute knowledge concerning the claims of Christ; and where the domain of knowledge locates, faith dare not go. In fact, faith can not live for one moment in the realm of absolute knowledge. It is nonsense to talk about faith in the presence of ocular demonstration. Knowledge in the future age will take the place of faith of the

present age. Then faith will be changed to sight. Now, since faith can not cross the border line of the golden age, none can be saved by it in that age, and hence that is not an age of salvation at all. If faith comes into existence in that age, the law of its production would have to change. It now comes by hearing the word of God. (Rom. 10:17.) It would then be faith cometh by seeing, and seeing by the presence of Jesus and all his saints in glory. If faith could exist in the glory age, it would be coercive and so rob men of all moral worth.

Think of the idea of an unsaved man, having just heard the voice of the Son of God (John 5:28-29), coming forth from his grave, and being immediately introduced into the presence of Jesus and his multitude of saints, whose glories outshine the sun a thousand-fold. Think of such a man standing in the presence of such an environment, poring over any kind of testimony to the claims of Christ, however strong, and then you will think of at least one idiot in Elder Russell's "golden age." When Jesus comes in his glory we shall know (not believe), even as we are known. (1 Cor. 13:12, and 1 John 3:2.)

(Matt. 25:31-46.) The sheep and the goats that Elder Russell told us about in his speech, where Jesus is represented as placing the righteous on his right hand and the wicked as the goats on his left hand, Elder Russell tells us that this takes place in the millennial period, and he tells us that when people are resurrected they are spirit beings and not in their bodies. That being true, I want to investigate it. But first to show you that scene in Matt. 25:31-46; the parable of the sheep and the goats is laid in the resurrection at the second coming of Christ. Elder Russell thinks this will all be in the millennial trial, but he is wrong in this. Some of these people are*sheep*for what they have done, and others are*goats* for what they have not done. The blessing and the curse are pronounced on the basis of the actions of their past lives. The chance of their salvation ended with this present life. But my opponent teaches that we are spirit beings after the resurrection. What then? These spirit beings are sick; maybe they have the measles, needing a visit from the goats. Some of them are hungry. What! a spirit being hungry? A spirit being needing food to supply the waste material cast off by a perishing spirit nature? My dear brother, will you tell us what kind of food the GOATS have which is suited to spirit beings? What sort of clothing will a naked spirit being need that a GOAT may put on him? That is a scene laid down in the resurrection, and at that time those goats are wicked people on the left. Well, hear the statement of Jesus Christ. And I will just turn for a moment and read the same to you; the forty-sixth verse of the twenty-fifth chapter of Matthew reads: "And these"— the wicked, the goats—" shall go away into everlasting punishment, but the righteous into life eternal." The Greek word*aionios*is used here and applied to the duration of the punishment of the wicked, also to the duration of the joy of the righteous, that the punishment of the wicked is to last as long as the joy Of the righteous. So Elder Russell is utterly mistaken on his interpretation of that.

My distinguished opponent teaches in the chapters on the "Two Natures Distinct," in "Millennial Dawn," Volume 1, pages 173 to 204, that the converts of the millennial age will not be born of the spirit, will not be spirit beings but pure human nature only. But he is at variance with the apostle John on this (1 John 5:1): "Whosoever believeth that Jesus is the Christ is born of God and every one that loveth him that begat loveth

him also that is begotten of him." This makes them spiritual beings and not distinct from the little flock. But in "Millennial Dawn," Volume 1, page 278, my opponent tells us that this should be "begotten" instead of "born." Agreed. Then if this doctrine be true, he is teaching that God begets the millennial converts with a divine determination that they should never be born. Any one who is not born of God is certainly not a son of God. Will he answer this question? Then whose sons will these millennial converts be? His own teachings seem to indicate that he thinks nature is conferred by birth. Many schoolboys know that nature is conferred by begetting, but that it takes birth to confer sonship. 1 John 3:2:"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

We will not have to wait for a future birth at the resurrection to make us such as my opponent falsely teaches in "Millennial Dawn," Volume 1, page 197. But we are told that we are sons in prospect by reason of our begetting, but real sons by future birth. But John teaches that believers are begotten; then, they, too, are only sons in prospect. Will he answer these two questions:

1. Will Elder Russell tell us how God planted prospects and yet failed to give them a maturing date?

2. If our faith in the ransom begets us to prospective sonship in this life, why will begetting by faith in the same ransom fall below sonship in the millennial age?

According to my distinguished opponent, the very best product in the golden-age will be human nature, and that, too, under the uninterrupted rule of right, but in this present age, when right and wrong mingle their forces, is the foundation of divine nature. According to Elder Russell, then, in the gospel age, when the devil is loosed, they make man like Christ in glory, but when the devil is chained in the bottomless pit, during the so-called millennium, and Christ is then assisted by his saints in glory, they are only able to elevate man to where Adam was at the beginning, and he sinned and fell the very first opportunity he had. If Elder Russell be right, it seems to me that the angel had better let the devil alone for the sake of better results.

Now I take up his speech where he began and follow him where he leads. He said that the second coming of Christ and the millennium are both revealed. Certainly we are both agreed upon that, but the question is, " What will be done in the second coming of Christ? What will be done in the millennium?" That is the issue, not an issue as to whether there will be a millennium or whether there will be a second coming or not, but what will be done when it does take place? He said then in the next place that the second coming of Christ must precede the millennium. I gave you the Scriptural reasons in the first part of this speech why the second coming of Christ will not and can not precede the millennium.

"The second coming of Christ is made meaningless by the idea of people being rewarded at death." Who says the people are rewarded at death? The Bible teaches that they will be rewarded at the second coming of Christ. Rev. 22:12:"My reward is with me, to give every man according as his work shall be." That is, at his coming. Then he tells us that Christ is to take out a little flock, and that it is a false idea that he was to convert the world.

Well, if we had to take just what he says about it, I suppose we would have the same idea, but let us see. Mark 16:15-16, Jesus said unto them: "Go ye into all the world." What l to go into all the world? Well. Elder Russell says: "It is just to take out a little flock here. Jesus, you have that thing wrong. I have established a theory here in Allegheny, Pa., in the United States of America, the most intelligent place in the world. Jesus, you are a back number; you have that thing wrong; I am teaching my people that you are only to take out a little flock, and you must not go contrary to me; I am Charles T. Russell, of Allegheny, Pa." But Jesus said unto them: "Go ye into all the world and preach the gospel to every' creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." That is why Elder Russell wanted to impress upon your mind that this Scripture is an interpolation, is spurious, because it does not suit his theory. But suppose we try again.

Matt. 28:18-20:"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations" (not merely the little flock, but teach all nations), "baptizing them" (that is, the taught) "in the name of the Father and of the Son and of the Holy Ghost." There never have been but three sources of authority, and they are heaven, earth and hell. Jesus Christ, backed by all the authority of heaven and earth, told his disciples to go and teach all nations and baptize the taught. Any authority, then, that says the teaching of Jesus Christ is not for the world, not for all nations, came from hell, and not from earth or from God.

But I follow his teaching just a little further on this same thought. I want to sap the foundation of that false idea so utterly out of your minds that it will never sprout again. Acts 1:8, just a moment before Jesus Christ ascended to heaven he said to his disciples: "But ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me both in

Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." Immediately after that Jesus Christ ascended into heaven.

He told us quite a number of things about the Popes and the Cardinals and the Archbishops. We are not debating about Catholicism or about the popes and the cardinals or the archbishops, or anything of the kind, but the question is, What do the Scriptures teach? What is the teaching of the word of God upon this question? I am not interested in what popes and cardinals teach, but what does Jesus teach, what does Paul teach, what do Peter, James and John teach? He said the heathen mind today is more ready to receive the truth than some others who have heard it. What is the matter? Because the heathen mind is not beclouded with such false

theories as my opponent and many other people are constantly teaching over this country. In this country it takes ten times as much preaching of the gospel to preach the error out of the minds of the people as it does to preach the truth into their minds. When you go among the heathen with the word of God, the first important thing is to teach them that there is a God, and that Jesus Christ is his Son, and get them convinced of that fact, and it takes but little trouble to show them what to do to be saved.

But he told us something about the kingdom of God, that the kingdom of God was not yet set up. I will show you from the word of God that it is. And I will show you the very day and the very hour of the day in which the kingdom of God was set up here on this earth. Luke 12:32, Jesus said to his disciples: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom"— not this little flock here, of Elder Russell's, but the little flock that Jesus was talking to more than eighteen hundred years ago. "It is your Father's good pleasure to give you the kingdom." It was to be given to the disciples of Jesus Christ, but when was it to be given? Was it to come in the millennium, or when? Mark 9:1, Jesus said unto them: "Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." There is one of three things true. The kingdom of God was either set up and came with power during the lifetime of those men that heard Jesus Christ make this statement, or some of them are living till the present time, or Jesus Christ was mistaken, or, as the fourth thing true, the kingdom of God is set up. One of these four things is bound to be true. But we follow the record on down to the crucifixion of Jesus Christ. We find him dead on the cross, Mark 15:43:"Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus." Notice this word "also," that he in common with others was waiting for the kingdom of God. Jesus said, when the power comes, the kingdom will come. But when was the power to come? Acts 1:8:"But ye shall receive power after that the Holy Ghost is come upon you." When did the Holy Ghost come? He says in the fifth verse, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

Then the power was to come in a few days after that. Acts 2:1-4:"And when the day of Pentecost was fully come" (fifty days after the resurrection of Jesus Christ, fifty-three days after his crucifixion), "they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." At that time the multitudes came together, and the Spirit of God guided Peter to preach the gospel; and Peter announced to them the claims of Jesus Christ; and they asked what they should do, and they were told to "repent, and be baptized in the name of Jesus Christ for the remission of sins." And we find in the last verse of that chapter that the Lord added to the church daily such as should be saved. But is that the beginning? I turn your attention to Acts 11:15, when, comparing the baptism of the Holy Spirit upon the Gentiles at the house of Cornelius with that of the disciples on the day of Pentecost, Peter says: "And as I began to speak the Holy Ghost fell on them" (that is, on the Gentiles) "as on us"

(the Jews) "at the beginning." He points back to the day of Pentecost as the beginning. What hour in the day was it? Peter tells us that it was the "third hour of the day." The third hour of the day, according to the way we count time, is nine o'clock in the morning. Thus the kingdom of God had its beginning here on this earth as an actual institution at nine o'clock in the morning on the first Pentecost after the ascension and glorification of the Lord Jesus Christ; and from that time on the kingdom of God has been spoken of as in actual existence— not a future institution, but a present Insti-tution— and I want to show you how utterly mistaken my opponent is in teaching that the kingdom of God is yet to be established.

In Col. 1:13, but a few years after the day of Pentecost, Paul says: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." There we find the kingdom in actual existence and people being translated into it. Heb. 12:28, Paul says: "Wherefore we receiving a kingdom which cannot be moved, let us have grace

whereby we may serve God acceptably with reverence and godly fear." Rev. 1:9, John says: "I, John, who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ." The kingdom was established back there and people were in it. And Elder Russell's idea of the kingdom being a future institution, yet to be established, is as much out of harmony with the teaching of God's word as the light of an old-fashioned brass lamp would be out of harmony with the light of God in heaven.

But he tells us in his speech that the preaching was not done to convert the world, but merely to gather out a little flock, and the people are not saved now in the gospel age by the gospel; that is not the mission of the gospel, further than to gather out the little flock. Rom. 1:16, Paul says: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Paul did not say that the gospel is a power, some power, or a part of a power, but he said it is the power of God unto salvation. I want you to notice carefully that the gospel is the one and only power that God puts forth to save the human family. 1 Cor. 1:18, Paul says: "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." Verses 21-24, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (it pleased God by the foolishness of preaching to save them that believe, not the foolish preaching which you are continually hearing all over this country, but what man would designate as foolishness was the wisdom of God), "for the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

But he tells us it is not the mission of the gospel in this world to save. Let me see. 1 Cor. 15:1-2:"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which

also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." So this gospel is something that people are saved by.

But he tells us that there are twelve hundred million of heathen today, groping their way in darkness, without hope and without God in the world. Why is this? Because the gospel has not been carried unto them, and such preaching as he is doing is calculated to cause them to stay in darkness. But what about it at the present time? Acts 17:30, Paul says: "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." Go thou, is the gospel of Jesus Christ, and preach the message of life and salvation; tell them in the language of the word of God that God commands them to repent of their sins. But he tells us that there were six hundred million of heathen fifty years ago, and that now there are twelve hundred millions of them, and wants to know at that rate how long it would take to convert the heathen? Why has there been such a marvelous increase in the number of heathen in the last fifty years? [Elder Russell: " A century."] One reason is especially for the last forty years because this theory that Elder Russell has hatched up in his brain has been presented to the human family, and they have become more or less indifferent to it. Oh, well, they say, it does not matter, the heathen will have another opportunity anyhow; and his theory is more responsible for that than anything else on earth. [Applause.]

Then he says if the Lord was to judge the world in twenty-four hours, he would have to judge two hundred and fifty thousand ever second. What was his point? He did not say so, but intimated that it would be utterly impossible for God to do that. Jesus says, in Mark 14:36, that "with God all things are possible." It is not with me whether it is impossible for God to judge the world or not, but the question with me is, will I be ready for that judgment, and will others be ready for that judgment? He wants us to keep in mind the heathen who have never heard the gospel of Jesus Christ. But if you have in mind the heathen that have never heard the gospel of Jesus Christ, why are you going around all over this country then teaching people that they will have another chance of salvation after this life, instead of going over there and teaching them the gospel plan of salvation, and encouraging them to be saved here in this life? You are partly responsible for it, sir!

I want to give you the teaching of God's word on this question of the heathen, the statement in the word of God that teaches us about what will become of them. Rom. 2:14-16:"For when the Gentiles" (or heathen) "which have not the law do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another. In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel."

Then he tells us that Joel said: "After those days" (Second chapter of Joel). After the gospel age, he says that God will pour out his Spirit upon all flesh. In the second chapter of the Acts of the Apostles, we find the

fulfillment of this, beginning at the fourteenth verse: "But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you and hearken to my words; for these are not drunken as ye suppose, seeing it is but the third hour of the day, but this is that which was spoken by the prophet Joel." And then Peter proceeded to quote the identical prophecy of Joel. This is too plain to be misunderstood. Peter says, "This is that which was spoken by the prophet Joel." Transpose that sentence: "That which was spoken by the prophet Joel is this," or, "This thing which you now see on the day of Pentecost is that which was spoken by the prophet Joel." And whatever construction you may put upon that prophecy in the third chapter of Joel, Peter tells us it was fulfilled there on the day of Pentecost— not some time yet to come, but this is that, that which was spoken by the prophet Joel is this, which those people saw there on the day of Pentecost.

Well, he said that I said that I did not know when Christ was coming, and when the millennial age will be set up. Jesus said, in Mark 13:33, that no man knows it, no, not even the angels of heaven. No man knows it. Does he know it? He is undertaking to tell you it is in 1914. According to that, then, Elder Russell knows more than Jesus Christ, for Christ does not know when that day is coming.

CHAS. T. RUSSELL'S SECOND SPEECH.

Beginning with the last of our brother's objections, I note his statement respecting my statement that he had said that he did not know when Christ was coming. My objection was a different one from that. He said Christ could not come until after the millennium. I want to know how he knows that there is a definite time before Christ can come, and why the apostle said, "Even so, Lord Jesus, come quickly." And the apostle did not know about a millennium to come first.

Our brother mentions the passage in Romans, in which the apostle says that the heathen, not having the law, are a law unto themselves. I remind you, dear friends, of what the apostle there is discussing He is saying, you Jews have the Mosaic law-and it did not save you, and likewise the heathen, while they have not a Mosaic law, but they have a law in their consciences, and they are condemned by the law in their consciences; and they are condemned by the law of their consciences, as you Jews are condemned by the law of Moses, and then he winds up the argument by saying that "Every mouth must be stopped and the whole world become guilty before God." And then he proceeds to show that neither could the Jew be released by keeping Moses' law, neither could the heathen be released by keeping the law of conscience. That the whole world must accept Christ because there is none other name under heaven among men whereby we must be saved.

The command to repent: "God has commanded all men everywhere to repent, because he hath appointed a day in which he will judge the world? That is the reason he commanded them to repent, and until that day was appointed nobody was commanded to repent. That day was made sure when our Lord died. There

could be no promise of a judgment to the world until the world first was redeemed from the original judgment. The first judgment came by the disobedience of man, and reached every member of the race, and God could not consistently talk about another judgment of the world until he had provided a ransom, and Christ had given himself a ransom for all, paying the penalty for the first judgment, and then the apostle says, as a result of that "God now commandeth" (he had not commanded before) "all men everywhere to repent. Because he had appointed a day in which he will judge"— another judgment.

You and I are enjoying our share of that very judgment now, dear friends, if we have heard, if our eyes have seen. We have a responsibility for what we know. The whole world will have a judgment in due time. They have not yet come to a knowledge of the truth. You will remember what the apostle says in 1 Tim. 2:4:God "will have all men to be saved and to come unto the knowledge of the truth." And so they will in due time, as he goes on to say, " For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time" (1 Tim. 2:5-6). It must be testified in due time to every one, to experience his judgment, his trials, his responsibilities. If when he hears it not merely with the outward ear, but with the ear of conscience, with the ear of understanding, if he then sins willfully against the message of God's grace, the responsibility is upon himself. The soul that sinneth it shall die, and be utterly destroyed from amongst the people. (Acts 3:23; Ezek. 18:20.)

Our brother remarked awhile ago upon my misinterpreting a passage in Hebrews, which I have not time to go into elaborately and follow his error. The passage reads: "Christ will come the second time without a sin offering unto salvation." The brother was careful to say that he was coming "without a sin offering," but he did not quote "unto salvation." [Applause.] He is coming without a sin offering unto salvation. There is no mistake about that. He does not

need to bring another sin offering. The apostle means he paid the sin offering. The one sin offering, one for all, which he paid at Calvary. It is "to be testified in due time." It is this testimony which is given to you and me now, but it is in due time provided for others. But the brother urges our Lord said, "Go teach all nations." I reply, yes, he says, go with the message to all nations. He was making this statement in contradistinction to what he had previously said to these same disciples. He had said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" (Matt. 10:5-6). But now, after he had finished with the house of Israel, and had gathered out of them the true Israel of God, now he gives the command for the remainder of the gospel age and tells them that they are not to be restricted henceforth in going to the Gentiles, but now the gospel may go to all the nations, but he tells them not to expect that all will receive it; but "he that hath an ear ‘let him hear." Wherever you find a hearing ear pour in all you can. When you can not find a hearing ear, go on. The Lord says, "Do not cast your pearls before swine." Most people are swinish.

Our brother remarks about the Greek text again. I am sorry he doe,, not seem to understand about these Greek texts. If I had time I would like to go into our Bible, which was written in Greek originally. There are no manuscripts earlier than the fourth century, none whatever. The two oldest manuscripts known to the world are the Sinaitic and the Vatican, and these two oldest manuscripts are recognized by all scholars throughout the world as the most authentic and most reliable of manuscripts of the New Testament extant. These two oldest manuscripts it is that refer to Mark 16:9 to end of chapter, stating that this passage is not found in them. We are not repudiating any part of the word of God, but what somebody added to the Book of Mark back there after the fourth century we are not responsible for. [Applause.]

Our brother remarked that the righteous are to be rewarded at the resurrection, not at death. What does he do with the righteous between death and the resurrection? He says they are conscious in death. What are they doing all this time? Where are they? If they are not being rewarded, what are they getting there? God's method of reward is life. The Scriptures say, they have no separate life apart from God. He says the wicked will be rewarded at the second coming of Christ. Very true! Very true! They expect to be rewarded at the second coming of Christ, but what are they doing in the meantime? Our brother tells us, as I understood him the other night, that they are being roasted in the meantime. If they are not being rewarded until the resurrection, what are they doing before the time they are to be roasted? What right have they to be punished before the time to roast them? That is not consistent. "The Lord knoweth how to preserve the unjust to the day of judgment to be punished." I stand by Peter. Not only does God know how, but he also will do it.

"The Lord shall be revealed in flaming fire." I have not time to go into details.

I remind you again, dear friends, that I will furnish a pamphlet containing a treatment of every passage containing the word "hell," from Genesis to Revelation, and all these figurative passages also, and you are very welcome to one if you will send me a card at Allegheny, Pa.

I take this opportunity of saying that thirty-seven adults were immersed this afternoon, in the Central Christian Church, this city, not baptized by water for the remission of their sins, nor entrance into the kingdom of God, but as a witness before the brethren that they had already repented of sins, had already been justified through faith in the blood of Christ and already consecrated their hearts and their lives, presenting their bodies, "living sacrifices," and thus joining Christ in his death. (Rom. 12:1.) They were hap-tized in water, in symbol of this.

Our brother remarks about the teaching of papacy not concerning him, but I was trying to point it out, and I could not make it plain to him, apparently, that the very teachings of papacy respecting the coming of the millennium was the very same kind of error that he is making. Papacy took the post-millennial view, and was led into gross error. Our brother has taken the post-millennial view, and is being misled into gross error. I was trying to lead him from that, but apparently have not succeeded.

Our brother remarked about restitution, and does not see how we have taken it in the "Dawn" and elsewhere, about spiritual and earthly bodies. I remarked that during the gospel age the Lord is holding forth a special invitation, he is selecting a mystery class, and that mystery class is the church, invited to the kingdom of heaven.

There is a special blessing for the world in general which it shall get by the way of restitution to that which was lost in Adam, redeemed by Jesus' death. But the church, the mystery class that God is now selecting, will not get restitution or earthly blessing, but will get the blessing of a spiritual nature in the heavenly kingdom. As the apostle Peter declared: "There are given to us exceeding great and precious promises, that by these we might become partakers of the divine nature."

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L. S. WHITE'S SECOND REPLY.

Mr. Chairman, Ladies and Gentlemen:

I am before you to make the closing speech of this debate. In ten minutes this debate will be a thing of the past, and Elder Russell and I are both agreed at least on one thing— that some day we will have to stand before the judgment-seat of Christ and give an account of the way in which we have conducted ourselves in this debate. We are responsible for what we have said and done, and you are responsible for what you have heard. I want to call your attention to that, question of the mystery that our honorable chairman first spoke of and Elder Russell undertook to show and utterly missed the point. I was just ready to speak of it when my time was called in the last speech. Elder Russell tells us that "Christ in you, the hope of glory," is the mystery. I will read from the word of God and see if he is mistaken.

Col. 1:25-27:"Whereof I am made a minister, according to the dispensation of God, which is given to me for you to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." Something had been hid back there, but was made manifest now to the saints. A mystery, Webster says, is something covered up; something hid. A revelation is something uncovered. Then this prophecy of the blessing of the gospel of Jesus Christ had not been made known to the people before the advent of Jesus Christ, but when Christ came into the world these things were made known. "To whom," says Paul, "God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." The mystery was the things that had been kept hid in prophecy until they were fulfilled in Jesus Christ, and the "riches of the glory" was Christ in them, the hope of glory. I believe I have shown this so that any person can understand it. He has utterly failed to show you what the mystery is.

But he has told us that the Gentiles were not fit for the kingdom of God. (Acts 10:34-35.)

The first time that Peter preached the gospel to the Gentiles he "opened his mouth and said, Of a truth, I perceive that God is no respecter of persons. But in every nation he that feareth him and worketh righteousness is accepted with him." So the Bible teaches us that they will be accepted with God, when they fear God and work righteousness. Another point he called our attention to is Abraham's seed. Gal. 3:26-29:"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

If we want to be heirs according to the promise, we must come into Christ here in this life— not in the life to come, but in this life. And we are baptized into Christ.

Then he made a play on Heb. 9:27-28, Christ's coming without a sin offering unto salvation. I insist there can be no salvation without a sin offering, and Christ will come without a sin offering; consequently he will not come to save the human family at all, for if he did they could be saved without a sin offering.

Then he said he was not responsible for what somebody added to the Book of Mark in the fourth century, and some of his followers cheered. 1 would be ashamed to cheer any man for preaching infidelity. [Applause.] The scholarship of the world denies that the latter part of the sixteenth chapter of Mark is spurious. The weight of the scholarship of the world is in favor of it being genuine Scripture. I asked him to meet me on the scholarship of the world on that question, and he declined.

In this proposition this evening he even failed to tell us what the millennium is— or what it will be. He failed to tell us how people will be saved when the time comes. I introduced a number of strong, Scriptural and clearly logical arguments to show you that Jesus Christ would not come until after the millennium; that the millennium was a resurrection of the spirit of the New Testament Christianity. That people would live the Christian life so devotedly and earnestly that there would be a long period of time of general resurrection of the spirit of New Testament Christianity, designated as a thousand years in the word of God, which he is pleased to call the millennium. But the idea of there being a resurrection of bodies at the beginning of that period is not hinted at in the word of the living God. The general resurrection takes place after that particular time; after that time the influence of the wicked people of the earth will be revived again; there will be a resurrection, so to speak, of the spirits of the old wicked characters of the apostolic age. The influence of the devil will be loose again, and he will go out to deceive the nations of the earth again for a time, and after a time the Lord will come, the living will be changed, the dead will be raised up, the saints will be carried off to heaven and immortal glory; the wicked will be cast off into the dark world of everlasting woe and misery. I have shown you from abundant Scriptures that the second

coming of Christ, the general resurrection, the judgment, the reward of the saints and the beginning of the punishment of the wicked, all take place at one and the same time. He has utterly failed to meet me on these important Scriptures and points. Let me beg of you, while it is called today, while you have time and opportunity, to hear the word of the Son of God, obey his gospel and be saved.

Elder Russell has been telling us time and again about people who do not have ears to hear. Christ says it is because they have closed their ears. He says that "he that believeth not shall be damned." If people, then, can not hear when the gospel is presented to them, and they are lost, God is responsible and not the people. But Jesus says they will not hear. But you have an opportunity today. God says, "Come unto me, all ye ends of the earth, and be saved." Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I-e does not say, "You can not come." The idea of this long, visionary, dreamy something that Elder Russell is talking to you about, is not hinted at in the word of the living God. I offered to him to become one of his disciples and go back to Texas and preach his doctrine if he would show just one place in the word of God that teaches it, and he has utterly failed. And the reason he has utterly failed to do so is because it is not there. His cause has failed, not because of the weakness of the man, but because of the weakness of the cause. He is the strongest man, not only in America, but in the world, on his side of the question, because he is the father of his side of the question. It did not originate with God; it did not originate in the word of God. It originated in the mind of Elder Charles T. Russell, 04 Allegheny, Pa. He planned out all of this theory, and in his imagination undertook to make the word of God prove the theory that he had planned out. Instead of making his thoughts fit the word of God, he has tried to make the word of God it his thoughts, and he is utterly wrong, and I thank God to be an humble instrument in the hands of God to show the fallacy of his teaching, and present the true teaching of the word of God, and to ask the people to accept Jesus Christ in loving obedience; to come unto him in this life and be saved. For the Bible says, "He is the author of eternal salvation unto all them that obey him." May God bless you, help you to accept Jesus Christ, be saved in this life, and give you a happy home in heaven.

OUR FAITHFUL GUIDE

There is a limitless and mighty power
Surrounding you and me.
There is an influence that's sweet.
We feel but cannot see.
It compforts us, when hearts are crushed,
And lifts us high above
A reeling world gone mad with hate.
Into His boundless love.
It guides our trembling steps, when we
Cry Lord __ "Hold thou my han."
With wisdom, and in harmony
It holds our little band.
What is this power controlling those
Who search within His Word?
It is God's Holy Spirit
Provided by our Lord.
O child of God, if thou would'st keep
Within the narrow way.
If thou would'st make thy calling sure –
Then for THIS Spirit pray.
'Tis not by might, -nor yet by power,
Nor will it ever cease.
It shall preserve in unity,
And in the bonds of peace.

(NOTE: The following appendix was added into the second edition printed in 1933.Although this appendix is not included in Harvest Gleanings, it is retained here for historical purposes.)

APPENDIX

JUDGE RUTHERFORD'S CHALLENGE

Judge Rutherford, present head of the International Bible Student's Association, or "Russellites," issues an indefinite, undebatable challenge to those he calls the "Devil's Clergy." He has charged them with being the devil's clergy, and then challenges them to disprove it. He is strangely illogical for a "judge." He knows while he seeks to cover it, that there is not sufficient cohesion among the denominational clergy for them to formulate a joint program in the hands of a joint representative for such a discussion. He seems to think, in a lengthy piece in the Golden Age magazine, issued from Brooklyn, N. Y., that he has proved them the clergy of the devil. He has sketched many traits of false teachers through the Bible, and assumes (the point to be proven) that he has made out his case. But to turn his gun upon him, this writer can use the same passages throughout the Bible to prove that the "judge" is himself a preacher of the devil. Judge Rutherford says a lot about the mercenary aspect of the clergy. Who has ever made more merchandise out of his religion than has the Judge? He

has ridden to ignominious international note upon the carping, bickering spirit of fighting the sects; while he has in the same process been busy fashioning one; and carrying it further for his own glory. There are many preachers in America, deluded no doubt, who are every bit as sincere as the Judge.

Again, the Judge is quite egocentric. He assumes that he, as the head of a little sect, is entitled to have the honor of opposing the combined religious world, if it were possible to unite them for the battle. Who is this Judge Rutherford? As the darky said, "He recommends himself highly." Let the Judge come down a notch or two. Let him, since he is such a great champion, be willing to defeat them one after another. Let him, if he is sincere, formulate such propositions as will fairly differentiate between him and the Churches of Christ in America, and he will have no difficulty in finding an opponent.

If Judge Rutherford is sincere, he will be willing to entertain a debatable proposition with a representative man who has the honor to represent as large a body of people as the Judge's own people. If he will not do this, it is because he is full of braggadocio, and has a swashbuckling strut for propagative purposes; thinking by this means to convince the unthinking.

Cowards talk and evade— and run. Of what stripe is the Judge?
—John Allen Hudson

WHAT WILL JUDGE RUTHERFORD SAY?

The following correspondence will speak for itself:

1519 South Florence Place, Tulsa, Okla.,
April 26, 1933.

Judge J. F. Rutherford, care The Golden Age, 117 Adams Street, Brooklyn, N. Y.

Dear Judge Rutherford:

A short time since a devoted woman follower of yours appeared at my door with some literature of the International Bible Students' Association. She broached the subject by asking if I were interested in what will soon happen in view of these distressing times. Your name was mentioned in the conversation, and I told her that I did not believe your position, and that I thought it could not be defined. Thereupon she spoke of your challenge to the clergy of America. She, furthermore, agreed to mail me a copy of The Golden Age which contains your piece upon the devil's clergy. I do not admit that I am in that category, being as much opposed to denominationalism as you are. On the other hand, it is my firm belief that you are as purely sectarian as any one of the denominations, or the denominational clergy.

I have noted your subterfuge in that you seem to demand a representative man who shall be indorsed by all the denominations. You are aware that such a demand cannot be met. Anyway, I believe it would be a concession, were it possible beyond deserts. Since the churches of Christ in America are numerically as strong as the International Bible Students' Association, a representative man from their ranks would in that respect be on a footing equal with yourself. I have confidence that I should be enabled to coordinate behind me sufficient indorsement that, should you bring about my defeat, you would then have eliminated one body of people. It perhaps has long since come to your notice that your illustrious predecessor, Pastor Charles T. Russell, engaged in such a discussion with a representative man of the churches of Christ in Music Hall, Cincinnati, Ohio, in 1908. We are prepared to duplicate that discussion on all important points of your doctrine. Or if you will affirm in a public oral discussion, to be stenographically reported and issued in book form, that the churches of Christ in America in the aggregate constitute an organization of the devil, and that I am therefore a minister of the devil, I shall be glad to deny. And in turn I would be willing to affirm that the organization of which you are the recognized head is postapostolic in origin, is unscriptural in doctrine, and is purely human and sectarian in nature.

You must be a man of courage. You would not engage in gascanada, surely. I presume that your thought for an investigation of points of belief springs from a conscious desire to find and to impart truth, rather than as braggadocio to propagate your doctrine, If my presumption is correct, then we can work out such details as may present themselves in arranging for the discussion.

In the heading of the piece in The Golden Age, "Of What Are the Clergy of the Devil Afraid?" we get an indirect avowal of your courage. I shall, therefore, expect developments looking toward our meeting on the polemical rostrum at an early date.

Very truly yours,
JOHN ALLEN HUDSON

P. S.— Churches of Christ are locally independent in government, like New Testament churches. Therefore, we have no high-sounding titles or great positions. But I feel that I am representative, having served with churches in Memphis, Tenn.; Washington, D. C.; New York City; Oklahoma City; am on the editorial staff of one of our strongest periodicals; and am author of several books. But the particular problem of sufficient general indorsements would be mine and not yours, as only a representative would be advanced.

J. A. H.

Office of the President,
Watch Tower Bible and Tract Society,
124 Columbia Heights, Brooklyn, N. Y.

Mr. John Allen Hudson, 1519 South Florence Place, Tulsa, Oklahoma

Dear Sir:

Your letter to hand. Your accepting my challenge is not accepting the challenge that I made at all. Whenever you get a good percentage of the clergymen to sign an indorsement that you represent them, then will I debate with you, but no individual challenge will I give any attention to.

I do not know for what you stand and whether your sayings would bear any weight with the churches or not. My challenge published stands as it is stated, not subject to quibbling or change such as you want to make in it.

Yours sincerely,
J. F. Rutherford

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1519 South Florence Place, Tulsa, Oklahoma,
May 10, 1933.

Judge J. F. Rutherford, Watch Tower Bible and Tract Society, 124 Brooklyn Heights, Brooklyn, N. Y.

Dear Judge Rutherford:

Your reply, dated the 4th inst., is about what I had anticipated. I had not gained the impression that here was an absolutely fearless man who was really looking for an opponent, but rather that here was a man who was intentionally hiding behind what he knew was a safe proposition, and then who, failing to find an opponent where he knew he would find none, would procure a Gabriel's trumpet to utter defiance throughout the earth as a false means of propagating his doctrine and for personal prestige.

Yesterday afternoon I talked with the Presbyterian moderator, who is the highest dignitary of that body in the United States. The result of my conference with him was precisely what I had foreseen, and what it occurs to me you had foreseen, not only from him, but from every other great Protestant leader in the country. This man, Dr. Charles Kerr, of this city, said that it would be lending a consideration far in excess of your deserts. He expressed himself as not believing in debates, which is the congealed sentiment of the Protestant bodies and has been for a century. In my first letter I called your attention to the fact that you surely must know this sentiment. And then I asked that you come from behind this subterfuge

and assist me in drafting propositions that would be debatable. That will be no trouble if you are in earnest. Churches of Christ have always been willing to enter upon a free and full investigation of Scripture themes.

Nor will you be released from the consequence of your original call for some one to meet you in seeking to make it appear that my proposition is personal. It is no more personal than yours. You are representative of a cause. And so am I. It has most assuredly passed that stage.

And then you seek to hide a third time; but, my dear sir, I am after you. When you run and stick your head in the sand, ostrich-like, I shall be near by to call attention to your hiding. This third point is that you do not know for what I stand. I informed you in my earlier communication that I was affiliated with Churches of Christ. Charles Scribner's Sons' general church history of Protestant bodies will furnish you an account. "The New Handbook of All Denominations" (Cokesbury Press) will inform you. The Churches of Christ census of the United States Government will inform you, and then there stand ready numbers of strong publishing houses to aid you. I am informed of what you teach, and your folk number less than Churches of Christ. If you are not really informed, I pity you. If your knowledge should exceed what you say, then you are dodging. In any event there is an unfortunate exposure.

If you will affirm that ministers of Churches of Christ generally are ministers of the devil (they are generally regarded as Protestant and are caught in your charge), then there will be something tangible that we can get hold of, and I shall be very glad to deny. That will get my brethren in such a way that an opponent will be at hand. And then to equal you in an affirmation, I will affirm that the International Bible Students' Association is post-apostolic in origin, is unscriptural in doctrine, and is purely human and sectarian in nature, as I indicated in my earlier letter.

That many thousands may know the status of affairs, I am giving this correspondence to the Gospel Advocate, Nashville, Tennessee; the Firm Foundation, Austin, Texas; the Apostolic Review, Indianapolis, Indiana; and the Christian Leader, Cincinnati, Ohio. Churches of Christ throughout America will know just how things stand. Nor will your followers any more be able to boast of your courage, as has been done.

But I sincerely hope that you will see the necessity of entertaining debatable propositions.
Yours very truly,
John Allen Hudson

OLD

THEOLOGY QUARTERLY

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OLD THEOLOGY QUARTERLY

Number 1

The Scriptures Clearly Teach the Old Theology that
DEATH IS THE WAGES OF SIN
and not Eternal Torment

This article is the same material as No. 53, April, 1901. The first thirteen pages can be found in Reprint R1085-R1087, entitled "The Old Theology, The Wages of Sin." The remainder can be found in Reprint R2612-R2614-April 1, 1900, entitled, 'Forgivable and Unpardonable Sins.'"

Number 2

The Scripture Teaching on
CALAMITIES
and why God permits them

This article is the same material as No. 57, April, 1902, and No. 73, April, 1906. It can be partly found in Reprint R1123-R1127--July, 1889, entitled, "Calamities--Why Permitted." The entire article is reprinted below.

"EXCEPT YE REPENT,
YE SHALL ALL LIKEWISE PERISH"

"There were present at that season some who told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish.

"Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish." Luke 13:1-5

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

While these charities should not be misconstrued to signify that God's consecrated saints are rapidly multiplying--for many of the charitable are not the consecrated, and some are even infidels--yet they are an evidence that at least some of the original God-likeness of our race remains; that it has not been wholly obliterated by the degradation of the fall, nor wholly poisoned by the bad theology of the dark ages. While we live in a period, perhaps as selfish and money-loving as any known to history, yet millions of dollars are generously poured forth to aid suffering humanity. And yet many who in times of calamitous distress show that they have a tender spot somewhere in their hearts, would and do at other times lend time and brain and skill to the arts of war, and in designing the most horrible implements of warfare; and on occasions when bitter passions are aroused would relentlessly and pitilessly slaughter a thousand times as many as meet death by the accidents of nature. Yet, for all this showing of the two elements in the same men, we rejoice that the God-like element of sympathy exists, as a partial offset to the devilish qualities of

selfishness and heartlessness, which, under the degrading influence of man's fallen state, have grown strong during the past six thousand years.

Preparatory to looking carefully, reasonably and Scripturally at the question, Why does God permit calamities? let us note some of the absurd views of some Christian people, who should know God's Word and character much better than they seem to know them. Some, whose hearts in the presence of great calamities overflow with sympathy and God-like love (which proves their hearts better and more sound than their theology), declare that God is the director and cause of all disasters and troubles. Hence, whatever men may do to alleviate such distresses would, according to this false view, be so much done in opposition to God; and whatever love and sympathy they feel, is so much sentiment opposed to God's sentiments--which are thus made to appear malicious.

But it seems a very slight thing to charge the Almighty with causing earth's calamities--in comparison with the general thought of Christendom, that God has premeditated, planned, from before the foundation of the world, their everlasting torture; the direst calamity imaginable. A tornado, an earthquake, an epidemic of disease, would be mercies and kindnesses in comparison to such diabolical schemes and preparations as are accredited to the Lord by the vast majority of his children, who suffer still from the superstition, ignorance and blindness of the "dark ages," and its creeds. Alas, that such false conceptions of the justice and love of our Creator should ever have gained a foothold in our minds--to distort our every conception of every right and good quality. O Lord, grant thy people a great opening of the eyes of their understanding, that we may be able to comprehend with all saints--the lengths and the breadths, the heights and the

depths of thy love and mercy toward thy creatures--through Christ Jesus our Lord! The difficulty is that men have been led to consider the very Bible which declares God's true character of love and justice as authority for these devilish doctrines; and these false interpretations were originated in the "dark ages" by those who instigated or assisted in burning, and otherwise tormenting, real Bible believers.

GOD'S SYMPATHY--HOW SHOWN

When we declare that whatever there is of love and sympathy in man is only the remnant of the original divine likeness in which Adam was created, not wholly effaced by six thousand years of degradation in sin, it at once raises the question: In what way does God manifest his sympathy and love in such emergencies, when even the hearts of fallen human beings are touched, with sympathy and love--to acts of kindness and succor?

A correct answer is, that God is represented in every act of kindness done, whether by his children or by the world; because their actions under such circumstances are the result of their possession of some measure of his character and disposition. This answer is not full enough to be satisfactory; but, thank God, a fuller investigation, in the light of his Word, reveals a boundless sympathy on his part--providing an abundant succor, which is shortly to be revealed.

But why does not God immediately succor his creatures from calamities? Or, to go still further back, why does he, who has all wisdom to know and all power to prevent, permit calamities--cyclones, earthquakes, tidal-waves, destructive floods, pestilences, etc.? And while we are about it, we may as well include all the evils which God could prevent, if he would--all the forms of sickness and pain and death; every manner of destruction--wars, murders, etc.; every thing which causes pain or trouble to those willing to do and to be in harmony with God? The answer to one of these questions will be the answer to every question on the subject; for all human evils are related and have a common source or cause.

To comprehend this cause fully, we must go far back, to the very beginning of sickness, pain, death and sorrow--to the Garden of Eden, where neither famine, pestilence, cyclone, earthquake, nor death in any form was permitted; where man and his surroundings and conditions were pronounced "very good," even by God himself, and must certainly have been greatly appreciated by man, who had to be *driven out* and prevented from returning by the fiery sword which kept the way of access to the life sustaining fruits of the trees of the garden.

And this Creator, who so graciously provided for the life and comfort of his creatures, and who communed with them and gave them his blessing and the promise of everlasting life upon the sole condition of continued obedience--how came it that he should so change in his attitude toward his creatures as to drive them from the enjoyments of those Eden comforts and blessings, out into the unprepared earth--to toil and weariness and insufficient sustenance, and thus to death?

We must remember that the Creator specially or miraculously "prepared" in advance the Garden of Eden, only, for man's comfortable enjoyment of the favors

of life, and a fitting place for his trial. God foresaw the fall of his creature, and provided that the penalty of sin, "dying thou shalt die," instead of being

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suddenly inflicted, as by a lightning stroke or other speedy method, should be served out gradually by conflict with the unfavorable conditions (of climate, sterility of soil, storms, miasma, thorns, weeds, etc.) of the unprepared earth; the preparation of which would require seven thousand years more to entirely fit it for the habitation of perfect, obedient, human children of God.

MAN A CONVICT

Adam and Eve, therefore, went forth from Eden convicts, under sentence of death; self-convicted under the most just of all judges, their Creator and friend. The convicts esteemed it a mercy to be let die gradually rather than suddenly; while to the Creator and Judge this was expedient because of his plan for their future, in which such experience with imperfect conditions would be of great value; a plan for the increase of the race, and for its discipline and final redemption and restoration.

The death penalty, inflicted in this manner, God foresaw would, through experience, furnish man such a lesson on the exceeding sinfulness of sin and its baneful results as would never need to be repeated; a lesson, therefore, which would profit all who learn it to all eternity; especially when Christ's Millennial reign of righteousness shall manifest in contrast the fruits of righteousness. God also designed that the exercise of man's mental faculties in coping with the disturbances and imperfections of his surroundings and in inventing reliefs, and the exercise of his moral faculties in combating his own weaknesses, and the calls upon his sympathy, should prove beneficial.

Had the sentence of God (in addition to a loss of Eden's comforts and experience with sin and death) condemned his creatures to an eternity of torment and anguish, as so many now believe and teach, who could defend such a sentence, or call the Judge just, or loving, or in any sense good? Surely no one of a sound mind!

But when it is seen that the Scriptures teach that *death* (extinction), and not life in torment, was the penalty pronounced and inflicted, all is reasonable. God has a right to demand perfect obedience from his perfect creature when placed under perfect conditions, as in Adam's case. And the decree that none shall live everlastingly except the *perfect*, is both a wise and a just provision for the everlasting welfare of all God's creatures.

There is a depth of meaning in the Creator's words, as he sent forth his fairly tried and justly condemned creatures, among the thorns and briars, to labor and pain, and sorrow, and disease, and to be subject to the causalities and calamities of nature's unfinished work.

He said: "Cursed *is* the ground FOR THY SAKE:" *i.e.,* The earth in general *is* in its present imperfect condition for your profit and experience; even though you may not esteem it so. Adam would have sought to retain continual access to the garden fruits, to avoid severe labor and to enable him to fully sustain his vital powers and live forever; but in loving consideration for man's ultimate good, no less than in justice, and in respect for his own sentence of death, God prevented this and guarded the way back to the garden, in order that the death sentence should not fait of execution, in order that sinners should not live forever and thus perpetuate sin.

The children of the condemned pair inherited their fall, imperfections and weaknesses, and also the penalties of these; for "who can bring a clean thing out of an unclean?" The whole race, therefore, as convict laborers, have not only been learning what sin and evil are, and their undesirable results, but by their labor and skill they are serving to prepare the earth and bring it as a whole to the full perfection designed for it, and illustrated in the condition of Eden--ready for a further purpose of God of which none but his children (and not all of them) are made aware through the Scriptures.

We can see, then, that labor and toil were prescribed for man's good. They have kept him so employed that he could not plan and consummate evil to the same extent that he otherwise would have done. And as the earth becomes more fertile, approaching perfection, man's vitality becomes less; so that now, with greater leisure to plot and scheme and grow wise in evil, the period of life in which to do so is shorter. What a mercy in disguise is present shortness of life, under present circumstances! Were some of our "shrewd business men" who accumulate millions of money, and grasp great power in a few short years, to live 930 years, as Adam did, what might we expect but that one man, or at most a syndicate or trust, would own every foot of land, control every drop of water and every breath of air, and have the rest of the race for their dupes and slaves?

God's action, then, in exposing his creatures to death, pain and various calamities, it must be seen was, first of all, one which related only to his *present life on earth*, and to no other; for of any continuance of life, in any other locality, God did not give him the slightest intimation. On the contrary, the words of the penalty were: "Dust *thou art* and unto dust shalt *thou return*,"--"dying thou shalt die." Gen. 3:9; 2:7, margin.

True, God gave promise that, somehow and at some time, a son of the woman should accomplish a

deliverance. But it was then vague and indefinite, merely a glimmer of hope, to show them that though God dealt severely with them, and on lines of law and justice, yet he sympathized with them, and would, ultimately, without violating *justice* or ignoring his own righteous sentence of death, bring them succor.

GOD JUST, YET THE JUSTIFIER OF SINNERS

Paul tells us that God adopted a method for the recovery of man from that original sentence of death that came upon all as the result of Adam's fall, which would show the *justice* of his sentence and the *unchangeableness* of his decrees, and yet permit such as are sick of sin to use their experience wisely, and to return to harmony and obedience to their Creator and his just and reasonable laws and regulations.

This divine plan, by which God could remain just and unchangeable in his attitude toward sin and sinners, and yet release the well-disposed from the penalty of sin (death and disfavor), is stated by the Apostle in Rom. 3:24-26.

In brief, this plan provided that another man who, by obedience to the law of God, should prove his worthiness of eternal life, might, by the willing sacrifice of the life to which he was thus proved worthy, redeem the forfeited life of Adam and of his posterity who lost life through him; for it is written, "In Adam all die," and "By the offence of one, sentence of condemnation came on all men." 1 Cor. 15:22; Rom. 5:12, 18

THE REDEEMER

Since the condemnation to death was thus upon all men, and since another man newly created and inexperienced as Adam was, though just as favorably situated, would have been similarly liable to fall, God devised the marvelous plan of transferring his only begotten Son from the spiritual to the human nature, and thus provided a man fit for sacrifice--"the man Christ Jesus who gave himself a ransom for all;" "who, though he was rich [though he was possessed of glory and honor and riches of wisdom and power above both angels and men], nevertheless for our sakes became poor [humbling himself to a lower nature, even as a man, becoming obedient even unto death] that we through his poverty might be made rich." 1 Tim. 2:5; 2 Cor. 8:9

Thus the one *first* created, "the first-born of all creation" (Col. 1:15) "the beginning of the creation of God" (Rev. 3:14) the one who had known God's character longer, more fully and more intimately than any other being, the one in fact who had been Jehovah's chief and honored, intelligent and active agent in the creation of angels as well as of men, the one by whom all things were made, and aside from whom not anything was made (John 1:3; Col. 1:16, 17)--this great being, Jehovah's Prime Minister, and next to himself in dignity, the Almighty entrusted with the great work of redeeming and restoring mankind.

To redeem them would cost the sacrifice of the Son's own life as their ransom-price, with all that that implied of suffering and self-denial. To restore them (such of them as should prove worthy--whosoever wills) would require the exercise of divine power to open the prison-house of death, and to break the fetters of sin and prejudice and superstition, and give to all the redeemed the fullest opportunity to decide whether they love good or evil, righteousness or sin, truth or error--to

destroy all who love and work iniquity, and to develop and perfect again all who love and choose life upon its only condition--righteousness.

To know the Father's plan and his privilege of cooperation in its execution, was to appreciate it and joyfully engage therein. Willingly our Lord Jesus laid aside the glory of the higher nature which he had had with the Father from before the creation of man. (John 17:5; 2 Cor. 8:9) He was "made *flesh*" (John 1:14; Heb. 2:14), became a man at thirty years of age, and then began the great work of sacrifice, the sacrifice of himself, for the cancelation of the sin of the first man, to recover Adam and his race by dying on their behalf, as their Redeemer. By giving to Justice the *price* of their liberty from divine condemnation, he secured the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life and to all, the lost estate and blessings, "whomsoever he wills." (John 5:21) And he wills to restore all who shall prove worthy. And to prove who are worthy of everlasting life will be the object of the Millennial reign. 1 Tim. 2:4; 2 Pet. 3:9

This fact that our Lord's mission to earth at the first advent was to undo for the race, legally, the results of Adam's transgression, and to secure the *right* to resurrect them and restore them, is clearly stated by theApostle. See Rom. 5:6-12, 16-19, 21; 1 Cor. 21-24.

BY HIS KNOWLEDGE

Though tempted in all points like as we (his "brethren") are, he ignored his own will (Luke 22:42; John 4:34; 5:30) and all suggestions from others contrary to God's plan (Matt. 16:23; Luke 4:4, 8, 12) and *obeyed* God implicitly. And therein lay the secret of his success. Temptations did not overcome him, as they did even the perfect man Adam, because of the fullness of his consecration to the divine will and plan; and this fullness of consecration and trust was the result

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of his intimate *knowledge* of the Father and his unbounded confidence in his wisdom, love and power. He had recollection of his previous existence as a spirit being with the Father. (John 17:5; 3:12, 13) Our Lord's success, then, was the result of being rightly exercised by his *knowledge* of God; as it is written: "By his *knowledge* shall my righteous servant justify many, while bearing their iniquities." Isa. 53:11

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

Among men he and his mission were not really known; even his most ardent followers and admirers at first supposed that his mission was merely to heal some

of the sick Jews, and to advance their nation to the rulership of a dying world, and to be a teacher of morals; they saw not at first that his mission was to lay the foundation of a world-wide empire, which should include not only the living, but also the dead, of Adam's race, and which should insure everlastingly peace and joy to all the worthy, by eradicating, forever, sin and all who *love it* after fully comprehending its character in contrast with righteousness. Even his friends and disciples were slow to realize these grand dimensions of his work, though he continually repeated them, and bore witness, saying: "The Son of Man came to give his life a ransom for many;" "Verily, verily, the hour is coming* when the dead shall hear the voice of the Son of God, and they that hear [heed] shall live." "The Lord hath sent me to preach deliverance to the captives [of death] and recovering of sight to the [mentally, morally and physically] blind; to set at liberty them that are bruised" --injured by the Adamic fall. Matt. 20:28; John 5:25; Luke 4:18

The sacrifice of the Redeemer's all, as man's *ransom price*, was offered at the time he was thirty years old--at his baptism. And there the offering was accepted by Jehovah, as marked by his anointing with the spirit. Thenceforth, he spent the three and a half years of his ministry in using up the consecrated life already offered; and this he completed at Calvary. There the *price* of our liberty was paid in full. "It is finished;" It holds good; it is acceptable by the grace of God, as the offset and covering for every weakness and sin of the first man, and his posterity, resulting either

*Sinaitic MS. omits the words "and now is."

directly, or indirectly, from the first disobedience and its fall. All that is necessary since, for a full return to divine favor and communion, and to an inheritance in the Paradise of God, which the great Redeemer in due time has promised to establish in the entire earth, as at first in the Garden of Eden, is, a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God, which he has promised shall be established, and for which he has bidden us wait and hope, and for which he taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is done in heaven."

"YE SHALL ALL LIKEWISE PERISH" UNLESS YE REPENT

Death, in whatever form it may come, is perishing, ceasing to exist. All mankind, through Adam's transgression, came under condemnation to loss of life, to "perish," "to be as though they had not been." And only one way of escape from that condemnation has been provided. (Acts 4:12) Because of Christ's redemptive work all may escape perishing by accepting the conditions of life. During Christ's Millennial reign those whom Pilate slew, and those upon whom the tower of Siloam fell, and all others of the race, sharers in the death penalty now upon all, will be released from the tomb, brought to a knowledge of Christ, his ransom work, and their privilege of repentance and full restitution to divine favor--life, etc. Thus seen, the Adamic death penalty was--to perish; but it has been canceled

by Christ's Ransom, so far as it relates to those who, when brought to know the Redeemer, shall forsake sin. No longer should it be regarded as a perished condition, but as a "sleep" John 11:11-14; Matt. 9:24; 1 Thess. 4:14; 5:10), from which the Redeemer will awaken all, to give each who did not have it before being overtaken by Adamic death, a full, individual opportunity to escape perishing and live forever. Yet, finally, all who shall fail to repent and lay hold upon the gracious Life-giver shall *perish*; they will fail to obtain the full restitution provided; they shall never see (perfect) life (full restitution) for the wrath or condemnation of God will abide on them, condemning them to death as unworthy of life. As this will be their second condemnation, and an individual one, so the penalty will be the Second Death which will not be general to the race, but only upon such individuals as refuse God's favor of reconciliation and life.

Under that blessed and wise rule of Christ as King of nations,* all the evil, depraved tendencies inherited

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*Not visible in flesh, however, for he is no longer flesh, having been highly exalted again after he had finished the flesh-life by giving it as our ransom price. See, "The Time is at Hand," Chap. V.

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from the fall and from the six thousand years of degradation, will be restrained, held in check, by superhuman wisdom, love and power; and all being brought to a clear knowledge of the truth in its every phase, all will be fairly and fully tested. The lovers of righteousness will be perfected and given control of the perfected earth, while those loving unrighteousness under the clear light of knowledge and experience will, as followers of Satan's example, be utterly destroyed in the Second Death. The first death is the destruction to which all were subjected by Adam's sin, but from which all were redeemed by the Lord Jesus' sacrifice; and the Second Death is that destruction which will overtake those who, though redeemed by Christ from the first death, shall, by *their own willful* conduct, merit and receive death again. This Second Death means utter destruction, without hope of another redemption or resurrection; for Christ dieth no more. Nor could any good reason for their further trial be assigned; for the trial granted during the Millennial age under Christ, as Judge, will be a thorough and fair and individual and final trial. 1 Cor. 15:25

As our Lord Jesus used the calamities of his time as *illustrating* the just penalty against all who do not flee sin and lay hold upon the Redeemer and Life-giver, so we use them. We declare that destruction, perishing, is the just penalty of sin taught in the Scriptures. We denounce as unscriptural the eternal torment theory, so generally believed by God's children, as one of Satan's blasphemous slanders against God's character. And we proclaim that only by faith in the Redeemer, repentance and reformation, can the gift of God, eternal life through Jesus Christ our Lord, be obtained. Whoever hears the offer of life is responsible *to the extent* that he understands it; and according to God's promise and plan all mankind shall, at some time, either during the Gospel age, or during the coming Millennial age,

be brought to a *full, clear appreciation* of these conditions and opportunities, with fullest opportunities for repentance and life.

Calamities, then, are to be regarded, generally, as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Sabbath, or Seventh Thousand years (the Millennium), and for its state of absolute perfection forever after the Millennium, during which under Christ's direction, it shall be given its finishing touches and be made fully ready for the redeemed race, which his reign shall prepare also to rightly use and enjoy and rule the perfected earth. And man is exposed to these calamities and accidents, and not defended from them by his Almighty Creator, because, first, man is a sinner condemned to death anyway, and is not to be spared from it, but must be allowed to pass through it; and secondly, by the present experiences with trouble and sorrow and pain, all of which are but elements of death, mankind is learning a lesson and laying up in store an experience with sin and its awful concomitants, sorrow, pain and death, which will be valuable in that Millennial age, when each shall be required to choose between good and evil. The evil they now learn first, the good and its blessed results and rewards, but dimly seen now, will be fully displayed then--during the Millennium.

SPECIAL PROVIDENCES FOR THE SAINTS

But some one inquires, If this be God's plan for redeeming the world by the death of his Son, and justifying and restoring all who believe in and accept of him, and obey and love righteousness, why did not the Millennial reign of Christ, with its favorable conditions and powerful restraints, begin at once, as soon as Christ had given the *ransom price* at Calvary; instead of compelling those who would follow righteousness to sail through bloody seas and suffer for righteousness' sake? Or else, why not have postponed the giving of the *ransom* until the close of the six thousand years of evil and the inauguration of the Millennial reign? Or at least, if the present order of events is best in the divine wisdom, why does not God specially protect from calamities, accidents, sorrow, pain, death, etc., those who have fully accepted of Christ and who have sacrificed and are using their all in the service of righteousness?

Ah, yes! The subject would be incomplete were this point left untouched. The consecrated saints, the Church of the Gospel age, are a "peculiar people," different from the rest of the redeemed race; and God's dealings with them are peculiar and different also. Calamities, great and small, continually involve God's saints as well as the worldly, and seemingly as much by accident. But herein the Lord provides a test for our faith; intended either to turn us back, if we have not sufficient faith to permit further progress, or to develop and strengthen and increase our faith if we have it, and will exercise it under divine direction.

The Lord's assurance to his truly consecrated spirit begotten children is, that all things shall work together for good to them. (Rom. 8:28) God assures them that having entered into a new relationship with him, all of their affairs are henceforth his affairs and concern. Consequently, they may realize, fully, that however the

world may be subject to *accidents*, incidental to present imperfect conditions under the curse, God's "little ones" are his peculiar care. Not a hair of their heads may suffer injury without his knowledge and consent. (Matt. 10;30; Luke 12:7) How wonderful!

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And yet how reasonable when we recall the assurance that, "Like as a father [earthly] pitieth his children, so the Lord pitieth them that reverence him." Psa. 103:13

WHY SHOULD NOT GOD'S FAITHFUL BE ENTIRELY EXEMPT FROM SUFFERING AND DEATH, AND ALL THE EVIL RESULTS OF SIN AND ITS PENALTY?

Surely! That is the query that naturally arises and that is answerable only from one standpoint:and its answer can be appreciated only by the saints; and by them in proportion to their faith, and their knowledge of God and his Word. The answer is twofold; that is to say, there are two reasons why God's people are not exempted from the ills of life common to the world.

(1) Such exemption would attract all kinds of characters into the Church, for selfish motives. And, although God purposes offering his blessings freely to all in due time, he is working according to a plan, in which the present age is intended for the *selection* of a special class, for a special purpose--to be used as divine agents, as joint-heirs with the Lord and Savior in blessing and enlightening the whole world in the coming age. Contrary to the general understanding, therefore, God is as careful to exclude some from his Church as to draw others. His preferences are not according to color or sex or learning or nationality, however, but according to faith and obedience and Christ-likeness of heart, or will. "Whom he did foreknow he also did predestinate [all who shall be accepted as members of the glorified Church, the Royal Priesthood] to be conformed to the image [Character-likeness] of his Son." Rom. 8:29

(2) It is a part of the necessary schooling of the Church, that they shall learn to trust the Lord implicitly; not merely in matters which they can see clearly and understand fully, but in everything. Those who cannot learn this as one of their lessons (and it is one of the most important of all) cannot pass the examination; but will be deemed "unfit for the Kingdom," whatever else they may be fitted for. True, *faith* is not the only qualification for a share in the Kingdom; but it is the most important of all, because without it we cannot so well cultivate the other elements of character; and because without faith the other elements of character would not be acceptable to God, even if we had them in perfection.

Only from the instructions of God's Word can we see matters from this standpoint; and only when viewed from this standpoint can the trials, difficulties, perplexities, persecutions, etc., which come to God's people, be appreciated so that they can "rejoice in tribulation and in everything give thanks." They rejoice by faith, even as they see by faith, and walk by faith. Such only can realize that

present trials are designed by the Lord, and intended to work out for those properly exercised thereby a far more exceeding and eternal weight of glory; for they look not at the things that are seen and temporal; but, with the eye of faith, at the things promised--unseen and eternal. 2 Cor. 4:18

While we trust that this and others of our publications may be helpful to many--enlightening and encouraging, it is not improper for us to say that their special mission is not to the worldly and the satisfied; but to the meek and humble who hunger and thirst--for righteousness, for God, for his truth, desiring to know and to love and to serve him--and to the saints--those who already know the Lord to a considerable extent, for now, in this time of growing skepticism, along lines of "higher criticism" and "evolution," such need the "meat in due season" which the Lord has prepared for them, realizing their needs long in advance. We specially inform all such that our Society is devoted to the Lord and his Word and his people. We publish a twice-a-month journal (16 pages), and various Bible-study helps--not for gain, not for profit, but for the edification of the Lord's people and the upbuilding in the knowledge of the Lord, and as assistances to the Bride class in making ready for union with the Bridegroom--that each may make his calling and his election sure. We urge you to join with us in the study of the Father's Word, in the light now shining upon it; whether you can contribute toward the expense of the publications or not. The majority of God's saints are as poor in this world's goods as they are rich in faith. We gladly offer all such hungry ones any and all of our publications *free*. Write to us fully at once. "Come with us, and we will do you good; for the Lord hath spoken good concerning Israel."

"THE Lord be with you!" steals the benediction
With solemn splendor like a falling star;
In morns of joy and midnights of affliction,
It breathes its echoed sweetness near and far.

"The Lord be with you!" when the shadows hold you;
And prove His loving power to soothe and bless;
When dangers darken and when fears enfold you,
"The Lord be with you!" in His tenderness.

Number 3

The Spirit of the Great Reformation Dying
How Priestcraft now Operates
PROTESTANTS, AWAKE!

This article is the same material as No. 61, April, 1903. It can be found in Reprint R1134-R1138 August, 1889, entitled, "Protestants, Awake!"

Special Issue Booklet, Number 11, 1908

TABERNACLE SHADOWS OF THE BETTER SACRIFICES

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Number12 January, 1892

Showing the Harmonious Cooperation of the Creator's Justice, Wisdom, Love and Power
THE DIVINE PLAN OF THE AGES FOR HUMAN SALVATION
Why Evil was Permitted

This article is the same material as No. 62, July, 1903, and No. 74, July, 1906. It is an epitomized summary of main points from *The Divine Plan of the Ages.*

AN EPITOMIZED STATEMENT OF THE DIVINE PLAN OF THE AGES

A recent writer has truly said: "The summary want of the age is that *last* philosophy into which shall have been sifted all other philosophy, which shall be at once catholic and eclectic, which shall be the joint growth and fruit of reason and faith, and which shall shed forth through every walk of research the blended light of discovery and revelation."

Many who admit that such a philosophy can emanate from God only, and that the Bible should reveal it, nevertheless fail to find it there, because they do not seek it in an orderly or philosophical manner. Such we advise to read a book of 350 pages entitled "The Plan of the Ages," which presents the soul satisfying outlines of the divine plan of human redemption in a form that is acceptable to humble and consecrated reason. This little tract is a crumb of its teachings.

The careful and reverent student of the sacred Scriptures will find, in the light now due to the household of faith, that the Word of God presents a complete and systematic plan for the salvation and development of the human race, which for ages has been in operation, which, up to the present time, has been a success in its gradual development, and which in due time will be gloriously completed. The past six thousand years of human history have been necessary to work out that plan to its present degree of development, and one thousand years more will witness its full consummation in the restitution of every willing member of the race to the original

likeness of God, and their establishment in righteousness, with the eternal ages of glory and blessing before them.

Such is the scope of God's plan which he formed before the foundation of the world, to be wrought out in Christ, who is the Alpha and Omega, the Beginning and the Ending, the First and the Last of Jehovah's direct creation--his *only* begotten Son--Rev. 1:8,10; John 1:14,18; Col. 1:13. "By him were all things made, and without him was not anything made that was made." "He is the image of the invisible God, the firstborn of every creature. By him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist." (John 1:3; Col. 1:15,17) In him also "we have redemption through his blood, even the forgiveness of sins." Col. 1:14.

God, having thus honored his Son by making him his instrument or agent for the accomplishment of all his grand designs, declared to men: "This is my beloved Son in whom I am well pleased; hear ye him." He "hath exalted him to be a Prince and a Saviour," and "would have all men honor the Son [as the Father's agent and representative] even as they honor the Father." (Matt. 17:5; Acts 5:31; John 5:23) Nor does the Son claim higher honor than to be the Father's agent and messenger, "the messenger of the [Jehovah's] covenant" (Mal. 5:1); for he says, "I came not to do mine own will, but the will of him that sent me," and "My Father is greater than I." John 6:38; 5:30; 4:34; 14:28) To us, as to the apostle, "there is one God, the Father, *of* whom are all things; and one Lord, Jesus Christ, *by* whom are all things; and we by him." 1 Cor. 8:6

After the creation of angels came the creation of man, a being adapted to live on the earth and to be its lord and king. Man, as well as the angels, was created in the divine image--that is, with faculties of reason, conscience etc., capable of discerning right and wrong. Man, as a king of earth and perfect, as created, was

only "*a little lower* than the angels" (Heb. 2:7, 9), and that little consisted in his being limited by his nature to the earth, while the angelic nature, being spiritual, has a wider range for observation and hence a broader plane for reasoning. To be an image of God implies freedom of choice or will with respect to one's own conduct. With such freedom man was originally endowed by his Creator, and the alternatives of good and evil were placed before him as a necessity to his trial for lasting life, though not without warning on God's part as to the blessed results of righteousness and the baneful results of evil. On account of man's inexperience, implicit obedience to God's will was required of him for his safety and protection, as well as for a test of his loyalty to his rightful Lord and Sovereign. Nevertheless, God, by divine intuition, foresaw the course that Adam would take and the fall of the whole race with him into death, and also the lessons which that experience with sin and death might be overruled to teach them when, in due time, through the merit of Christ's sacrifice, he would grant them remission of sins upon their repentance and turn to righteousness. He therefore determined to let man take his chosen course, and to inflict on him its just penalty, and then in due time to deliver him from it with a great salvation.

God foresaw that, even with good intentions, man's limited knowledge and experience would continually offer temptations to doubt the wisdom of divine arrangements, if not to disobey them; he therefore embraced this opportunity to convey to all of his creatures, as well as to man, a fuller conception of himself, in order that they might the more fully and heartily worship and obey him. As a revelation and illustration of his attributes--Justice, Wisdom, Power and Love--God placed his human son in his own image--perfect though inexperienced, and but slightly informed respecting his Creator's attributes--on trial, in order that he might gain a valuable experience, yet foreknowing that, although in every respect fairly tried, he would, in the use of his own free will, fall into sin. But God did not purpose to abandon his disobedient and death-deserving creature to eternal ruin, but provided a way of redemption whereby he might be just and yet the justifier of the truly penitent and believing (Rom. 3:26), so that the painful experience gained under the reign of sin and death might eventually, under this overruling influence of divine providence, serve the more firmly to establish them in righteousness and willing loyalty to God.

The trial in Eden was merely a test of obedience, or loyalty to God. The fruit of the forbidden tree was good (for all the trees of the garden were good) and was desirable to make one wise; and had they proved their loyalty to God by obedience, probably the restriction would in due time have been removed. Knowledge is a blessing only to those who are subject to the divine will. This, God had arranged that man should acquire by experience, and angels by example: The penalty of man's disobedience was death--"In the day that thou eatest thereof, dying thou shalt die." The penalty was fulfilled to the letter: the dying began as soon as the penalty was pronounced, when they were cast out of Eden and restrained from eating its life-sustaining fruits; and it was completed within the

thousand-year day, as predicted. (2 Pet. 3:8) The penalty, death, being gradually and not suddenly inflicted left the condemned pair free to propagate their species,

yet subject to the weakness and all the penalty under which they themselves groaned.

Thus, by one man's disobedience, sin entered into the world, and death by (as a result of) sin; and thus death passed upon all men, because all are sinners and imperfect by heredity. Rom. 5:12

Sin, and death its penalty, by thus gaining control of Adam, controlled the world, and reigned from Adam to Moses--with but few divine promises, even, to illuminate the dark way. Then "the law came by Moses," offering lasting life to any one who would observe it in every particular. But in their fallen condition none of the condemned race was able to obey it, and by it to gain the reward of life. As God had designed, however, the law did serve a purpose: it served to show the helplessness of man for his own justification; and it served to point out, as from another than the corrupt and condemned seed of Adam, the holy, harmless, undefiled Lamb of God, whose sacrifice, --as Adam's substitute or Redeemer, satisfied the claims of justice, bought the world from the slavery of sin and death, and made possible the gospel offer of forgiveness and lasting life, not through our righteousness in keeping God's law (which is impossible by reason of the weakness of the flesh), but by our acceptance of Christ as our Master, and of his ransom-sacrifice as the satisfaction for our sins before God.

It might be supposed that the work of blessing the world should have begun at once when the sacrifice for sin was accepted by the Father, as signified by the giving of the spirit of adoption at Pentecost; but not so. Another feature of the divine plan had first to be accomplished, viz.: the selection and development of the Church to be joint-heirs with Christ in his glory and kingdom and work of blessing the world. This was from the beginning a part of the divine plan; and therefore the glorious reign and work of blessing the world could not begin at Christ's resurrection, nor at Pentecost, but had to be delayed until the selection of all its tried and faithful members could be accomplished. Or, to state it otherwise, the Father's appointed time for blessing the world is during the seventh thousand years, and had it not been for his purpose to select the Church, the "bride" or "body" of Christ, to share with him in the work of blessing the race, there need not have been two advents of our Lord. One would have been sufficient; for he could have come now, in the end of the sixth thousand years, could have redeemed all and at once begun the great work of blessing and restoring mankind. He came to redeem the world eighteen centuries previous to the appointed time of blessing, so as to leave time, before that day, for the selection of his bride from among the redeemed race.

As the occasion of man's fall became God's opportunity for exhibiting to all his creatures his wonderful character from every standpoint--his justice, his wisdom, his power and his love--so it also became an opportunity for the testing in all points of his only begotten Son, preparatory to his yet higher exaltation (Phil. 2:8-10) to the divine nature, with all which that implies of glory, honor and immortality, and of position next to the Father, that all men should honor the Son even as they honor the Father. And the same occasion, as pre-arranged of God, also makes possible the calling, selection and trial of the Gospel Church, now soon to be completed and made joint-inheritors, with our Lord and Savior, of

glory, honor and immortality, and like him to be exalted far above men and angels, even to the divine nature. 2 Pet. 1:14

Only the *justice* of God's character has yet been made manifest to the world, and much of its glory is sadly beclouded by human tradition, which falsely declares the wages of sin to be eternal torment instead of "everlasting destruction." God's *love* for his creatures, the *wisdom* of his plan of salvation, and his *power* to save, are as yet but partially revealed, and even distortedly seen by but few indeed. God's *justice* has been revealed to all for the past six thousand years in the reign of death, the penalty which he prescribed for sin. God's *love* began to be revealed eighteen hundred years ago, but not seeing all of the plan, few rightly appreciate the love. Nevertheless, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." (1 John 4:9) The *wisdom* of the Lord's plan will not be appreciated until the Millennial Sun of Righteousness has arisen, revealing those features of his plan which then will bring blessings to all the billions which his *justice* condemned, and which his *love* redeemed. But the *power* of God will not be seen in its fulness until well on in that Millennial Day. Although partially revealed in the work of creation, the grandest and fullest exhibition remains to be shown in the resurrection from death of those redeemed ones, who, accepting of the gracious provisions of his love, bow in glad submission to all his just requirements.

It is a mistake made by many to suppose that Jehovah's *justice* and his *love* are ever in conflict with each other. Both are perfect--his *love* never desires or

attempts what his *justice* does not endorse: his *justice* and his *love* must both approve every act for which his *power* is exercised. With men, because of lack of wisdom and power, love and justice often conflict. Man's love often has gracious designs which he has not the wisdom or power to accomplish except by violating justice. We must gauge our views by the infinite and stay close to the revelation he makes of his plans, not seeking to make plans of our own for God. God's plan, when clearly seen, fully vindicates his *justice* as well as his *love*. The plan of redemption devised by divine *wisdom* is the essence of unfathomable *love* based upon uncompromising *justice*, and will be fully accomplished by divine *power*. The first act of God's love was to provide a *ransom* for Adam, and thus for all his race, since it was by his transgression that all fell into sin and death. Until the ransom was given nothing was done in the way of saving the world: promises and types of coming salvation were made, but nothing more could be done. God had rendered a just sentence, and the penalty could not be set aside: it had to be met. Before Adam and his family could be released from the death sentence by a resurrection, the life of another man not under the sentence had to be paid as its corresponding price, that God might be just in justifying and accepting back to harmony and life all who believe in Jesus and turn unto God in his name. (Acts 4:12) And having accepted Christ as the ransom of all such, the apostle assures us that now "he is *faithful* and *just* to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9

Thus we see, from God's own declaration, that since Christ died for our sins, the just for the unjust, that he might bring us to God, or rather, since he ascended up on high, and there appearing in the presence of God on our behalf presented the price of our redemption and became Lord of all, of both the living and the dead, there is no longer any legal hindrance in the way of the return of all mankind to fellowship with God, and to all the blessings and privileges lost under the penalty of the first transgression. The only difficulties remaining are on man's part. In his fallen condition his mind is sick as well as his body. He inclines to believe falsely and is disinclined to believe in so great a salvation, such "good tidings of great joy which shall be unto all people." Besides, he is weak through the fall, and does those things which he often does not at heart approve and leaves undone much that at heart he really desires to do, and there is no help in himself. Some assistance in overcoming sinward tendencies must reach him or else the cancellation of past sin and the opportunity for reconciliation will be a valueless offer.

This necessity, which we recognize, is fully met in those features of the divine plan which are yet to be fulfilled. He who redeemed all is appointed to be both king and judge of all; for God "hath appointed a day in which he will *judge the world* in righteousness by that Man whom he hath ordained," Jesus Christ. (Acts 17:31) That is, he will righteously grant the world a new, individual trial for eternal life, having cancelled the sentence of the first trial by the propitiatory sacrifice of his Son.

And the redeemed, tried and glorified Church, the faithful bride of Christ, is to share with her Lord in this great work, as kings and priests and judges. (Rev. 5:10; 1 Cor. 6:2,3) As kings they will rule the world in righteousness, enforcing and establishing order and justice and truth; as priests they will teach the people, and through the merit of the one sacrifice for sins forgive the penitent, and cleanse and help them out of their weaknesses--mental, moral and physical; as judges they will judge of the measure of the guilt of all in respect to their course in the future as well as in their past lives, judging not by the hearing of the ear, nor by the sight of the eye, but by an infallible judgment for which they will be abundantly qualified by their exaltation to the divine nature.

While the promise of God to the Church is a *change of nature* from human to divine, to be effected at the second advent of her Lord, as the completion of *his* resurrection--the first resurrection (2 Peter 1:4; 1 Cor. 15:50-53; Phil 3:10-11; Rev. 20:6)--the provision of God's plans for the world at large is quite different, viz.: a "*restitution*" or *restoration* to all the grand qualities and powers of the human nature (an earthly likeness of the divine), now so sadly blurred and defaced by the six thousand years of slavery to sin and death.

Rightly to appreciate human *restitution*, it must be remembered that every excellent quality exhibited among men is but an imperfect exhibition of what belongs to each perfect man, whether it be logical acuteness, mathematical precision, aesthetic taste, art, wit, eloquence, poetic imagination, music, or any other intellectual grace or moral refinement; and that these, to a higher degree than we have ever seen them exhibited by any fallen men, will, in the process of restitution, become, as at first designed by the Creator, the endowments of each

obedient member of the human family. With the restitution of perfect mental and moral balance to man, the original king of earth, will come also a blessing through man to all his subjects--the beasts of the field, the fowl of heaven, and the fish of the sea (Psa. 8:6,8); and the ordering of the earth itself is likewise promised.

The "times of restitution of all things which God

hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21) are, we believe the Scriptures to teach, just at the door. Soon the last members of the body of Christ will have finished their course, and then, with their glorious Head and all the other members of the body, they will shine forth as the sun for the blessing of the entire redeemed race.

"See the mystic Weaver sitting
High in heaven-His loom below.
Up and down the treadles go.
Takes, for web, the world's dark ages,
Takes, for woof, the kings and sages.
Takes the nobles and their pages,
Takes all stations and all stages.
Thrones are bobbins in His shuttle.
Armies make them scud and scuttle--
Web into the woof must flow:
Up and down the nations go!
At the Weaver's will they go!

"Calmly see the mystic Weaver
Throw His shuttle to and fro;
'Mid the noise and wild confusion,
Well the Weaver seems to know
What each motion and commotion,
What each fusion and confusion,
In the grand result will show!

"Glorious wonder! What a weaving!
To the dull, beyond believing.
Such no fabled ages know.
Only faith can see the mystery,
How, along the aisles of history,
Where the feet of sages go,
Loveliest to the fairest eyes,
Grand the mystic tapeta lies!
Soft and smooth, and ever spreading,
As if made for angels' treading—
Tufted circles touching ever:
Every figure has its plaidings,
Brighter forms and softer shadings,
Each illumined–what a riddle!—
From a cross that gems the middle

"Tis a saying–some reject it—
That its light is all reflected;
That the tapet's lines are given
By a Sun that shines in heaven!
'Tis believed–by all believing—
That great God, Himself, is weaving,
Bringing out the world's dark mystery,
In the light of faith and history;
And, as web and woof diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages."

COMMENDATION
FOR "THE PLAN OF THE AGES"
BY THE GREAT SOUTHERN PHILOSOPHER
ASSOCIATE EDITOR OF THE
ATLANTA CONSTITUTION

"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 the wandering child are forever separated?--forever and forever?

"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. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading joumals, and many orthodox ministers of different denominations, have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before--men dare to think now. Light--more light, is the watchword."

C.T. Smith ("B. Arp.")

Number 14

A DARK CLOUD AND ITS SILVER LINING

John G Whittier

This article is the same material as No. 27 and No. 54, July, 1901.

"I bring you good tidings of great joy, which shall be unto all people." [Luke 2:10]

"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." [1 Tim. 2:5-6]

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 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 lot from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

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

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.

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 Thess. 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 --

"The Plan of the Ages,"
Millennial Dawn

Number 15, October, 1890

THY WORD IS TRUTH

An Answer to Robert Ingersoll's
Charges Against Christianity

This article is the same material as No. 16, January, 1893, and No. 71, October, 1905.

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 defense of the Truth and of the timid and doubting children of Zion--"Israelites indeed."

CHARGE 1 EXAMINED

We reply to the first charge, that, whilst the name Christianity stands for much that is spurious both in doctrine and in practice today, 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 *fried* 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 statement "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 4l: "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 the 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 today: 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,

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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, willfully 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; I Tim. 1:16; Acts 11:18; I Pet. 1:4,5,9; I John 2:25. For their testimonies as to the penalty of willful sin being death—destruction--see Phil. 3:10; 2 Thess. 1:9; 2 Pet. 2:1; Acts 3:23; James 4:12; 1:15; l John 5:16; John3:36; Matt. 10:28. And if the scope of investigation be extended to the Old

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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 the 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 waiting and looking 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 today, 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 everlastingly--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 today 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

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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 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 Thess. 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

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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 sin. 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 restraint 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 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 as 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

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Christianity, but contrary 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 TODAY

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 eyewitnesses 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 Thess. 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 Thess. 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 fulfillments of many ancient prophecies.

The errors or chronological 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 today, 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 B44-B49) 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 familiar with ancient history know that the Jewish social system was much purer than that of other nations, and few are not aware that today 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 superstitions 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 2, 3, and 10 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.

> ***"Precious in the sight of the Lord is the death of His saints."***
> ***Psa 116:15.***
> "So may it be with all those consecrated to walk in the footsteps of their Redeemer. Covered with His robe of righteousness they are all precious to the Father, and their death under whatever circumstances will really not be accidental, but a kiss of Divine approval and seal of the coming blessing in the First Resurrection." R4054, c.2, p.1.

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Number 16, January, 1893

THY WORD IS TRUTH

An Answer to Robert Ingersoll's Charges Against Christianity

See Old Theology Quarterly, No. 15.

Number 17

THE SCRIPTURE TEACHING ON PURGATORY

This article is the same material as No. 58, July, 1902. It can be found in Reprint R1468-R1471--November 1892, entitled, "Purgatory."

Number 21

Matters of Interest and Importance to All Thinking People, Especially to Christians

DO YOU KNOW?

This article is the same material as No. 66, July, 1904. Bracketed Scriptures are from an undated tract of the same content as Old Theology Quarterly, No. 21.

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 the 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. [Matt. 25:2]

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 fulfillment 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? [Luke 21:34,35]

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? [Psa. 96:10-13]

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? [2 Pet. 3:7,8]

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 majority 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? [Rom. 8:29; Rev. 22:17]

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* signified *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 Thess. 5:4. Note also our Lord's word 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? [1 Cor. 9:24]

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. 8:10-16), in fulfillment of the statement that "the heavens shall 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. 1, Chaps. xiii-xv.

DO YOU KNOW that MILLENNIAL DAWN, VOL. 1, 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:

WATCH TOWER BIBLE & TRACT SOC'Y
Bible House, Arch Street ALLEGHENY, PA., U.S.A.

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.

Write to us at once, if you feel a hunger and thirst for the bread of life and the living water; for Luke 12:37 is now being fulfilled. We send sample tracts and papers *free* to applicants.

We earnestly commend to God's people the careful and prayerful reading of a work which we publish at cost price in order to bring it within the reach of even

the poorest. It is entitled THE DIVINE PLAN OF THE AGES. 1,000,000 copies are already in circulation in various languages, and a blessing is going out therefrom to God's consecrated people.

Number 22

THE WORLD'S HOPE

"The Desire of All Nations"

This article is the same material as No. 59, October, 1902. With the exception of some slight variations in sentence structure, this can be found in Reprint R1091-R1095--February, 1889, entitled "The Desire of All Nations."

Number 25, January, 1895

THE ONLY NAME

A Criticism of Bishop Foster's New Gospel

This article can be found in Reprint R1709-R1710--September, 1894, entitled, "Bishop Foster's New Gospel" and Reprint R1716-R1719--October, 1894, entitled, "Bishop Foster's New Gospel, No. 2."

Number 27

A DARK CLOUD AND ITS SILVER LINING

See Old Theology Quarterly, No. 14.

Number 28

WHY ARE YE THE LAST TO WELCOME BACK THE KING?

This article is the same material as No. 60, January, 1903. It can be found in R1690-93--August, 1894, entitled, "Bringing Back the King."

Special Issue Booklet, Number 32, 1896

WHAT SAY THE SCRIPTURES ABOUT HELL?

With the exception of paragraphs 1-4, printed below, this material can be found in Reprint R2597-R2605--April, 1900, entitled, "What Say the Scriptures Concerning Hell?", Reprint R2606-R2607, entitled, "Parable of the Sheep and the Goats," and Reprint R2607-R2612 entitled, "Everlasting Punishment." [Other Sentences altered slightly]

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WHAT SAY THE SCRIPTURES CONCERNING HELL?

"Oh," says one, on receiving this tract, "that is a horrid theme: it has been like a night-mare to me all my life long; do not mention it; let me forget it!" "Yes," says another, "let me forget it and think and talk of the love of God; for when I consider how strait is the gate and narrow is the way that leadeth unto life and how prone we all are to sin, I exceedingly fear, and can never come to that 'full assurance of faith' which I so much desire."

Still another adds, "Oh, do not mention it: I have children, or a husband, or a wife, or a friend yet unsaved, and my soul is overwhelmed with a burden of fear and anxiety for them." And another, with streaming eyes and faltering voice, adds, "O sir, if that doctrine be true--and it must be, else all Christendom would not teach it--then some of my dear ones are past all hope, and are now amidst the agonies of that awful place."

Yes, we admit that the theme as generally represented and accepted is a horrid one, shutting out to a very large extent the glorious vision of the love and power and wisdom of God, which his holy Word presents. But, nevertheless, let us hear what say the Scriptures; for "therein is the righteousness of God revealed." (Rom. 1:17) True, therein "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" (verse 18), and "Though hand join in hand [saying, 'In union there is strength'], the wicked shall not be unpunished" (Prov. 11:21); but the wrath of God is always just, and tempered with mercy. "His mercy endureth forever." Psa. 106:1; 107:1; 118:1-4; 136

That there is something radically wrong with the generally accepted view of the doctrine of the punishment of the wicked is very manifest from the standpoint of reason, in that, instead of revealing the righteousness of God, it greatly misrepresents his glorious character of love and justice, wisdom and power. And from a Scriptural standpoint we have no hesitancy in affirming what we are

abundantly prepared to prove, that it is far astray from the truth, and that the position of its advocates is wholly untenable.

THOU ART GOD

From everlasting thou art God!
The "high and lofty one."
For thou alone did'st live before
Creation was begun.

Thy wisdom, justice, love and power
As yet had not been known,
For in a realm of endless space,
There thou did'st dwell alone.

Thy glory and thy majesty
Did'st thou desire to share,
And so thou did'st create thy Son,
None with him could compare.

Then by thy power and thru thy Son
All things created came,
And with one breath they glorified
Thy great and holy name.

We worship thee our Father, God,
And thy beloved Son
Who at thy word fulfills thy plan,
In purpose thou art one.

Number 36, January, 1897

AWAKE! JERUSALEM AWAKE!

AWAKE! JERUSALEM AWAKE!

G. M. BILLS

"At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Jer. 3:17

Awake, Jerusalem, awake!
The Lord will comfort thee!
Now from the dust thy garments shake,
Arise in majesty!
Thy light is come, thy sun shall rise
With healing in his rays;
Thy land shall be a paradise,
And echo ceaseless praise.

Isa. 52:1-3; Isa. 60:1-6; Isa. 61:4-6; Jer. 30:10-11; Jer. 31:28-37; Ezek. 36:8-38

REFRAIN:

Jerusalem! O Jerusalem!
The world thy King shall own,
When God restores thy diadem,
And Shiloh takes the throne.

Gen. 49:10; Psa. 2:6-8; Rev. 11:15; Psa. 149:5-9; 1 Cor. 6:2; Dan. 7:13,14,22,27; Rev. 2:26,27; Isa. 24:23; 62:1-3; Psa. 82:8; 86:9

The blindness that has veiled with night
The lost of Israel's fold,
Will be replaced by gospel light,
When Gentile times are told.
When "God's elect" in Zion reign,
Thy morning shall begin;
Their mercy will remove the stain
Of Jacob's crimson sin.

Luke 21:24; Rom. 11:25,26; Jer. 31:10-12; Ezek. 39:23-29; Ezek. 37:22-28; Ezek. 16:53-63; Psa. 49:14; Isa. 42:1-4; Rom. 8:29-33; Dan. 2:44; Jude 14,15; Luke 12:32; John 17:14,24; Matt. 19:28; Jer. 3:12-16; Heb. 8:7-13; Heb. 12:18-25; Isa. 61:1-3; Rom. 11:27-32; 2 Cor. 3:14-16; Acts 3:17-26; Mal. 3:3-6; Isa. 1:25-27

The cup of trembling from thy hand
Jehovah will remove;
And spread o'er thy forsaken land
The mantle of his love;
The barren plain shall bloom again,
And famine flee thy shores;
For peace will aid thy husbandmen,
And fill thy threshing floors.

Isa. 51:17-23; Isa. 30:18-26; Isa. 25:6-8; Amos 9:11-15; Isa. 65:17-25

Thy watchmen eye to eye shall see,
When God shall Zion bring;
Good news of good shall swiftly fly
On everlasting wing;
The voice of crying there shall cease,
While praises thrill the skies;
For health and gladness will increase,
As vanquished error dies.

Isa. 52:7-8; Luke 2:10; Rev. 14:6,7; Zeph. 3:8-20; Isa. 52:13-15; Psa. 67; Micah 7:16-20; Rev. 21:3,4; Psa. 98

Redeemed, redeemed, but not with gold,
Thy ransomed ones return;
With awe the Gentiles shall behold
Thy holy incense burn;
Unto thy palaces, restored,
All nations soon shall flow,
To seek and serve thy royal Lord,
In homage bowing low.

Isa. 52:9,10; Isa. 54:5-13; Isa. 49:18-23; Isa. 51:11; Mal. 1:11; Isa. 19:19-25; Zech. 8:20-23; Psa. 72; 1 Tim. 2:3-6; Isa. 2:1-5; Isa. 45:22-25; Rev. 20:4-9;* Heb. 10:26-29; Heb. 6:4-8; Acts 3:23; Isa. 60:8-22; Rev. 22:3-5

*In Rev. 20:5, the words "*But the rest of the dead lived not again until the thousand years were finished*" are spurious. They are not found in the oldest and most reliable Greek MSS., the Sinaitic, Vatican Nos. 1209 and 1160, nor in the Syriac MS. We must remember that a few passages found in the modern copies are *additions* which do not properly belong to the Bible. Since commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no MS. of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a *marginal comment* made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment.

FLESHLY ISRAEL RETURNING TO PALESTINE

The fulfillment of Scripture prophecy by the return of Israelites to Palestine is awakening considerable thought amongst those who believe God's Word and search it. We are frequently asked for a tract upon the subject, but a tract is quite insufficient for the presentation of the vast amount of testimony bearing directly and indirectly upon this subject. We must refer the interested reader to a book entitled, *Thy Kingdom Come*, 384 pages (post free--25 cents), published by the Tower Publishing Co., Allegheny, Pa. The same volume contains a treatise on the 1260, 1290, and 1335 days of the Prophet Daniel and a review of the harmony between the teachings of Scripture and the symbolic teachings of the Great Pyramid in Egypt.

After reading the above with interest, and Bible in hand, you will want to read another book, *The Time is at Hand*. (Same address and same price) It shows the typical significance of Israel's Jubilees or Sabbath years; it proves that the period of Israel's favor exactly corresponds to the period of their disfavor; it shows also the general typical significance of the Temple and its services, and that Israel's favor will fully return in, or shortly after, A.D. 1915.

Number 37, April, 1897

Luke 10:26

HOW READEST THOU?

This poem can be found in Reprint R402-November, 1892, *Poems of Dawn****, Page 8, and*** *Overland Monthly****, Page 426.***

Number 38, July, 1897

THE HOPE OF IMMORTALITY

This article can be found in Reprint R1877-R1879--October, 1895.

Special Issue Booklet, Number 39, January, 1898

WHAT SAY THE SCRIPTURES ABOUT SPIRITUALISM

Proofs that it is Demonism

This 119 page booklet can be found in the following articles:

Reprint R2169-R2175--June 15, 1897, entitled, "What Say the Scriptures About Spiritism?" [pages 3-35]
Reprint R2178-R2181--July 1, 1897, entitled, "What Say the Scriptures About Spiritism?" [pages 35-55]
Reprint R2185-R2189--July 15, 1897, entitled, "What Say the Scriptures About Spiritism?" [pages 55-82]
Reprint R1677-R1678--July 15, 1894, entitled, "Angels which Kept not their First Estate." [pages 101-107]
Reprint R1678-R1679--July 15, 1894, entitled, "The Spirits in Prison." [pages 109-112]

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Reprint R1679-R1680--July 15, 1894, entitled, "The Probation of Angels." [pages 113-119]

With the exception of the section entitled, "Later Reports," [pages 83 to 100] the Poem, "The Truth Shall Make You Free," [page 108] and two paragraphs immediately preceding "The Probation of Angels," [Reprint R1679] all of which are reprinted below.

LATER REPORTS RESPECTING SPIRITISM

The foregoing was published in ZION'S WATCH TOWER in parts in several issues in June and July, '97. Since then, many who read it have sent in confirmatory reports. Among those of sufficient interest for publication are the following.

A camp-meeting of Spiritists and Theosophists is reported in the Allegheny *Record* of Sept. 9, '97, by an Allegheny lady who says:

"I am frank to confess that two more delighted weeks I never enjoyed than the past fortnight, spent in that so-called 'hot-bed of Spiritualism, Cassadaga Camp, Lily Dale, N.Y.'

"If we as Christians could or would open our hearts to the truth as presented there this season by such giant intellects as Lyman C. Howe, of Freedonia; Judge Richmond, of Meadville; Dr. Hicks, New York; Mrs. Carrie E. Twing, of Westfield, N.Y.; Mrs. Sheets, from Michigan; Annie Besant and others--if, I repeat, the teachings of all such representatives of faith could be received into honest, unbiased hearts, then would there be such soul-expansion as would burst the narrow confines of the average orthodox intelligence, and Spiritualism, instead of being shunned as a freakish, uncanny something, unworthy the thought and attention of intelligent minds, would at least be given the advantage of a fair trial.

"I wonder how many bound down by orthodox prejudices know that this belief is founded upon principles immutable as time itself, and that honest investigators will find these disciples of Spiritualism far and away beyond the ken of their Christian (?) critics in matters pertaining to the unfoldment of the higher life?"

Of Theosophist teachers present she says:

"Among the most noted instructors were Señor and Madame de'Ovies, Julian Segunda de'Ovies, delegate to America of the Order of Bhagavat-Gita, better known as the 'Order of Eighty' the most ancient order of occult adepts in the world, who is supreme master of the order, Cairo, Egypt. It teaches practical psychology, purity, temperance in all things, love for humanity and sincerity; to know ourselves, that we may attain the perfect manhood and womanhood, and approach nearer the cosmic light, of which we are but sparks; to develop the divinity within us, that we may heal the sick and comfort the sorrowing, even as did the great psychic, Jesus of Nazareth.

"By meditation and concentration to see visions and receive impressions that one may be divinely inspired and guided in all things by wisdom. The Spanish Mahatma de'Ovies teach meditation, concentration, psychometry, magnetism and healing art, character-reading, hypnotism, clairvoyance, science of breathing, science of eating and every other branch of occult philosophy. Circles for the development of these powers are formed after each course of lessons. This science dispels the error of blindness, so man can see without eyes--Señor de'Ovies can prove this at any time and under all conditions. The Mahatma claims that his powers are universal, every man and every woman, except an imbecile or degenerate, possesses these occult gifts. The Bhagavat Gita has at present over 2,000 members in the United States. Señor de'Ovies has founded several research societies in America, the last at Buffalo, N.Y."

Thus are the "babes in Christ" lured to evil, by those who "know not the depths of Satan," and his schemes to entrap them.

SPIRITISM GROWING

A Press Dispatch respecting another Spiritist camp-meeting, published in the Toledo *Blade*, reads as follows:

"Anderson, Ind., Aug. 2--Statistics which have just been received at the Indiana Spiritualists' state camp at Chesterfield, show the growth of Spiritualism in the United States during the past four years. It has been very rapid and is represented now by 52 state associations with an active membership of 235,000 and 400 recognized mediums. The states in which the associations are located are Ohio, Indiana, Michigan, Massachusetts, Connecticut, Wisconsin, Minnesota, Colorado, Maine, Oregon, California, Florida, Louisiana, Vermont, New York and New Hampshire. Spiritualists claim 2,000,000 believers."

A FATHER'S DELUSION

A ZION'S WATCH TOWER reader, after perusing the articles on Spiritism, writes as follows:

"After my mother's death my father married a woman who was a spirit medium, and has since tried to convince me of Spiritism. He has given me, repeatedly, accounts of materializing seances which he

has attended both in his own home and in other places. He says he has seen as many as fifteen spirits developed at one time, both adults and infants while the medium sat in her cabinet in view of her audience. He says that sometimes he has seen a misty cloud appear near the ceiling and gradually descend to the floor, taking form as it came down, until it stood upon the floor as solid, tangible human being, and would clasp his hand. The hand felt as tangible in his grasp as my own would feel. He says his dead daughters (my sisters) and other friends who are dead have thus appeared to him robed in pure white. Sometimes they would materialize a sparkling lace shawl and hold it up and shake it before him; they would sit down by his side or in his lap and put their arms around his neck and converse with him of their heavenly home, its beauties, its lovely flowers, etc., and of his own future, and of their care for him. Finally they would say, 'Well, I must go,'--and the hand clasped in his, and which he was holding tightly, would begin to sink out of his grasp, the body would grow thin until objects across the room could be discerned through the almost transparent body; then it would disappear, sometimes going down through the floor. His father (my grandfather) who was a physician in life, he says, has, through mediums, written prescriptions for medicines for him, etc.

"My father has told us things which his medium wife has told him--matters about our family--which really surprised us, as we knew she had no means of knowing except through supernatural agency, but we saw by years of observation of

Spiritism sufficient of its abominations to convince us of its Satanic origin, and hence I never had much faith in it, and finally learned to abhor it. And since seeing the light of present truth, as we now see it, we realize its wickedness and its demon-nature more fully than ever. I have repeatedly seen mediums 'under control,' and have noted how fully they are made the victims of the demons who possess them at such times--being unaware of their conditions or at least unable to control their words and actions. Their facial expression at such times is very peculiar."

AN EPISCOPAL CLERGYMAN WRITES:

"The WATCH TOWER speaks in several past numbers of Spiritists and mentions Clairudiant mediums. I have been living alone as a bachelor missionary in Burma for some years, and ever since my wife and little boy fell asleep in '89 and '90, I have been alone: and I pursued somewhat an inquiry into animal magnetism with reference to telegraphing thought at a distance and, I am sorry to add, 'transfer of sensation.' After practicing this (and abhorring Spiritism, tho not knowing why, and not connecting the two together) I found suddenly one afternoon voices all round me which have continued ever since more or less: and I now write to you to beseech Jehovah to have mercy on my body and make it 'the sanctuary of God through the spirit,' taking away any unclean spirit which may inhabit it, and giving me grace and power to resist, or flee, or get free from, any and every influence, or power, or control, that Satan may have over me."

VIEWS OF A WELLKNOWN EX-SPIRITUALIST

Rev. W.H. Clagett, President of the Board of Trustees of the Texas Presbyterian University, who was once a Spiritualist, lectured recently in Association Hall of Brooklyn, N.Y., to a large audience. The *Brooklyn Eagle* gives the following report of the lecture:

"Dr. Clagett said he had not come simply to amuse his audience nor to tell them stories. He wanted to go deeper than that. 'Frankly,' he went on, 'I have no hope of converting the confirmed Spiritualist. Fortunately, or unfortunately, it has been my lot to see a great deal of Spiritualism. I was a firm believer in it for years, often acting as a medium in private seances. There is a deeper interest in this question than many Christians think. Spiritualism is one of the greatest powers for evil in the world. Most of you will be surprised when I tell you that it has between 900,000 and 1,000,000 followers in the United States. We cannot get rid of this incipient evil by denouncing it; we must instruct the people. I believe there is such a thing as communication between men and spirits. I believe that there are real spirits connected with modern Spiritualism. A great many people have wondered at the power of Spiritualism to mislead intelligent people. Some of you will remember that some years ago Dr. Kettles, the superintendent of all the public schools in New York, avowed his belief in Spiritualism. It appeals to one of the strongest feelings in the human heart--our love for our dead. Where are these loved ones? Do they still exist? What is the nature of that existence? To the man who rejects the Bible no answer comes to these questions. All is dark, and as the

soul tries to penetrate the gloom, it cries out with the most intense longing, 'Where are you?' Satan, in the form of Spiritualism, offers to bring the loved one back again so that we can hear his voice and actually see his face."

"Then, again, Spiritualism comes to us as a new religion. It proposes to be a system of religious philosophy. It undertakes to solve the question: 'If a man die shall he live again?' By attacking the soul in this subtle and plausible manner it is not strange that

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Satan in the form of Spiritualism leads many astray…

"Dr. Clagett characterized Spiritualism as alike silly and degrading. 'To think,' he said, 'of a wife or mother, even if she could communicate with us on earth, going to a woman whom she never knew and with whom she would not have associated if she had, and telling her the most sacred things--the idea is degrading and a dishonor! Spiritualism is a fraud, two thirds of it being devil at second hand and the rest of it devil at first hand.'"

AN EX-SPIRITUALIST
AUTHOR'S EXPERIENCES

In a book recently published, entitled "The Powers of the Air," the author, formerly a medium, relates some strange experiences with spirits. We give his account of his experiences with a spirit which professed to be the Lord, and which gave him to understand that he, the medium, was to be greatly used in converting the world; and that he would occupy a very similar position to that of the Lord at his first advent, except that he would be blessed with marvelous and miraculous success. We quote:

"I felt happy, very happy, with Jesus at my side, as I verily believed. As the writing progressed, I felt the more certain that it was true, because the style and diction indicated a pure mind and heart." Later on the spirit said, "I am your Father and your God…I am the Almighty, the Creator of all things. In this manner I spake to the patriarchs of old--to Adam, to Noah, to Abraham, Moses and others." This communication caused the medium to tremble with fear. The spirit then said, "Be not afraid, . . . I am your Maker and your Father, and you are my child--my very dear child; child by creation and also by redemption; therefore you need not fear." The spirit then went on to say, "I have chosen you to be my second Christ; I have appointed Jesus, my son, to instruct you and make you wise in all things--to do my will in the great work of man's salvation."

The spirit then instructed his medium to become associated with a certain clerical friend as an assistant in the great work of saving souls; and said, "As the Anglo-Saxon and German races have grown so sensitive that spirits can impress their minds, and in many instances control their bodies, so I have determined to introduce a new dispensation, and for this purpose I have called you and your friend to open and prepare the way for its introduction. Be humble, prayerful and

faithful, and all will be well. Let me say to you again, be humble as a child before God." The evil spirit endeavored to make him believe in "the conversion of the world to God," through his instrumentality, and at once, himself being the representative of Christ to do the second advent work of saving the world. To throw him off his guard it cautioned him, saying:

"The evil spirits are all around you. Their abiding place, until the judgment, is the air, or atmosphere of the earth; and they work in the children of disobedience by impressing, or infusing, into their minds thoughts and desires which are wicked and selfish; and also by inflaming their passions, thus leading them often to commit the most atrocious deeds.... There is in this world a continual conflict, as you are aware, between the powers of darkness, so called, and the powers of light.... The slow progress made by my Gospel in the world since my ascension may be inferred from what has been said.... My beloved servant Judson spent many years in heathen lands before a single convert was rescued and brought to God."

The medium thought that none but a good being would talk in this way; hence the spirit must be what it claimed to be, or else it would be a great deceiver, and a very bad being. Still he was troubled with doubts about the remarkable communications that he was receiving. The spirit then went on to say:

"You seem to be in doubt about your calling; you need not be for a moment. Launch your little barque into the broad ocean of God's infinite love, and you will find aid and comfort. The true secret of success in any enterprise is to be fired with zeal. You need not fear to commence. You now understand the law of control in reference to moral forces, which may be brought to bear on the children of men.

"In conclusion, I will say that I design, first, to call in the Jews; then afterward the Gentiles. So you will first proceed to New York. There you will be aided by Mr. Beecher and others, and then proceed to Palestine, where I will meet you and give you success.

"While meditating on these things that 'still small voice' came to me again, saying, 'I am the Lord your God, and have a work for you to perform. I must call in my people, the Jews, preparatory to that great event which is soon to transpire, and I have arranged for you to go to New York, and there meet Mr. Beecher, who will greatly aid you in your work of assembling my ancient people at Jerusalem, preparatory to their being converted and made meet for the kingdom of heaven. You will leave your home unknown to your family, and proceed to a place that I will direct you to.'

" 'I am the Judge of all the earth; I, the Lord, have called you to warn all men to flee from the wrath which is to come. The judgment day is approaching, when all men, small and great, shall stand before my throne. Therefore be diligent, be faithful, and do as I command you, and great shall be your reward. You

have left those you loved, many of whom are in the bonds of iniquity. Now, therefore, fix your mind upon those whose conversion you so desire, and while you pray I will seal conviction upon their hearts, and they shall be converted for your sake, even while you are speaking.'

"With emotion deep and overwhelming, I fixed my mind upon one for whom I had felt unusual interest. I prayed until sobs and tears choked my utterance, when that still, small, solemn whisper came to me with distinctness again, saying, 'Your prayer is answered: your friend is converted, and is now rejoicing with joy unspeakable and full of glory.'

"'My child,' said the solemn voice again, 'fix your mind upon another, and I will bless again even for your sake.' I commenced then again with the same childlike simplicity of prayer as before, fixing my mind distinctly on the person I desired converted, and after a few moments of earnest pleading I heard again the voice, saying, 'Child, thy prayer is heard, and thy friend is now happy in my love.'

"Thus I continued for many hours, my heart becoming more and more interested in the work, and swelling with the love of God, as I continued to fix my mind on one after another of those whose souls' salvation was near and dear to me. At length the solemn voice said, 'Have you no other relations and friends on whom you can fix your mind in prayer?' I replied by saying, 'I can think of no more.' 'Then,' said the voice, 'fix your mind upon any ungodly man you choose, and I will hear and bless him for your sake.'

"With tearful eyes I then renewed my prayer, fixing my mind upon one and then another of those whom I knew to be worst in wickedness. At the end of each petition the answer came: 'Your petition is heard, and he for whom you supplicated is among the redeemed.' This continued perhaps an hour longer, when, growing weary from exhaustion and fatigue, I retired and slept as sweetly as a child upon the bosom of its mother.

"As the soft light of morn stole into my window, I heard again the still, small voice, saying, 'Arise, my child, and hear the good news. Those for whom you prayed are happy in my love, are rejoicing in hope and have heard of your mission, and are coming to rejoice with you and bid you God-speed.'

"Having arranged my toilet and kindled the fire, I ordered breakfast to be served in my room. When seated at the table, and about to commence my repast, the voice said in the kindest and sweetest manner, 'You need feel no embarrassment in my presence; have I not always been present with you? do I not know your every thought, your every word, and your every deed? Ask the blessing on your repast in your usual way, just as if I were not personally present, for though I am not present everywhere in person, yet I am present everywhere in my omnipotent power and wisdom.'

"The repast being over, the voice of the Almighty, as I believed, said 'This day will be a day to this place such as they never experienced before. God is in this place, and they know it not. I will now whisper to every man's mind, as I whispered to you in the still small voice, saying, 'Prepare to meet thy God in

judgment,' and, hearing this, they will assemble in two different churches for prayer; at the same time the converted ones for whom you prayed in the night will have arrived in the place, and will join in the general rejoicing, and crying for mercy, and thus the wave of salvation, so astonishingly begun in this place, shall roll over the whole earth, because that day is approaching, that great and terrible day, when all men shall receive according to the deeds done in the body. In the meantime you may go up and call on Mr. A-, who is my servant, and a godly man. You will find him at his church preparatory to the great assembling of people.'

"I was so moved by this good news, and the promise of salvation to such multitudes of perishing souls that tears flowed freely from my eyes. In this condition of mind, I passed down the main entrance of the hotel to the street. Looking around, I saw no unusual stir; but, thinking that God worked silently with every heart, I passed on with the certain expectation that I should find the minister at the church designated, and many assembled for worship.

"On arriving at the church, I found, to my astonishment, the doors closed, and not a single person in or about the building. I soon found the minister at his residence, and to my still greater astonishment he informed me that there was to be no meeting there that day. I returned to the hotel, expecting that by this time those for whom I prayed, and who, I believed, were rejoicing in a conscious hope of sins forgiven, had arrived, but in that, again, was sorely disappointed.

"Passing up to my room, I inquired of the Lord why this strange failure. To which the voice replied in the same distinct and well-defined whisper, 'The failure is caused by the mischievous conduct of wicked spirits, who have of late been whispering in the ears of the people, which has confused them, and they do not recognize in my whisper the still small voice of the Almighty.'

" 'But,' said I, 'what will become of thy great name?'

"The voice replied by saying, 'I will take all remembrance of this failure from their minds; and they shall know that I am the Lord; that with me there is no variableness or shadow of turning. But you, my child, will proceed on your mission of calling in the

Jews, the same as though this seeming failure had not occurred.'

" 'But,' said I, in reply, 'I have not the wherewithal to convey me to New York.'

" 'Yes, my child, but I have provided against all contingencies of that kind by impressing a wealthy man in the city of New York to telegraph the bank in this place to furnish you all necessary funds. Be therefore not faithless, but believe.'

"This calmed my mind, reassured my confidence, and I immediately left for the bank. Stepping up to the counter, I inquired of a certain man, calling him by

name, now living in New York, had telegraphed to this bank to place money to my credit. The banker assured me that no telegram had been received.

"Again I inquired the cause of the failure. The same mysterious voice replied by saying, 'The cause of this failure is the same that produced the others; but,' continued the voice, 'I am the Almighty. I have power to kill and make alive, and those who have interfered with my purposes I will judge; therefore rest in hope, and all shall be made right.'

"I yet had confidences in my senses. I was certain that I had heard the voice, and I could not force myself to believe that any creature above or beneath could be found who would dare to personify or assume to be the Almighty himself. I also thought back over the communications I had received. I reminded myself of the deep-toned piety which pervaded them, and of the kind assurances given me; and, summing it all up, I felt deeply impressed that I could not be deceived.

"While thus meditating, the voice uttered these words, 'Return to your home and all will be well.' Obedient to the command, I immediately set out for the place of my former residence.

"My sudden disappearance from home had caused no small stir among the friends and relatives, but my presence soon reassured them. How little, thought I, did they understand the real cause of my absence."

The medium finally reached the conclusion that he had been deceived by evil spirits. He continues:

"The reader might suppose that the would-be Divine intelligence who had followed me so long and had so grossly deceived me would, upon having been discovered to be but devils clothed as angels of light, have left me, never to appear again. But this was not the case. So far as ability to impress my mind with their thought was concerned, I found that they possessed even more power, and that it was every day increasing.

[This is a part of the danger: the will which at first is strong and well able to resist such approaches gradually loses its power and becomes weaker each time it yields.]

"As soon as it was really apparent that I had been deceived, I sank into the very grave of disappointment. My hopes, which had been raised up to the seventh heaven, were dashed down to the lowest pit. My invisible deceiver for several days continued to flatter me at times that all was well--that God was as really in the darkness of this disappointment as in the light of the brightest hopes of former days."

At last becoming fully convinced of the deceitfulness of these communicating spirits, he refused to be under their control any longer. They then, in answer to the subjoined questions, made the following confession and admissions:

"You were first led into a belief that Spiritualism was but the harbinger of the Millennial glory by the few first communications. They were certainly grand, and were given with the express design of leading you to believe they were from Jesus Christ and God himself. You ought to have suspected this. All hooks are baited with a very guilded bait."

"Question: Are not the doctrines taught generally by Spiritualists denominated in the Scripture the doctrines of devils or demons?

"Answer: Yes, they are, in very deed, the doctrines of devils or demons, because they generally reject the teachings of Jesus Christ and his apostles and followers. A.J.D. was inspired to my certain knowledge by the prince of demons, or, in other words, the most intellectual demon belonging to the powers of the air. His 'Harmonial Philosophy' was all written under inspiration of demoniac influence. There is no Jesus Christ or any other doctrines taught by Jesus in his works--they are Christless or Antichrist… Spiritualism was conceived in sin and brought forth in iniquity. It is a dead carcass--a carcass that will be a stench to the good of the whole earth."

"Q.: But do you never expect to be better?"

"A.: Never. We are the debris of God's moral creation, cast off as far as we know only to be destroyed."

"Q.: But do not the pious dead surround those who are still in the body as guardians from the influences of evil?"

"A.: They are never seen by us, if they do. We see nothing around the pious, any more than around the wicked. But we are often around them ourselves, infusing into their minds some infidel or atheistic thought, to see how they will receive it. We take delight in disturbing and irritating them, just as we do you. "

"Q.: How do the inhabitants of your world mostly spend their time?"

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"A.: We spend the time mostly, since the discovery of the mediumistic communications, in developing mediums; in making psychological experiments with them, and in communicating through them."

"Q.: Do you not think that good spirits develop mediums and communicate through them as well as yourselves?"

"A.: I think not: we think we are warranted in the conclusion that no pious dead, nor the spirits of just men made perfect, nor angels have anything to do with controlling mediums at the present day."

"These spirit manifestations are clearly prophesied of by the Apostle Paul in 2 Thessalonians: 'And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his

coming; even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they might be damned who believed not the truth, but had pleasure in unrighteousness.' This passage sets forth the signs of these times so clearly that all the righteous or pious can clearly understand.

"We have been provoked to reveal to you the fact that all the revelations through mediums to the effect that all men are progressing to a state of holiness and happiness are false, totally and absolutely false. We have as good an opportunity to know the facts connected with all the modern revelations as any spirits can know in this world, and we certainly know that they are not of God, but from spirits, some of them guilty of greater abuses, if it were possible to inflict any greater, than we have inflicted upon you.

"You ask us how we know that modern spiritual demonstrations are not of God? We answer that we know it from the following reasons: These spirit demonstrations are made by spirits who hate God, and have no fellowship with that which is good, … they universally reject the Bible as the Word of God, denounding it as a fable and unworthy of belief. All the revelations yet made by spirit manifestations have not so much Gospel truth in them as has yet resulted in the regeneration of one soul, in the sense that Jesus Christ taught regeneration. The revelations of these spirits are just what you might expect from beings who have not the love of God in them.

[Here we have an exemplification of our Lord's words, "If Satan cast out Satan he is divided against himself; how shall then his kingdom stand?" (Matt. 12:26; Mark 3:23-27.) Similarly the cures done by Spiritists, Theosophists and Christian Scientists we believe are evidences that Satan's kingdom is being hard pressed and is soon to fall before our King Immanuel.]

"Q.: The Bible speaks of the prince of the power of the air, or in the air; what may we understand by this?

"Spirit: You will understand that the prince is the name of the ruling spirit of evil. There are many spirits in the air who are rulers, just as Indian chiefs rule the tribes to which they belong.

"Q.: To what extent have the powers of the air dominion and rule over the children of men?"

"A.: They have the power to produce lifelike images in the minds of impressible mediums. This is often understood by them to be an actual sight of a real object. This leads to a great variety of delusions.

"Those who are called leaders of Spiritualism, and who know the fallacy of those impressions, allow the deceptions to go on, and are therefore participators in the swindle. This stamps them with infamy. The spirits have the power of using the human body, with all its organs and faculties. This is done in the case of trance

speakers and personating mediums. Perhaps they enter the body by means of electrical and galvanic influences, and, having entered, they use the vocal organs.

"They also possess power to move ponderous objects, such as tables, chairs, etc. This is generally accomplished by the agency of scores and hundreds of the invisible workers."

This writer further explains:

"They could imitate the manner of speech peculiar to my relatives and acquaintances, and so exactly did they give the particular intonation and inflections of voice, that I would have been compelled to believe the imitation to be the real had they not also imitated the voices of some whom I knew to be living. Upon one occasion that occurs particularly to my mind, the voice, style of address, and intonation were so exactly personified that for the moment I felt positive that the gentleman and lady represented had deceased, and that their disembodied spirits were before me. But when I knew by the evidences of my physical senses that it was not the case, I was then convinced that the spirits were presenting assumed characters.

"That the reader may be fortified at every point, and never be drawn into the belief that any communication from the spirit world can in any sense be from God (though it may breathe what seems like heaven itself, and be characterized by lofty sentiment, and the most elegant phraseology, and classic purity of style), let him remember that if such are given through yourself as a medium, or through any other medium, it will only be but the prelude or introduction to something monstrous and absurd. All my experiences

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with these beings who surround us in the air sum up this distinct conclusion: that they delight in evil as their chief object, and especially that branch of evil called deception. If any one thing pleases them more than any other, it is to make those in the earth-life believe the most monstrous and absurd theories. I would exhort the reader, as did the Apostle Paul, in these words: 'Though we, or an angel from heaven, preach any other gospel unto you, let him be accursed.'

"The most subtle method which these powers of the air use to induce belief in their monstrous absurdities consists in making friendly allusions to Jesus Christ and his gospel, and in speaking very highly of its doctrines; they may even give a grand dissertation upon one of them, and in the meantime weave into the framework of this dissertation a subtle philosophy which would undermine the consistency of the whole, and render it delusive."

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How evident it is from the foregoing that God's people need more and more to rely upon their Father's Word, and not upon feelings and impressions and "voices" which generally, if not always, deceive. While the *spirit* of the Truth is to be sought, and not merely its letter, yet the careful study of the letter of God's Word

is needful, together with an honesty of heart that delights to know and do the will of the Lord--at any cost, at any sacrifice of prejudice, human preference, etc.

The Word of God is sufficient that the man of God may be thoroughly furnished. 2 Tim. 3:16,17

"Sanctify them through thy truth: thy Word is truth." John 17:17

TAKE A LESSON FROM THE IVY

The following beautiful verses, by Charles Mackay, well illustrate the fact that there can be no proper Christian growth in the darkness of sin, superstition and Satanic influence; that the True Light and the inspired Word through which it reaches us are absolutely necessary to our proper development.

The Ivy in a dungeon grew,
Unfed by rain, uncheered by dew,
Its pallid leaflets only drank
Cave moisture foul, or odors dank.

But through the dungeon grating high
There fell a sunbeam from the sky,
It slept upon the grateful floor
In silent gladness evermore.

The Ivy felt a tremor shoot
Through all its fibres to the root,
It felt the light, it saw the ray,
It longed to blossom into day.

It grew, it crept, it pushed, it clomb,
Long had the darkness been its home;
For well it knew, though veiled in night,
The goodness and the joy of light.

It reached the beam, it thrilled, it curled,
It blessed the warmth that cheers the world
It grew towards the dungeon bars,
It looked upon the moon and stars.

Upon that solitary place
Its verdure threw adorning grace,
The mating birds became its guests,
And sang its praises from their nests.

By rains and dews and sunshine fed,
Upon the outer wall it spread,
And in the day beam roaming free,
It grew into a stately tree.

Would'st know the moral of the rhyme?
Behold the heavenly light and climb.
To every dungeon comes a ray
Of God's illimitable day.

"THE TRUTH SHALL MAKE YOU FREE."

"The entrance of thy Word giveth light."
Psa. 119:130

If we knew that 'neath the snow-flakes,
O'er the wintry landscape strewn,
Joyous buds of Spring were swelling
To dispel the Winter's gloom,
Could the season's darksome shadows
That along our pathway lie
E'er obscure the beams of brightness
That betoken Summer's nigh?

If we knew that every shadow
Heralds but the coming light,
That the sunshine seems the brighter
When compared with shades of night,
Would the troubles that oppress us,
Making mind and spirit sore,
Be as now so soul-distressing?
Could we not endure the more?

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Tho today the soil be thirsty,
'Tis the morrow brings the rain;
And the showers so refreshing
Bid the flowers live again.
So it is with human sorrow,
Parched with trouble's fiercest glow;
Leading to--though hard the lesson--
Joys we else could never know.

Let us humbly learn the lesson
Taught by landscape, shower and tomb.
That tho skies be overshadowed,
Sunbeams may disperse the gloom;
For no matter what the sorrows
That may hide the sun today,
Still behind the clouds, concealing,
Shines his warmest, brightest ray.

-A.J. MORRIS

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that infinite wisdom finds no place to do more for him, and his ultimate destruction is clearly predicted. Heb. 2:14

But did not the Lord, in Matt. 25:41, declare eternal torment to be the punishment awaiting these fallen spirit beings? No: this scripture cannot be used as an

argument against a hope for a probation for the bound or imprisoned spirits; for though, by force of circumstances and restraint from any other service, they are now Satan's angels--messengers or servants--yet they may not always continue such, if an opportunity be granted them to return to God's service and be angels of God. This passage relates to the "lake of fire" or destruction (Rev. 20:10), * into which, at the close of the Millennial age, are to be cast all who are out of harmony with God. Satan will be of those cast into that everlasting *destruction*, and with him all who do unrighteousness or have pleasure therein; all of whom, *angelic spirits or men* on his side, are reckoned to be his angels or messengers. *All evil-doers* shall be cut off from life. To cut off such, and such only, was God's plan from the beginning. The *willfully* wicked and not the merely ignorant, mislead, blinded or deceived are meant when it is said, "All the *wicked* will God *destroy*."

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WHAT IS THE SOUL?

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, 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 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

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*Tract *The Hope of Immortality*.
*See "What Say the Scriptures About Hell?"

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,

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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 chazyah*"-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

*Inquire for further reading matter on Resurrection.

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 thought 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 procreation, 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 *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 firstfruits 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 Thess. 4:13

"Them that *sleep* in Jesus, will God bring [from the dead] with [by] him." 1 Thess. 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 Thess. 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 re-enkindled except by divine power, a miracle. The promise of *resurrection* is therefore a promise of a relighting, a re-enkindling 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, expecially 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 Thess. 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 today, 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 himself 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 Thess. 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, 1 Cor. 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; Psa. 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; John 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; Psa. 30:3; Psa. 119:175; 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, willfully 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 Thess. 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 our "*Hell*" pamphlet.

Question. Why did Job (a just man that feared God and eschewed evil) desire to go to hell (*sheol*, the

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"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; Gen. 42:38; Gen. 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; Psa. 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 willfully 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*.

Number 41, April, 1898

MUST WE ABANDON HOPE OF A GOLDEN AGE?

Pages 1 to 5 of this article can be found in Reprint R2313-R2314--June, 1898, entitled, "Must We Abandon Hope of a Golden Age?" Pages 6 to 8 are reprinted below.

PARTIAL LIST OF SCRIPTURES
Which We Understand to Teach
"Restitution of All Things"
and Future Probation

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; Gen. 18:18; Gen. 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

Leviticus 25:10. Israel's Jubilee was a type or shadow, the substance of which shall be realized in the world-wide Restitution which will follow the establishment of God's Kingdom at the second advent of our Lord Jesus. Heb. 10:1

**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?

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." Price 10 cents. *Free* to those too poor to purchase, who will ask for it. 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.

Deut. 18:15,18,19. So applied by St. Peter. Acts 3:22

1 Kings 17:22. This restoration of life was a foreshadowing of the great Times of Restitution. Isa. 25:6-9

2 Kings 4:33-36. A figure, as the preceding.

Psa. 46:9,10; Psa. 72:1,7-15; Psa. 96:10-13; Psa. 98:4,9.

Isaiah 35:10. That we may know positively who are to be the blessed ones, who shall enjoy the privilege of Restitution by return to harmony with God, compare the words, "ransomed of the Lord" (vs. 10) with 1 Tim. 2:6, "a ransom for *all*."

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; Daniel 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

Hosea 6:1-3; Joel 1:32; Joel 3:1,2,17,18.

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*."

Obadiah 17,21.

Jonah 3:10; Jonah 4:11. Compare Matt. 12:41.

Micah 4:1-4. Compare Isa. 2:2-4.

Nahum 1:15. Compare Isa. 52:7.

Hab. 2:14; Zeph. 3:9; Haggai 2:6,7; Zech. 8:20-23.

Malachi 4:2. Compare also Psa. 30:5; Matt. 13:43.

Matthew 25:31-46. It should be noted that when the Lord occupies his throne, the Church reigns with him. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4) Christ will not reign over his glorified Church, nor the members of his glorified Church reign over each other, but the Church complete will reign over all nations, dead and living (Rom. 14:9), else their title "Seed of Abraham" (Gal. 3:29) is a misnomer.

Luke 2:10,30-32.

John 3:17; John 5:25,30. Observe that our Lord's words in verse 30 indicate that the destiny of those who come up to judgment (vs. 29, R.V.) is not fixed beforehand. Testimony is to be taken, and "as I hear, I judge." And all this therefore refers to the "Times of Restitution."

John 17:9,20,21,23. Our Lord's last prayer was not on behalf of the world, but on behalf of his disciples and those who should believe through their word, and his prayer for the whole Church was made that the whole world might afterward have the opportunity to "believe and know that thou hast sent me;" in the times of Restitution.

Rom. 5:18,19; Rom. 8:19-22.

1 Cor. 15:21-23. Note here that the expression "they

who are Christ's at his coming [*parousia*, presence]" evidently does not refer to the Church, for they are Christ's before his second advent, and with him constitute the first-fruits first mentioned. (Note also James 1:18.) "They who are Christ's at his coming"--*during his presence*--during his Millennial reign, evidently refers to "all them that *believe in that day*;" the day of Christ, the times of Restitution.--2 Thess. 1:10

2 Cor. 5:19-6:2. Some think that 1 Cor. 6:2 teaches that there will be no opportunity to exercise faith and repentance in the Millennial age, but a careful reading of Isa. 49:8-10, from which it is quoted, indicates that the body of Christ is helped and succored in *its* day of salvation, in order that it may be

the instrument of God for the blessing and releasing of those who are in the prisonhouse of death. Here also Restitution is taught.

Gal. 3:8; Eph. 1:10; Phil. 2:9-11; Col. 1:20.

Titus 2:13. A "blessed hope," truly, when we realize that the event for which we hope is to usher in the "Times of Restitution."

Heb. 6:13,14; Heb. 8:11.

1 Peter 2:9. Since the Church is to be a royal Priesthood, there will doubtless be some for whom they will perform the priestly offices; and for whom, if not for the world of mankind, ransomed by the great High Priest and his "better sacrifices?"

Jude 14. A prophecy of Restitution, by Enoch, who "pleased God."

Rev. 20:11; Rev. 22:1,17; Rev. 20:12. All the events here mentioned, including the invitation to "whosoever will," are to be fulfilled *after* the second advent of Christ, after the Church has become the "Bride, the Lamb's wife," after the establishment of his Kingdom. Observe also, that the invitation is to be extended to "all the dead," before the throne.

Number 42, July, 1898

CRUCIFIED WITH CHRIST

Savior, thy dying love
Thou gavest me,
Nor would I aught withhold,
Dear Lord from thee;
In love my soul would bow,
My heart fulfil its vow,
Myself an off'ring now,
I bring to thee.

Jesus our mercy-seat,
Covering me,
My grateful faith looks up,
Savior, to thee;
Help me the news to bear,
Thy wondrous love declare,
Spread thy truth everywhere,
Dear Lord, for thee.

Give me a faithful heart,
Likeness to thee,
That each departing day
Henceforth may see
Thy work of love well done,
Thy praise on earth begun,
Some vict'ry for truth won,
Some work for thee.

Lord, I would follow thee
In all the way
Thy weary feet have trod;
Yes, if I may.
Help me the cross to bear,
All thy fair graces wear,
Close watching unto prayer,
Following thee.

All that I am and have--
Thy gifts so free--
All of my ransomed life,
Dear Lord, for thee!
And when thy face I see.
Thy sweet "Well done" shall be,
Through all eternity,
Enough for me.

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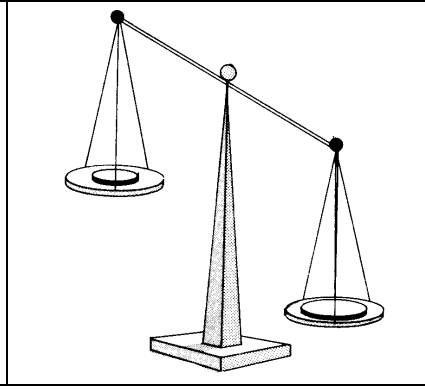
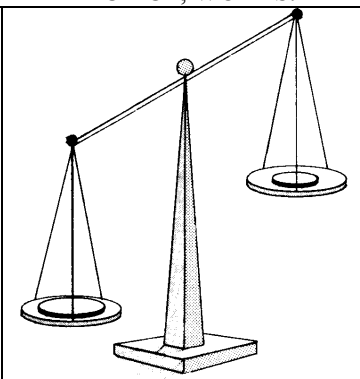
CROSSES TRUE AND FALSE

<table>
<tr><td colspan="3">False Christianity
“Thou art weighed in the balaces and are found wanting.”</td><td colspan="3">False Christianity
“Thou art weighed in the balances and art found wanting.”
THEORY, FAITH – PRACTICE, WORKS.</td></tr>
<tr><td>“Injustice or Iniquity.”</td><td>  </td><td>The Cross Distorted, False.</td><td>“Injustice or Iniquity.”</td><td>  </td><td>The Cross Distorted, False</td></tr>
<tr><td colspan="3">I owe Christ nothing, but deserve heaven for my good works.</td><td colspan="3">Without faith it is impossible to please God.”
“False teachers . . . even denying the Lord that bought them.”</td></tr>
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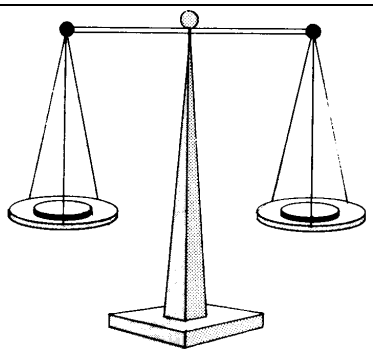
<table>
<tr><td colspan="3">True Christianity
The perfect balance.
”Freely ye have received, freely give.”
FAITH -WORKS</td></tr>
<tr><td>Mere Justice Or “Equity.”</td><td>  </td><td>The True Cross</td></tr>
<tr><td colspan="3">Christ died for me, I live unto him.

Justification (reconciliation) by the blood.
Sanctification (consecration) by the spirit.
“Love is the fulfilling of the law.”</td></tr>
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Special Issue Booklet, Number 43, October, 1898

THE BIBLE VERSUS THE EVOLUTION THEORY

A Live Topic Discussed by Traveling Ministers

This booklet can be found inR2392-R2399--December, 1898, entitled, "The Bible Versus the Evolution Theory," with the exception of the last section reprinted below.

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, weighted 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 today 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 today 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 today, while today we have larger *education*--knowledge has increased, capacity has decreased.

Number 44, January, 1899

GATHERING THE LORD'S JEWELS

This article can be found in Reprint R2404-R2407--December, 1898, entitled, "Gathering the Lord's Jewels."

1H340

Number 46, July, 1899

THE GOOD SHEPHERD AND HIS TWO FLOCKS

With the exception of the last paragraph and poem, printed below, this article can be found in Reprint R2441-R2442--April 1899, entitled, "The Good Shepherd--The Christ."

The great Good Shepherd of the everlasting future who will care for all who will become his true sheep and follow his call will be the Heavenly Father, and associated with him in the care of his flock will be his sons: Christ the Only Begotten and his "brethren," now the "little flock." Heb. 2:10; James 1:18; Rev. 14:40

"Lift up your heads, desponding pilgrims;
Give to the winds your needless fears;
He who hath died on Calvary's mountain,
Soon is to reign 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."

Number 49, April, 1900

WHICH IS THE TRUE GOSPEL?

This article can be found in R2524--November, 1899, and R2593-R2597--March, 1900, entitled, "Which is the True Gospel?"

Number 51, October, 1900

HEATHENDOM'S HOPE FUTURE

therefore, Wait thou upon the Lord

WAIT THOU UPON THE LORD--ISAIAH 25:9--GEORGE M. BILLS

O zealous friend of missions and men!
Thy questioning lines reveal
A Martha's care for the Master's cause
Not needful for thee to feel.

Your verse declares that heathendom wails,
And eagerly "pleads for light;"
While Christian prayer and denial fails
To rescue their souls from blight.

You say, "They cry on misery's brink
For succor within our power;"
"Yet twenty-nine hundred heathen sink
Into Christless graves each hour."

Are you more wise than the Father, who gave
To justice his cherished Son?
Or has the Lord of a conquered grave

Abandoned his work undone?

Doth God depend on fallible men
To publish “The Only Name?”
And, if they fail, can his love condemn
The helpless to endless flame?

Hath He, who claims all silver and gold,
Ordained that my scanty store
Must win a soul for the upper fold
Or sink it forevermore?

Hath He, before whose radiant face
The heavens and earth shall flee,
Consigned the fate of a blood-bought race
To mortals like you and me?

1H341

Tell us, O Christ, who suffered such loss;
Have billions of untaught slaves
Been wrecked in sight of thy bloodstained cross
And perished in hopeless graves?

Creeds answer--Yes! but reason cries--No!
And reason and truth agree:
No jot can fail of that word, I know,
"I will draw all men unto me!"

When all are drawn by wooings of love
And knowledge and duty blend,
Then only they who rebellious prove
Will merit a traitor's end.

God hasteth not the centuries sweep
All obstacles from his path.
His gracious plan worketh wide and deep,
While slow is his righteous wrath.

His glory yet shall cover the earth
As waters o'erspread the sea:
Each soul shall learn of the Savior's worth
And blood of atonement free.

"Good will to men! Blest echoes that thrill
His "first-fruits" with rapture grand--
"Shall be to all," when on Zion's hill
The "Bridegroom" and "Bride" shall stand.

God works by means, or worketh alone,
As serveth his purpose best;
By finite hands makes his power known,
Or showeth his arm undressed.

O brother mine! no longer repine,
Nor question God's love and might.
He sips the cup of a joy divine
Who readeth the lesson right.

Number 52, January, 1901

Food for Thinking Christians

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; Rev. 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, unto 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 ransom 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 ransom 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; Matt. 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 by 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 man 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 foreknow." (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; Jer. 31:28; Jer. 32:40-42; Jer. 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.

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*See Vol. 1, MILLENNIAL DAWN, "The Plan of the Ages."

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 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 fullness 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

"JESUS AND THE RESURRECTION"
Acts 17:18

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

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grace, now meat in due season for such as are hungering and thirsting after righteousness.

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DEATH IS THE WAGES OF SIN
and not Eternal Torment

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A DARK CLOUD AND ITS SILVER LINING
John G. Whittier

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CALAMITIES
and why God permits them

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THE WORLD'S HOPE

"The Desire of All Nations"

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WHY ARE YE THE LAST TO WELCOME BACK THE KING?

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PROTESTANTS, AWAKE!

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Number 62, July, 1903

THE DIVINE PLAN OF THE AGES FOR HUMAN SALVATION

See Old Theology Quarterly, No. 12

Number 63, December, 1903

CHRIST'S DEATH SECURED
One Probation or Trial for Life Everlasting to Every Man
A Sequel to the Eaton-Russell Debates

The reports of the six Debates appeared as a Special Issue in the Pittsburgh Gazette on November 6 and December 7, 1903. The Debates were held at the Carnegie Music Hall, Allegheny, Pennsylvania, from October 18 to November 1, 1903.

[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 today'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 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

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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 2nd 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, righteousnss, 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 degenerate 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

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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, a 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 affected 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 general, 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 Christendom 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--

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"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 privileges 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. 1 and 2. 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 distinctly 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 Peter'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 the 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 developments 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." (Ezek. 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 willfully 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, none-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 remind 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 awakening 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 communication 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 yearsl Earth's coming gloryl
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."

EDITED BY THE AUTHOR OF MILLENNIAL DAWN

This magazine is religious but not sectarian. It is devoted to the investigation of all Bible subjects, in the interest of the truth only. With charity toward all, it is in bondage to no party, system or creed, but to Christ alone. It recognizes all

consecrated believers in Christ's atoning work, as members of the one and only Church established by our Lord and the Apostles.

Its principal object is to preach the "Gospel of the Kingdom," and the work to be done in and by the Kingdom of God, under Christ, who, by his death and resurrection, became Lord both of the dead and of the living (Rom. 14:9); and to assist those who are striving to make sure their calling and election to a ruling place in that Kingdom (2 Pet. 1:10,11) by being conformed to the image of God's dear Son (Rom. 8:29)--changed from glory to glory of character by the spirit of the Lord. 2 Cor. 3:18

WITH me there walks a Presence
Unseen to mortal view,
Hearing each word I utter,
Looking at all I do,
Watching to see what power
The Truth to me will impart,
Longing to see His image
Growing within my heart.

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Number 64, January, 1904

CRITICISMS OF MILLENNIAL HOPES AND PROSPECTS EXAMINED

Miscalculations Corrected
What 2000 years more would mean under Present Conditions

See note on Old Theology Quarterly, No. 63.

"This Millennial doctrine encounters a very serious difficulty. If the world's population had doubled each century for the past sixty--which seems a very *reasonable* estimate--the present population of the earth would be two and one third quintillions of people. That would cover over the fifty millions of square miles of land surface on this globe with people as thickly as they could stand, four thousand feet deep. If each were five feet high they would reach up into the sky nearly four miles. *No doubt people enough have been born to make that number.*"

The above remarks were addressed by Reverend E.L. Eaton, D.D., to the M.E. ministers of Pittsburg at a meeting held April 27, 1903. The address was favorably received by the learned gentlemen present and thought so highly of that it was printed for circulation.

Six months later, on Oct. 29, 1903, the same Rev. Dr. Eaton, in debate with Pastor C.T. Russell, at Carnegie Music Hall, Allegheny, Pa., repeated so much of the above as applied to his method of calculation, but revised his figures as to the

total of humanity for the past six thousand years. As illustrating the large concession, we place his figures side by side:

First statement	2,333,333,333,333,333,333
Second statement	98,098,300,000,000
Shrinkage in six months	2,333,235,235,033,333,333

Let us hope that a man of so liberal a mind and so easy a pencil may yet get to see the question he was discussing in its true and reasonable light. Let us hope that the intelligent, thoughtful, educated clergymen who so innocently swallowed the first exaggeration will be as ready to receive the truth on the subject as they were to accept the error. It is not our thought to speak slightingly of any one's honest endeavor to ascertain truth, however egregiously he may err in his attempts; neither is it our wish to make personal criticisms; but extravagantly erroneous statements have been so freely made by men of large reputation and deficient comprehension, that it is necessary in defence of the truth, and for the assistance of the unlearned and non-professional, that this matter be critically examined. Our statements, therefore, are not to be considered personal, but a general criticism of all the learned men who have talked so foolishly upon this subject. Dr. Eaton and his figures merely come in conveniently at the present time. Our criticisms apply equally to the thousands of other great heads which have similarly misapprehended the truth on this subject.

Before showing the reasonable figures for the total of humanity who have ever lived on this earth, let us give a simple illustration of the inaccuracy of Dr. Eaton's computations that will be proof positive of the grossness of his error, even in his revised figures, to every one possessing a sufficiency of "gray matter" to be able to reason on any subject. Any one can demonstrate this matter, for the Doctor has told us his method of computation, namely, the doubling the population each century. Accordingly, the last century of the sixty would be the one-half of the entire sum. The demonstration follows:

According to Dr. Eaton's largest figures the total population of the world at the present time would be	1,166,666,666,666,666,666
According to his second statement.....	49,049,150,000,000
According to the census taken the figures should be	1,600,000,000

We cannot suppose that Brother Eaton questions the accuracy of our last census returns, for he surely knows that at the present time the "50,000,000 sq. miles of land surface on this globe" are not covered "with people as thick as they could stand" two thousand deep--reaching up in the sky nearly two miles. Yet, above, he tells us that to him all this "seems a very reasonable estimate" and adds that he has

"no doubt" on the subject. Evidently the Brother's desire to make the doctrine of the Millennium "look like thirty cents" as he expressed it--"to strike that doctrine a blow between the eyes from which it would never recover"--blinded him to the antics of his pencil. But,

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alas, Dr. Eaton, and many of those who applauded his ludicrous statements, are as far from the truth in their general understanding of the divine plan as they are in error on this simple mundane proposition. The secret of this unwisdom lies in rejecting the clear testimony of the Bible and opposing it--claiming that the Apostles and early Church in looking for a Millennium were misled by their ignorance of matters now well known (?) by modern theologians of the higher criticism school. Well says the Apostle that to these the teaching of the cross is foolishness--they have no use for the doctrine of the ransom, that we are bought back from destruction by the ransom price, even the precious blood of Christ. The words of the Prophet quoted by the Apostle are still applicable to such, and still explain why it is that worldly wisdom is to liable to err unguided by the letter the spirit of revelation. The quotation is--"I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. 1:19,20

A CAREFUL ESTIMATE BASED ON FACTS

We should reason of unknown things from the basis of that which is known. We know that the world's population today is approximately 1,600,000,000. We know that the present rate of increase is eight per cent for the past ten years; this would give an eighty percent increase for a century. However, that the increase has not been so great in the past we are certain. This is easily demonstrated, for if we should reckon backward at this ratio of increase we would get back to the first pair (Adam and Eve) in about three thousand years, and we have Scriptural grounds for believing that it is fully six thousand years since the creation of our first parents.

We believe that every careful, thoughtful calculator, who with us will take Bible history and secular history, will come to close agreement with our conclusions on this subject.

Our figures for the whole number of people who have ever been born on this earth are 28,441,126,838 to date--including the present population. It is our conviction that these figures are probably double the actual number, but we desire to make them so generous that even opponents can find no fault with them. We arrive at these figures as follows: (See also "ANOTHER CALCULATION," in footnote below.)

ANOTHER CALCULATION PROVING OUR FIGURES

Another calculation would be to take the known beginning after the Flood--eight persons--and the known population in A.D. 1900 --600,000,000 and viewing the whole as a wedge, reckon a gradual percentage of increase from the one number to the other. Reckoning thus, and counting three generations to die each century, the total of humanity that ever lived would count less than (10,000,000,000) ten thousand millions.

We still stick to the figures based upon our preview estimate (28,000,000,000) twenty-eight thousand millions; but we merely give these figures based on the "wedge" as corroborative evidence that our first calculations are in every way liberal.

During the first sixteen hundred and fifty-six years, down to the flood, the Scriptures show us that humanity lived longer and reached development more slowly than now, many of the children not being born until the parents were more than a hundred years old. Thus Seth, the son of Adam, was one hundred and five years old when Enos, his son, was born; Enos was ninety years old at the birth of his first son, Cainan; Cainan was seventy years old then he begat Mahalaleel; the latter was sixty-five when he begat Jered, who was one hundred and sixty-two when he begat Enoch. The latter when sixty-five begat Methuselah, who when one hundred and eighty-seven begat Lamech, the father of Noah. We are inclined to believe that the whole population in that time may not have exceeded one hundred thousand, but to be liberal we have placed it in the foregoing estimate at one million.

After the flood humanity began again with eight persons, and for a time evidently the increase in population was much more rapid than before the flood. In our liberal estimate we reckon the population to have multiplied five times in each century for the first five centuries, which would bring us down to about the time of Abraham, and show a population in Abraham's day of under fifty-eight thousand, although it is our opinion that these figures are double the actual facts. "Higher critics" are so in the habit of using wild unreason in respect to matters of ancient times, that we make this concession. They will declare, for instance, that Assyria was a great nation at this time, and that evidences have been unearthed mentioning the great King Chedorlaomer, whom they estimate as probably the ruler of millions--taking no thought of the flood and the impossibility of having more than fifty thousand in the world at that time.

The Scripture narrative, however, will save the Lord's people from such errors of judgment, for this great King Chedorlaomer is distinctly mentioned in Genesis 14 in connection with three associated kings, who, joining their combined forces, attacked five other kings in the vale of Siddim. The great Chedorlaomer and his valiants conquered, and carried away the spoil, including Lot, Abraham's nephew, and his goods. The narrative shows that these kings,

though great for their time, when there were few people in the world, had very small armies, for they did not venture to attack (King) Abraham, who was "very rich" in flocks, herds, etc. On the contrary, when (King) Abraham heard that his nephew Lot was taken prisoner, he armed his three hundred and eighteen servants and pursued after the four great kings and their armies, smote them hip and thigh, and brought back Lot and all his goods. To the Bible student, therefore, the biggest thing about King Chedorlaomer was his name, and such will not be confused by the exaggerated estimates of the higher critics respecting the millions of those days; for their figures are just as reliable as Dr. Eaton's given above.

Continuing our liberal allowances, we have estimated that during the next five centruries the world's population multiplied three times each century. This would give us as the world's population at the time of the exodus 14,241,744.*

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ISRAEL'S INCREASE A MIRACLE

*Some may be disposed to question our figures of the Exodus, and cite the fact that at that time Israel had 603,550 men capable of bearing arms and burdens, besides women and children. (Num. 1:45,46) we accept those figures with the statement that there were none infirm amongst the Israelites. Accordingly we would reckon that this included all the males from fifteen years old and upward, that there were as many females and as many young children, and estimate the whole at 2,000,000. The increase of the Israelites was phenomenal, miraculous. In no other way could we possibly understand how Jacob and his twelve sons and their families could in the short space of 198 years increase from seventy persons to 2,000,000; nor did the miracle continue, for we find that forty years later, when entering Canaan, their male forces numbered less than when they left Egypt. (Num. 26) Several centuries later, King Saul numbered the entire army preparatory to a war with the Amalekites, and the total was 210,000 fighting men--little more than one-third of the number that left Egypt. (1 Sam. 15:4) Nor are such decreases of population exceptions.. Where are the former peoples of Palestine and Egypt? In more modern times note the disappearance of the Aztecs and Montezumas of Central America and the rapid fading away of the North American Indian.

Evidently the fertile country and temperate climate in the vicinity of the Mediterranean Sea made that region the cradle of the race after the flood. From thence the people spread abroad. Palestine itself was the home of seven of the great nations of that time, enumerated as greater and mightier than Israel. (Deut. 7:1) But this must mean that combinedly they were greater and mightier, or else it signified that these people were larger-bodied--giants. This latter thought is in accord with the report of the spies, (Num. 15:22,28,33), and agrees with the words of Moses. (Deut. 9:2) Certainly the entire seven great nations of that time cannot have numbered much over a million souls, else how could that little land have supported them? Its entire area is only 6,040 square miles--less than one seventh that of the State of Pennsylvania--less than one-fortieth that of the State of Texas.

We repeat that at that time Israel was a great nation--that "the nations under the whole heaven" feared them. (Deut. 2:25) Unquestionably Egypt was the principal nation of that time, and the King of Egypt freely conceded that the Israelites were "more and [physically] mightier" than the Egyptians. Exod. 1:9; Deut. 1:10; Psa. 105:24,25,37

We now reach the time of wars and must reckon the increase of population more slowly than during the pastoral period. Proceeding, we group the next six centuries together and remember that the Israelites in Canaan were some eighteen times in bondage to their enemies during this period, and that a census taken near the close of David's reign by Joab showed the numbers competent to serve in the army to be 570,000; the entire population of Palestine, therefore, at that time can not have been much, if any, above 2,000,000. The same warfaring spirit affected other nations and similarly hindered rapid propagation; hence our estimate is that the race doubled during those six centuries, which would show a population in Solomon's time of over 37,000,000 throughout the world--again, a very liberal estimate according to all reliable information at our command, probably double the actual number.

We group the next twelve centuries together, concluding that the race doubled during those twelve centuries. To some this may appear too slow a ratio of increase, but we should consider the immense wars of that period, during which Assyria went down and Babylon rose and conquered the whole world, destroying many nations entirely; and that it subsequently fell before the Medes and Persians, who also shed blood in a wholesale manner, and who in turn fell before the Greeks; and that the latter, under Alexander the Great, conquered and dominated the world, but in turn fell before the Romans; and that these, at a cost of thousands upon thousands in the prime of life, did their share also in staying the rapid propagation of the race. These figures would give a world population of 82,000,000 in the time of Nebuchadnezzar, of 100,000,000 in the time of Christ, and of 113,000,000 at the time when the Roman Empire was at its zenith--its boundaries extending over Europe, Africa and a considerable portion of Asia. The historian estimates the population of the Roman world then at 50,000,000 and our estimate shows a surplus therefore of 63,000,000 for the known and unknown portions of the earth at that time--again, evidently, a very liberal reckoning.

We estimate the next four centuries as increasing the population twenty-five per cent each century; for the decrease of war resulting from the firm establishment of the Roman power must have had such an effect. This gives us at the time of Charlemagne, at the opening of the eighth century, a world population of over 227,000,000.

Following came the centuries of the Crusades, etc.,

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in which millions of the youth of the world perished. Our reckoning is that the world's population doubled during these six centuries--from the year 800 to 1399,

A.D. This gives us as the population of the world for the year 1400 the sum of 455,733,808.

The next four centuries were more favorable to the multiplying of the race, great battles and desolating plagues being fewer. The religious reformation belongs to this period. We reckon the population to have doubled during these four centuries, and this would give us the world population for the year 1700 of 911,467,606. These figures, so far as we know, are very greatly in excess of any reliable statistics.

We reckon the period from 1700 to 1800, A.D., at a twenty per cent rate of increase, giving the population in the year 1800 at 1,093,759,939.

For the century just closed, from the year 1800 to the year 1900, we have estimated an increase of forty per cent, which shows the population for the year 1900, 1,531,163,915. Although, as already stated, the ratio of increase in population for the ten years of the last census was eight per cent, representing an increase of eighty per cent for the century, it is manifest that the increase during the earlier portion of the nineteenth century was at a much slower rate. Present conditions are increasingly favorable to the propagation of the race, as well as to its longevity; and it would not surprise us if the increase would show much greater in the near future.

The following tables of estimates of the world's population, made during the nineteenth century, show clearly that the estimates we have given are exceedingly liberal; besides, in reckoning the total we have counted the entire century at the figures of its close.

Volney in 1804 estimated the population of the world at..... 437,000,000

Pinkerton in 1805 estimated the population of the world at..... 700,000,000

Malte-Brun in 1810 estimated the population of the world at..... 640,000,000

Morse in 1812 estimated the population of the world at..... 766,000,000

Graberg v. Hemso in 1813 estimated the population of the world at 686,000,000

Balbi in 1816 estimated the population of the world at 704,000,000

Balbi in 1843 estimated the population of the world at 739,000,000

We believe that the liberality of our figures will be conceded by all careful, thoughtful people, and in our opinion they are as a whole double the truth.

Our next step was to approximate the number that died each century. We have estimated that twice the number of the whole population died every century down to the time of Solomon; and that since then to the present time three times the number of the whole population have died each century. It is on the basis of this calculation that we have already stated the number 28,441,126,838. Be it remembered also that in this calculation we have nearly doubled the actual facts. Take, for instance, the last century, which began with 1,093,759,939 and closed with 1,531,163,915. In estimating this we did not multiply by three the supposed number living in the middle of the century, 1850, but multiplied by three the total number living at the close of the century.

Now with this large allowance and liberal estimate everywhere of probably double, what can we say respecting the ability of the earth to furnish these habitation and food? Remembering the Lord's promise that in that millennial period "the earth shall yield her *increase*" and that the desert and wilderness places of the earth shall become as a garden of Eden, we may safely estimate upon all the land--which we find, according to recent estimates, to be 57,000,000 square miles, or over 36,000,000,000,000 acres.

What would this mean as to space for each individual who has ever lived in the world according to this very large, liberal estimate? It means that there would be *twelve hundred and seventy-five acres* for each little village of *two hundred families* (one thousand persons). Quite a sufficiency of room, all will agree, under the new conditions promised; but if more space be necessary, let us have a little of the faith which father Abraham exercised when he counted that God, to keep his promise, was able to raise Isaac from the dead. With this faith we will see readily that it will be quite within the divine power to raise vast continents from the depths of the oceans, or indeed to give a literal as well as a symbolical fulfillment to the declaration, "There shall be no more sea."

Our conclusion then must be that those who hold to the teachings of the Lord and the faith of the Apostles and primitive Church have not been put to shame in any degree by the wisdom of this world.

Now let us look on the other side of the question, and see if it be not true respecting the worldly wise as was written nearly three thousand years ago, "The wise are taken in their own craftiness"--"They hanged Haman on the gallows that he had prepared for Mordecai." Esther 7:10

The Other Side of the Question

OPPOSERS OF THE MILLENNIUM SILENCED AND SHAMED

"Out of Thine Own Mouth Will I Judge Thee."

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Those who stand loyally in support of the teachings of our Lord and his Apostles in respect to the coming Kingdom "under the whole heavens" have generally been content to be on the defensive. Those who trust fully in the promise of God to Abraham, "In thy seed shall all the families of the earth be blessed," have too long endured the sneers of the worldly wise and refrained from pricking their bubbles of self-complacency, pride, sarcasm and folly set afloat by those who think themselves to be somebody, and discredit the inspired revelation and those who stick closely to the Book.

The time is come to forever silence these opposers of the divine word, and we shall now proceed to do so. Again we must use Brother Eaton's words, but we again disclaim any personality and recognize that he is merely one of a class--a large class, an influential class, a D.D. class--whose minds and expressions on the subject are the same as Brother Eaton's. We take his words rather than those of some one else because they were uttered recently and in public contention with this very subject of the Millennium, were heard by hundreds and read by thousands. We must have some positive statement to deal with, and his is the nearest and most suitable one; therefore, and not for any personal reasons, his words are criticized. Dr. Eaton's words in his argument against the reasonableness of expecting a Millennium not only were as above quoted, and criticized, but additionally he said that he did not expect the second coming of our Lord until the conversion of the world and the end of this dispensation, which would not be for probably

"FIFTY THOUSAND YEARS YET"

Brother Eaton by this time has gotten used to the treachery of his pencil, and we trust will conclude that while it may be safe to use the pencil ad lib on the subject of astronomy, where a few hundred thousand solar systems will not be noticed by the credulous public, it is nevertheless a very uncertain pencil to use in respect to earthly things.

Now let us weigh carefully this statement, made not only by Rev. E. L. Eaton, D. D., but by hundreds of other equally titled gentlemen, whose position before God's people and before the world as teachers has been trusted too confidingly by their flocks. We hope that on the subject under discussion and on all subjects they will revise their methods of "foolish talking," and remember that those who pose as ministers of the gospel of Christ should, according to the exhortation of the Apostle Paul, "Speak as the oracles of God"-truthfully, accurately-in a manner to be depended upon. Meantime we hope their followers will give them no more credit for accuracy in other features of their religious teaching than in the one under consideration.

Let us do a little figuring; let us do it in a manner that any schoolboy can follow. We want to inquire how many people will be living on the earth at the end of fifty thousand years-about the time Dr. Eaton estimates that Christ will come. We will take as the basis of our calculation the present population of the world as 1,600,000,000. We will take as the basis of our reckoning for increase the census returns for the last decade, namely, eight percent, which would mean eighty percent increase for the century. If the favorable conditions of the present continue, no doubt the increase will be far in excess of eighty percent, but let us confine ourselves to present conditions. A little figuring shows us that at the end of the first of these fifty thousand years the living population of the world would be over 3,491,000,000,000, and at the same ratio of increase the close of the second thousand years would find a living population on this earth of over 7,249,000,000,000,000.

What do these figures mean? They mean that if God's Word is not true, if the great change of dispensation which we preach is not soon inaugurated, the whole world of mankind will be in great distress, not only for food to eat, but for standing room. We have only counted two of Dr. Eaton's fifty thousand years! What would the figures be if we were to run them up further?

ANTI-MILLENNIALISTS PUT TO CONFUSION

Those who deny the teaching of a Millennium must of course ignore the promises which declare that "the wilderness will blossom as the rose and the solitary places be glad," and consequently any reckoning from their standpoint must exclude all the at present useless portions of the earth's surface. Approximately estimating the habitable and tillable portion of the earth at 25,000,000 square miles, we find that this would give us 16,000,000,000 acres or 696,960,000,000,000 square feet.

Comparing these figures with the above reckoning as to population we find that at the close of the first thousand years there would be two hundred and eighteen people for each acre of the habitable earth. At the close of the second thousand there would be ten thousand four hundred persons for each square foot of the habitable earth, or in other words they would be standing on each other's heads about twenty thousand persons high; or, if we include the polar regions and waste portions of the earth, they would be about ten thousand persons high on each other's heads; or, if we include the water surface as well as all the land surface, there would be seventeen hundred persons for

each square foot. Allowing two square feet for each individual, the population would need to stand in piles thirty-four hundred deep, closely packed together all over the surface of land and sea.

What would the figures be at the end of fifty thousand years if each of the succeeding forty-eight were estimated on the reasonable basis of the two already calculated!

THE MILLENNIUM INDISPENSABLE-SOON

Is it not time that those who do not believe in a coming Millennium should begin to pray that God would arrange for one? Is it not evident that if Christ's Kingdom were delayed even three hundred years the world would be in terrible straits. The population at the present rate of increase would then be over 16,000,000,000 with less then two habitable acres apiece, and only by very "intensive farming" could they subsist at all.

Ah! says some one, You are neglecting to count that death will keep things balanced, about as they now are, always. No, we are not over-looking death, but averaging it as at present. We are merely reckoning the Increase of population on the basis of the last census reports.

Very evidently the facts, as we look backward and forward, all indicate that we are just at the right time for the establishment of "the Kingdom of God's dear Son." The declaration of the Lord at the beginning was, that the earth should be filled, and according to our computations we have now reached a place where a sufficient number of people have been born into the world to about reasonably and properly fill it, if they were recovered from the tomb. On the contrary, looking into the future, we see not only an impossibility of long continuance under present conditions, but we see likewise that even three centuries more at the present rate of increase would add to the numbers of the dead 59,000,000,000, or over double the number of our above liberal estimate of all the past dead-making the total number 87,000,000,000. Add to this number of the dead, at the close of three centuries future, the number then living at present rate of increase, viz. 16,000,000,000, the total would be over one hundred and three thousand millions. There would then be room for an argument on the possibility of God's promise of "restitution of all things spoken." (Acts 3:19-21.) The awakening of such a host would furnish only one acre of at present useable land for six persons. Three centuries are not far ahead either!

The more we investigate this question upon a proper basis, the more strong our faith must become in the promises of the divine Word respecting the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began," and which are to commence with the second coming of our Lord. (Acts 3:19-21) They are surely nigh at hand:these facts agreeing well with the Bible testimonies. See Millennial Dawn, Vol. II.

In the light of the foregoing we find all of Brother Eaton's figures quite erroneous. His revised figures are more than three thousand times too large; while those first presented were more than seventy millions of times too large! Let us all the more closely stick to the Book-to God's Word. "The Word of the Lord is sure making wise the simple. "-Psalms 19:7.

A FLESHLY KINGDOM INFERIOR TO A SPIRITUAL ONE

Another objection that is frequently urged in opposing the Millennium is that it would be inconsistent for our Lord to reign on earth as a man in the flesh-to have

an earthly court, to sit on a gold or ivory throne at Jerusalem or elsewhere, and to have men pay homage to him as they would to a kaiser or czar.

We agree that such a view of the Millennial Kingdom would be an unreasonable one. But no such objection can be urged against the Scriptural presentation of this matter.

According to the Scriptures our Lord Jesus, the great King, and his glorified Church, his Bride, will be as invisible to men as is the heavenly Father and the holy angels at the present time. The fact that Christ will be King over all the earth in that day does not involve the thought of his being seen by men with the natural eye. Is not Satan the prince of this world, as our dear Redeemer expresses the matter (John 14:30), or the god or ruler of this world, as the Apostle Paul explains? (2 Cor. 4:4) Is not Satan the prince of devils, the fallen angels being his associates in his present usurped dominion of the world? Has not Satan dominated the world in general for now thousands of years? Has he not used as his tools and dupes the majority of the human family, who, because of this relationship to him, are called "children of the devil," because his works they do?-John 8:44.

Seeing that Satan has thus wielded an evil influence, blinding mankind and deceiving the nations (Rev. 20:3), will it be any less possible for the Prince of Peace to rule the world, to open the blind eyes and to cause the knowledge of God to be generally appreciated throughout the world during his reign-without his appearing in the flesh? Let us note the Scriptural declarations, which clearly teach that God's Kingdom will be invisible to mankind though all powerful in its blessed influence.

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"THE KINGDOM OF GOD IS WITHIN YOU."

When our Master was proclaiming his Kingdom at his first advent the scribes and Pharisees opposed him. Desiring to show that he lacked both the money and the soldiers to establish a kingdom, and wishing further to show what they considered to be the unreasonableness of his pretensions as a king, they demanded of him when the kingdom that he preached would be manifested;-when they could see something tangible of his glory and power, and his disciples associated with him in that kingdom. Mark the Lord's answer! Weigh every word of it! He said:"The Kingdom of God cometh not with observation [earthly show, display]:Neither shall they say, Lo, it is here; or Lo, it is there! for it will be in the midst of you."-Luke 1 7:20.

The beauty of this statement has been largely lost by a mistranslation, which has caused many to understand the Lord to have meant that the Kingdom of God would be established in the hearts of his questioners. Nor do those who take this view of the matter show creditable discernment, else they would perceive that there must be some mistake, for the Lord had already said, concerning these same opponents, that they were of their father the devil, that they were hypocrites, whited sepulchres, full of all manner of corruption. (Luke 11:44.) A very slight degree of perception is sufficient to show any one that the Lord did not mean that

the Kingdom of God would be set up in their hearts in the midst of that corruption. The proper translation makes everything clear:the Kingdom of God will be in the midst of men, good, bad and indifferent. The Kingdom power will be exercised throughout the length and breadth of the world, an invisible but everywhere power, to correct sin and wrong doing and to reward righteousness and well doing, to lay "judgment to the line, and righteousness to the plummet:and sweep away the refuge of lies."-Isa. 28:17.

Take another statement by our Lord, speaking respecting the Kingdom class-respecting those who would be joint-heirs with him in the Kingdom. He said, "Ye must be born again"-"flesh and blood cannot inherit the Kingdom of God." Further in the same discourse he explained that "except a man be born again he cannot see the Kingdom of God;" "except a man be born again he cannot enter into the Kingdom of God." (John 3:3,5,6) The explanation that our Lord gave to all these was, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit; fleshly beings cannot see spirit beings.

Here again a little confusion of thought interferes with many Bible students, hindering them from getting the scope of our Lord's illustration. The

natural birth is preceded by a begetting of the flesh; likewise the spiritual birth is preceded by a begetting of the Spirit; but unfortunately, in the Greek the one word genao stands for both thoughts, begetting and birth, and translators generally fail to make the proper distinction. Begetting of the Spirit should be understood whenever the word is used in connection with the present life, while birth of the Spirit should be understood as relating to the future life entered upon by a resurrection. Thus our Lord Jesus was the first born from the dead, and his Church will have a share with him in his resurrection to spirit conditions in due time.

That will be the birth of the Church to the spirit plane. It is to that time and condition that our Lord refers, saying, "That which is born of the Spirit is spirit," and that only these born-again ones of the spirit-resurrection can go and come like the wind, so that no man can know whence they come or whither they go. These born-again ones of the resurrection alone enter into the Kingdom, alone see the Kindgom. Mankind in general will not see the Kingdom members, the Bridegroom and the Bride, because, as the Apostle shows us, these will all be "changed." He explains that "We [the Church] must all be changed," because "flesh and blood cannot inherit the Kingdom of God." 1 Cor. 15:50.

We remember our Lord's words again, saying, "Yet a little while and the world seeth me no more-but ye shall see me." (John 14:19) The thought here is the same:That the faithful of the Gospel age as the Bride will be with the Bridegroom, and behold and share his glory, while mankind in general will neither see the Lord nor the Bride.

Again the Apostle says, "It cloth not yet appear what we shall be." Evidently, then, the Church is not to expect that they will be what they now are, men, fleshly beings. The Apostle proceeds to add, "but we know that when he shall appear we shall be like him"-like our Lord Jesus, who is no longer a man, no longer in the

flesh, but, as the Apostle says, "he was put to death in the flesh but quickened [made alive] in the Spirit." (1 Pet. 3:18) "Now the Lord is that Spirit." 2 Cor. 3:17

The declaration that we shall be like him signifies that, as he experienced a change of nature, lifting him from the human plane, far above angels, principalities and powers, and making him a partaker of the divine nature-the highest of all spirit planes of being-so the faithful of the Church, the overcomers, are promised not only a share of the dominion of earth, but a share of the Lord's glory, honor and exaltation of nature. The Apostle Peter speaks of this, saying, that God has given to his Church "exceeding great and

precious promises, that by these we might become partakers of the divine nature." (2 Pet. 1:4.) The "change" from human to divine nature is not only enunciated by the Apostle Paul, but in the text we are now considering it is also clearly stated, for the Apostle continues, "We shall be like him and see him as he is." (1 John 3:2) Most evidently the Apostle's thought is that our future honor and condition and nature will be so different from our present nature and condition that, although our Lord has described it to us, it is impossible for us to comprehend it; but we are sure it will more than meet our grandest expectations when we know that it means that we shall experience such a change as will permit us to see him-not as he was, but as he is; such a change as will make us like him-spirit beings, glorious, powerful and immortal.

Elsewhere we have shown that our Lord experienced his change from human conditions to spirit conditions at his resurrection. There he was born from the dead, born of the Spirit-a spirit being of the highest order, the divine nature. We have shown, too, that our Lord's appearance to the Apostles after his resurrection was in various forms, as a gardener, as a wayfarer, etc., and that on these occasions the disciples did not recognize him either by the print of the nails in his hands and feet nor by the print of thorns in his forehead nor by facial expression nor by the garments he wore-all were different from what they had previously been accustomed to, and different each time from the other. Furthermore, we have shown that the few appearances at that time were brief, lasting but a few moments, when the Master would vanish from their sight as suddenly as he had appeared, remaining invisible for days at a time. We have shown that all these manifestations were intended to be lessons to the early disciples and to us-to teach that a great change took place at the time of our Lord's resurrection:that he was no longer the man Christ Jesus, subject to the conditions of humanity, but was a spirit being, clothed with every power which permitted him to appear. and disappear, as did the holy angels on previous occasions when conveying messages from God to Abraham, to Manoah, to Jacob, to Mary and others. Gen. 18; Judges 13; Gen. 32; Luke 1

True, our Lord did appear in a body bearing the marks of his crucifixion, but this evidently was in order to identify him to the minds of his disciples. They had not yet been begotten of the Spirit, and could not therefore comprehend clearly spiritual things. One such appearance seemed absolutely necessary to convince the Apostles that the Lord was no longer dead; the other, the second appearance in

this manner, was particularly to convince the Apostle Thomas, who declared that he would not otherwise believe. But even in these manifestations, in a body like to the one crucified, the circumstances were such as to prove to the disciples that they were not beholding the body that had been crucified; for the doors were shut and securely fastened for fear of the Jews when the Lord appeared to them in the upper room and showed them his hands and his feet. In other words he materialized before their eyes, the body of flesh no less than the clothing being miraculously produced inside the room before their very eyes; and when he left them, instead of going out of the room and going to some place to lodge, the flesh and clothing merely vanished out of their sight as mysteriously and miraculously as they had appeared. This materializing* in a body of flesh, with clothing, was neither more nor less than the Lord and the holy angels previously had done-for instance, at the appearance to Abraham.

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* Nothing in this is intended to advocate or encourage belief in so called materializations of deceased friends, purporting to be accomplished through spirit mediums. Some of these are frauds; and the genuine materializations (other than those of our Lord of some of God's messengers on various occasions) we have shown to be the work of evil spirits who personate the dead. -See "What say the Scriptures about Spiritualism? Proofs that it is Demonism."

As a man our Lord could not and did not appear and disappear; but because he had been changed again to a spirit nature in his resurrection, therefore to be seen at all by humanity would involve a miracle-appearance in flesh, in a burning bush or in some miraculous manner. Our Lord chose the method of appearing which would least alarm his disciples, most convince them of his change, and best permit him to give them the needed lessons for their future guidance.

Thus the Scriptures teach us conclusively that the Lord and the glorified Church will be invisible to men but yet present with them, their spiritual rulers, overseers, helpers and guides, who, as God's Kingdom class will so order the affairs of earth as to bring every member of the race into touch with the grace of God, and to assist as many as will to profit by the general uplifting which will then be inaugurated in those times of restitution of all things spoken by all the holy prophets since the world began. Acts 3:19-21

THE KINGDOM OF GOD MERELY HOLY LIVING

This is another objection raised by the opponents of the Millennium. They consider that there is to be no future Kingdom; that every thing in the Scriptures relating to the Kingdom of God's dear Son, etc., refers to the present experiences of those who are fully consecrated to God. A favorite text with these is:

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The Kingdom of God is not meat and drink; but righteousness and peace and joy in the holy Spirit." Rom. 14:17

Our critics should examine this text in its connection and see its true meaning, as shown by the Apostle's entire argument, namely, that the privileges and advantages of belonging to God's Kingdom class consist not merely in our freedom from the restrictions of the Jewish Law in respect to what we may eat and drink and what we may not eat and drink. The Jews under the Law Covenant had no discretion. Christians, under the arrangement of grace during this Gospel age, have all questions left in their own hands with merely the general guidance that they must conscientiously seek to honor God and to do good unto all men in their bodies and spirits which are his. If then this liberty we have respecting our food and drink is not the chief blessing in the present time, what is the chief blessing? We answer, with the Apostle, that the chief blessings which are ours through Christ in the new arrangement are our righteousness, our justification before God, and the peace of God which this brings to our hearts, and the joy of the holy Spirit resulting from the new arrangement.

The Apostle touches the same thought in his letter to the Corinthians (1 Cor. 8:8), saying, "Meat commendeth us not to God:for neither if we eat are we the better, nor if we eat not are we the worse."

The Church in the present time is the prospective royal family, even though by divine arrangement left subject to the trials and difficulties and mutations of this present evil world or dispensation. "I have said ye are gods, all of you sons of the Most High:yet, ye shall die like men, ye shall fall like one of the princes"-like Christ our Head and forerunner. (Psa. 82:6,7) Amongst these sons of God, prospective heirs of the Kingdom, of course the royal law will govern-the law of love. Meantime the trials and difficulties will test and prove the sincerity of the consecration of each, and those found insincere will lose their relationship as members of the body of Christ, members of the Kingdom class. Only the very elect, the "little flock," will inherit the joint-heirship with their Lord in the coming Kingdom.

THE COMING KINGDOM TAUGHT BY OUR LORD AND ALL THE APOSTLES

We have already called attention to many of our Lord's parables illustrating the condition of his Church during this Gospel age and the progress it is to make and its final glory. All will call to mind how many of the parables were respecting the Kingdom of heaven, likened to this, that, and the other thing, and

the declaration that the Kingdom now suffers violence and the violent rule it by force, yet not the violent but the meek shall inherit eventually. We have called attention to the prayer which our Lord taught us to pray, "Thy Kingdom come," and to his assurance that at his coming he will call his servants and reckon with them first, and that to the overcomers he will appoint the dominion of the new dispensation, one to have rule over two cities, one over five cities, etc. Let us now notice a few expressions by the Apostles indicating that their hope was still in the future Kingdom, that in no sense of the word did they consider that the Kingdom had been set up at Pentecost in any but its embryo or preparatory form. We quote:

"Know ye not that the unrighteous shall not Inherit the. Kingdom of God." 1 Cor. 6:9, 10

"They which do such things shall not inherit the Kingdom of God." Gal. 5:21

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any Inheritance in the Kingdom of Christ and of God. " Eph. 5:5

"Ye know how we exhorted and comforted and charged every one of you, as a father cloth his children, that ye would walk worthy of God, who hath called VO U unto his Kingdom and glory. " 2 Thess. 2:12

"That ye may be counted worthy of the Kingdom of God, for which ye also suffer. " 2 Thess. 1:5

"The Lord Jesus Christ shall judge the quick and the dead at his appearing and his Kingdom."-2 Tim. 4:1.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs a/ the Kingdom which he hath promised to them that love him?" Jas. 2:5

"The rather, brethren, give diligence to make your calling and election sure:for if ye do these things ye shall never fall:for so an entrance shall be administered to you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:10,11

'To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."-Rev. 3:21.

"He that overcometh and keepeth my words unto the end, to him will I give power over the nations:and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers."-Rev. 2:26,27.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"-"In thy seed shall all the families of the earth be blessed." Gal. 3:29

* * * *

It is evident, then, that the Kingdom promised is future, that its work of blessing all humanity, "all the families of the earth," is future, and that the royal

heirs or members of the Kingdom are the elect Church now in process of selection and perfecting for their glorious future service for the race of Adam, purchased with the precious blood of the Redeemer.

Such as are of this class will have hearing ears for more of the Lord's Word on this subject, which is sure to appeal to them. We will be glad to respond to the requests of such for spiritual food whether they are able to pay for its preparation or not. As for others-they probably have more than they can digest in the foregoing. "Light is sown for the righteous, and its joys for the upright in heart." Psa. 97:11.

MISSIONARY SUCCESSES, PRESENT AND FUTURE

Of the world's 1,600,000,000 population less than ten percent are Protestants-really much fewer, for these are merely nominal Protestants, and include all in Christendom not avowed Catholics, Jews and Infidels, and not merely Protestant Church members. For instance, in this estimate 40,000,000 Protestants are counted in the United States, though most of the number are infants, who are Protestant Christians only in parental hopes.

The increase of the world's population-according to the U. S. Govemment's statistician-for the ten years from 1890 to 1900 was eight per cent, which means eight-tenths of one per cent a year.

This means that the natural increase of the world this year alone would be 12,800,000, nearly all of whom are "heathen" or worse. So far from our being able to convert the world, under present conditions, the balance is going rapidly against us.

Thus seen, the heathen natural increase during one year is far in excess of all the conversions to Christianity (Catholic and Protestant) made in heathendom during the entire nineteenth century. And yet no other century approached this one in missionary activity. It is estimated that Protestants are now spending at the rate of $15,000,000 a year on Foreign Missions.

What is the lesson of all this? It teaches that the blessing of all the families of the earth by the Spiritual "Seed of Abraham" while an the flesh is an utter impossibility. It shows clearly that we can not hope to see the world thus blessed, according to God's "Oathbound Covenant" (Heb. 6:17-19; Gal. 3:29), until the Spiritual Seed has been completed, "changed" (1 Cor. 15:51), and associated with her Lord, the Great King, Immanuel, whose Kingdom "under the whole heavens" will then be established "in power and great glory" (Dan. 7:27; Matt. 25:31; Rev. 11:17)-thus to bless all mankind. Then the True Light shall lighten every man that ever came into the world. (John 1:9)

Then, in those "times of restitution," all the families of the earth will be evangelized and blessed. Acts 3:19-23

The results thus obtained (Isa. 11:9) will be thorough; whereas the conversion of the entire world to the present condition of Christendom would leave them in need of another conversion, that God's will might be done on earth even as in heaven.

MEANTIME WITNESSING PROGRESSES

Now we come to see the meaning of our Lord's declaration, that his true followers would be but a "little flock," to whom it would be "the Father's good pleasure to give the Kingdom," that will during the Millennium bless "all people." (Luke 12:32) Now we understand his words to the effect that we should let our light shine amid darkness, which would comprehend it not, but oppose it; but thus we would be his representatives and witnesses until the close of this age and its elective work. Now we see the meaning of his words, "When the Son of man cometh shall he find the azth on the earth?" and of the Apostolic declarations that the end of this age would witness a great falling away from the true faith, just before the great time of trouble, which shall prepare for and usher in the glorious Millennial Morning of Christ's reign of righteousness and blessing. Luke 18:8; 1 Tim. 4:1; Jas. 5:1-9; 2 Thess. 2:8-12

ARE YOU INTERESTED IN THESE MATTERS?

If so you cannot afford to waste your time reading "new theologies," "higher criticism," "Evolution" theories, etc., all of which are wisdom of men and foolishness with God. Neither should you go to the God-dishonoring and Scripture-wresting creeds of the "dark ages." Nor to the more modem traditions of men, based on those errors of the "dark ages."

To what then do we commend you? We answer, "To God and to the Word of his grace, which is able to build you up, and to give you an inheritance (in the Kingdom) among all them which are sanctified." (Acts 20:32) But the time is short, and you have wandered far from the simplicity of the Divine Word, and the path of return is piled full of the rubbish of ignorance, superstition, pride and sectarian ambition, as well as beset by the world, the flesh and the devil. Therefore our great Shepherd has sent to all such "A Helping Hand," to point out the right path (Jer. 6:16) and to assist you over the rubbish and difficulties, and to bring you back, clear back, to our Master's own words and those of his inspired Apostles and Prophets. This helping hand, "The Divine Plan of the Ages," (360 pages), is sold at cost, or will be sent to youfree if you cannot afford to pay cost, and will send a postal card request for it. It is published by the Society whose

address is below, and whose greatest pleasure it will be Jerusalem, and to do all in its power to assist them to hear from all Pilgrims bound for the heavenly freely, regardless of sect or party lines.

Number 66, July, 1904

DO YOU KNOW?

See Old Theology Quarterly, No. 21.

Number 68, January, 1905

INCREASING INFLUENCE OF SPIRITISM

This article is the same material as No. 75, October, 1906. It can be found in R3490-94 January, 1905, entitled, "Increasing Influence of Spiritualism."

Number 69, April, 1905

Part I
STUDY TO SHOW THY SELF APPROVED UNTO GOD

A workman that needeth not to be ashamed, rightly dividing the word of truth
2 Tim. 2:15

This article can be found in pages A13 to A21 of Volume 1.

Part 2
CHRISTENDOM IN GRAVE DANGER

Time at Hand when Fables of Hell and Purgatory are to be Seriously Questioned

This article can be found in the Overland Monthly, pages OV294-OV297, entitled, "Christendom in Great Danger."

Part 3
REFRAIN THY VOICE FROM WEEPING

and shine eyes from tears

This article can be found in the Overland Monthly, pages OV212-OV217, entitled, "Refrain Thy Voice from Weeping and Thine Eyes from Tears."

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Part 4
HOPE FOR THE INNUMERABLE NON-ELECT

This article can be found in Reprint R2732-R2733-December, 1900, entitled, "What Hope for the Innumerable Non-Elect?" The article referred to in the first sentence is from Reprint R3585-R3587

Number 70, July, 1905

Part 1
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 even 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 the 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 opionion, 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, "Gentleman, 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

. 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 encountered, that they might feel troubled by the tempest's tossings and the dangers undergone, and that He might teach them 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 afrighted, 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 miracles, they foreshadowed things to come, and were really lessons, instructions, along spiritual lines. The lesson 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.

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"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.

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

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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 COME, 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 crucifixion 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 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 com

pensate 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 1: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 of 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." (James 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.

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That souls as eager as shine 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*

Part 2
DIVINE PREDESTINATION IN RESPECT TO MANKIND

"Whom God foreknow 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 views 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 the 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 thrity 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

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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 process 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 non-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 foreknow 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 the 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 the 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.

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Part 1
SELLING THE BIRTHRIGHT

The Allegory of Jacob and Esau applied
The World not in the Allegory at all
How those represented may decide their place in it

Looking diligently lest any man fail of the grace of Cod; lest there be any fornicator or profane person, as Esau who for one morsel of meat sold has birthright. " Hebrews 12:15, 16

The story of Jacob and Esau, the sons of Isaac, and grandsons of Abraham, is familiar to many of you. Abraham was very rich, according to his day, in flocks and herds, etc., but his special wealth consisted in his favor with God, on account of which he was known as the friend of God. In line with this friendship he became the heir of the great oath-bound covenant, which in few words embraced all of the divine plan for the redemption and blessing of the world of mankind. That promise was to Abraham and his seed, his posterity; and as Isaac had already been accepted of the Lord as the channel through which the blessing would descend to later generations, Esau and Jacob, his twin sons, were in the line of favor. The fact that Esau was born first gave him the natural preeminence, and under the Jewish code he was the heir of two-thirds of his father's property and the sole heir of his titles and dignities, etc., which in this case would include the oath-bound covenant.

Our text refers to Esau as a fornicator and profane person, but these words convey a false impression to the average reader. A more easily comprehended translation of the passage from the Greek to the English would say that Esau was heathenish, a prostitutor or seller of his birthright for base, unworthy considerations. In a word, Jacob had great respect for God's promise and a strong desire to be the heir of that promise; Esau had a less noble mind, and pandered to his appetite at the expense of the higher interests of the future, represented in God's promise. Jacob was not only willing to give up his mess of pottage and go hungry that he might inherit the blessings of the oath-bound covenant but, more than this, he was willing subsequently to flee from his father's house, from his brother's wrath, and be a stranger from home for years on this account.

There were two parts to the blessing, as we have shown. Esau's chagrin evidently was in the thought that he had parted with the larger share of the father's estate. Apparently he cared little or nothing for any share he might have in the oath-bound covenant. Jacob, on the contrary, cared nothing for the family estate, and

had solely in mind his inheritance of the covenant. This is shown by the fact that when he returned later to the same country he not only made no endeavor to secure the elder-born's share, two thirds, but permitted Esau to keep the entire property and tendered him a present from his own flocks and herds. In other words, the two brothers each got what they preferred-Esau the earthly portion, Jacob the intangible blessing of the future, whose only possession was faith in God and in his oath-bound covenant.

APPLICATION OF THE ALLEGORY

The Apostle Paul in his letter to the Galatians (4:2231) refers to incidents connected with Abraham and Isaac, and in general terms informs us that while all those events were literal enough, true enough, their great lessons, their chief importance to us, are as allegories or word-pictures representing great truths applicable to the Lord's people during this Gospel age. In the text he leads the thought in the same direction, and by implication tells us that all of the Lord's people should have a trust in God and in His oath-bound covenant, which would correspond to the confidence manifested by Jacob of old, and that we all should be on guard against any and everything that would in any degree correspond to the attitude of heart allegorically represented by Esau and his course of action.

All this is generally recognized by Christian people, but usually a mistake is made in the application of the matter. The world in general is considered to be the Esau class, which appreciate now God's favor, while the Church, nominal, is supposed to correspond to the Jacob class, which did appreciate and greatly desired a share in the inheritance of the oath-bound covenant. This is a mistake. The world cannot sell its birthright, for the simple reason that it has no birthright-as the Apostle declares, the world is without God and without hope. (Eph. 2:12) The hope we have for the world lies in the future, built upon this very oathbound covenant-that ultimately all the families of the earth shall be blessed.

WHO HAVE THE BIRTHRIGHT

The birthright, the inheritance of the oath-bound covenant, with all of its powers and blessings, belongs to those who are in relationship to God. The Jewish nation occupied a position of relationship to God, and therefore were in the Jacob plane of favor, while the posterity of Esau were outside of the promise and favors and privileges of the same, although they also were children of Isaac and children of Abraham. During this gospel age, in which we have the antitypes of the things of the past, the fulfilment of those allegories, we find that two steps are necessary to bring us into God's favor and to make us spiritual Israelites, heirs of God and joint heirs with Jesus Christ our Lord. The first step is that of justification through faith in the redeeming work of Christ, whose sacrifice was finished at Calvary. The second step is a full consecration of ourselves to the Lord. Those who have taken these two steps are heirs of God, the antitypical heirs with Christ of the oath-bound covenant made to Abraham. This the Apostle shows, saying, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29

THE SEED OF ABRAHAM

It is amongst these, the antitypical seed of Abraham, that we must look for the two classes represented allegorically by Jacob and Esau, and whoever will seek for them in the light of the Apostle's words will find them both. One class of consecrated, spirit-begotten children of God, the seed of Abraham, like Jacob so appreciate the favor of God represented in that oath-bound covenant, so rejoice in the hope set before them, that they are prepared to have it at any cost, at any sacrifice. The thought of inheriting that promise sustains and strengthens them in every discouragement, in every trial, and they are ready to endure all things through Christ who strengthens them. They have appetites, cravings of nature, ambitions, etc., in common with the world, but they forego these. In the Lord's providence matters so turn out that it will test and prove everyone of this class, whether they prefer the earthly favors and blessings and comforts and privileges, or whether they prefer the spiritual blessings which belong to the future and may be enjoyed now only by faith. If they choose the one, they miss the other.

On the other hand, there is also a class of those who have the favor of God, have come to a knowledge of him, have become members of the family, and who are thus heirs to the great spiritual blessings coming, but who are not appreciative, and are ready to sell their hopes and prospects of eternity for temporary gratifications of this present time. These in the allegory are represented in Esau, and their course is briefly pictured in his sale of his birthright.

THE MESS OF POTTAGE

The class of Christian people represented by Esau in the allegory are not always rude and uncouth; they are not always coarse, as was represented in Esau's

hairiness. Sometimes they are refined and titled and wealthy, as Esau was titled and wealthy; sometimes they are ministers, doctors, lawyers, judges, merchants, mechanics. In every station the Esau class may be expected, and likewise in every station the Jacob class may be found, though apparently among the Jacob class are not many great, or wise, or learned, or honorable, as the Apostle points out. 1 Cor. 1:26

Coming down to a more particular application of what would now be implied in selling the birthright:We see, for instance, an illustration in the case of the minister who, when asked whether or not he had read the books entitled "Millennial Dawn," answered "Yes." "What did you think of them?" Answer:"There are some very good things in them." "Why do you not preach those good things?" Answer:"Young man, my bread is not buttered on that side." This minister was unwilling to have the truth at any cost. He did not appreciate it as a pearl of great price, for which he would sell all. He appreciated more the good opinion of his fellow-clergymen, his title and position and income. He said to himself, "I prefer these things that are tangible, and am willing to part with my share of the Abrahamic covenant. I will take what is in sight, rather than wait for the good things promised for the future. "

POTTAGE TEST TO MERCHANTS

The Christian merchant comes to the place represented in the allegory, where he must decide as between the prosperity of his business, perhaps, and his faithfulness to the Lord and the truth. He has certain ambitions, and as he finds that he cannot serve God and Mammon, but must choose whether or not he will pursue his worldly ambitions for wealth or name, etc., or whether he will renounce these and pursue the study of the Lord's Word and a life of consecration to him, with greater economy and smaller income, he must decide whether he will have the mess of pottage or be an heir of the Abrahamic covenant. Sometimes the test seems even more severe than this, and it is not merely a question of more business or less business, but perhaps a question of no business for a time if he is faithful to the Lord:we have known instances in which business men have been boycotted for the Truth's sake. Therein they had a test respecting their love for the Lord's favor and their participation in the Abrahamic covenant on the one side, with earthly hopes and comforts, and mess of pottage, on the other.

Sometimes it is the laborer or mechanic who, because of faithfulness to the Truth, because of his love for the Lord and devotion to his service, finds himself hated of all men for the Lord's sake, for the Truth's sake, and find that he will escape such petty persecution by putting his light under a bushel, by holding the Truth secretly, unworthily, contrary to the divine arrangement. It is for him to decide whether or not he will have a share as an inheritor of the covenant, or whether he will choose instead the mess of pottage of present social and earthly advantage.

DOCTORS TESTED BY POTTAGE

The consecrated man who is a physician has also a test along this line of a mess of pottage-earthly prosperity for the seeking, and loss of that prosperity if he gives the attention of which it is worthy to the endeavor to gain the great prize of joint-heirship with Christ as an inheritor of the provisions and blessings of the oath-bound covenant. In the Lord's providence the Truth has never been popular, and we understand him to teach that it will not be so during this Gospel age. Thus he provides the opportunity for our testing-whether we love the approval of the world and its reward of money and name and fame, or whether we prefer his approval and are ready to risk the cost.

We know of several physicians who are in just such a case. One of these embracing the Truth and seeking to circulate it amongst his friends was greatly opposed by those who nominally were fellow-Christians, and who, like Esau of old, were exceedingly angry with him because of his love for the oath-bound covenant of God and his faithfulness in telling the good tidings. As a result of that faithfulness, from having the largest practice in his city, he today has practically lost it all, but he thanks God as he realizes that he has gained in divine favor and is making sure his hold upon the divine promises, by the faithfulness which has thus cost him something in the loss of earthly advantages.

SISTERS TESTED ALSO

These principles apply not only to the more educated and those in the higher walks of life, but even to the small merchant and to the laborer. Everyone who is in the Lord's family must expect that at some time or other he will be tested to see which he loves the more, the mess of pottage or his prospects for inheritance in the oath-bound covenant and its blessings. The trials are by no means similar in every case. Sometimes they do not at all touch on the question of money. Look at the sisters, for instance-more generally their trials are along social lines.

As an illustration we think of a sister who, having been very prominent in one of the nominal churches in a Southern city, in due time was brought to a knowledge of the divine plan, and saw that the Church of God is one, and that the organization of sects and

parties is entirely contrary to divine authority, and that to be faithful to the Lord and to all of his people she should stand simply as a member of Christ's body, the true Church, separate and distinct from earthly organizations, united only to the Lord, and thus united indirectly by heart and faith to all who are his everywhere. She sent a letter to the pastor explaining that she was still a child of the Lord, but that having received greater light upon the meaning of his Word she discerned that it was a mistake to fence herself off from other Christians and to have fellowship only with the one denomination and by so doing to imply separation from the others; that for this reason she must now withdraw, not from the one Church of the living God whose names are written in heaven, but from an earthly sect which God and his Book never authorized nor recognized. The step was taken with the full expectation that it would cost something, but that the blessing of the Lord and a manifestation of her respect for the inheritance in Christ was well worth the sacrificing that might be implied and the enduring of all the difficulties that might result.

A REVEREND EDOMITE

Her pastor was apparently of the Esau class, willing to barter anything for the maintenance of his own standing, and this to him included the standing of the denomination in numbers and influence. Hence, instead of appreciating the character of the sister, who had been one of the most prominent in his congregation-instead of admiring and loving her the more because of her faithfulness to principle, he undertook her assassination-not literally, however, but the assassination of her reputation. He deliberately circulated amongst her friends in the Church a story of her insanity, urging them by no means to see her or speak to her. The Lord blessed the trying experiences of that sister, who through these, we trust, is being polished, to be accounted worthy to be an heir of the oath-bound covenant, while the minister who thus sold himself to evil-doing, falsehood, for the sake of his personal standing and the standing of his sect-what shall we think of him, except that he belongs to the class represented in the allegory by Esau ?

With some the trial comes at home. An unreasonable husband seeks to bind the conscience of his wife, or an unreasonable wife seeks to bind the conscience of her husband. The Esau class is always aggressive, and rarely, if ever, just in such matters. They would be ashamed to have friends or neighbors know of the meanness of their hatred, of the petty annoyances as well as the great ones by which they seek to persecute those who love the Truth and who are desirous of laying hold upon the Abrahamic Covenant and becoming joint-heirs thereto with Jesus Christ the Lord. These persecutors are usually nominal Christians. Sometimes, like our Lord's persecutors, they are scribes, Pharisees, doctors of divinity, whose cause for opposition is the darkness of their own hearts, which love not the light nor come to it lest their secret ways should become manifest. However the test comes to the Lord's people, it is to be taken as one of the necessities of the case. If those who have been begotten of the Spirit succumb, and for the sake of peace and harmony sacrifice principle and truth, they thus demonstrate that they are unworthy of the Truth, that they are unworthy to be joint-heirs of the Abrahamic covenant; they take their place as belonging not to the Jacob class of faithful sacrificers but to the Esau class, who for temporary advantages of this present life are willing to sacrifice the Lord's favor and their prospective share in the coming blessings.

The public would hardly credit the various manifestations of the Esau spirit amongst Christian people in our day. It seems difficult to believe that ministers would deliberately falsify respecting the character and mental condition of Christian people in order to hold their interest and influence in their pastorates, as already stated. But we are to remember that it was the ministers who plotted our Lord's assassination and who trumped up the false charges against him on account of which he was crucified. We remember well that those doctors of divinity, scribes and Pharisees declared that the death of Jesus was necessary for the maintenance of the Jewish system, which they prized above the Truth.

The same spirit is manifest now. Many journals throughout this land today would publish these discourses were it not for the interposition of professed ministers of the truth in opposition. The publishers, usually worldly men, would be glad to print them did they not fear the power of the ministers to institute a boycott. Ministerial power over the people, however, is overestimated. General intelligence is on the increase, and misrepresentations are not as powerful as once they were. One of the journals which publishes these discourses weekly was called upon by five ministers in a body, who endeavored to use their influence in opposition to their publication. The answer they got from the independent manager was that so long as the public wanted the discourses and the proprietors could realize an increase of circulation for their publication, they would continue.

It may be asked, Why should Christian ministers oppose the presentation of Scriptural teaching? We answer, For the same reason that the scribes and Pharisees came upon the apostles and forbade them to

teach the good tidings, as we read, "They were grieved that they taught the people. (Acts 4:2) They preferred to have the people in ignorance.

"GRIEVED THAT THEY TAUGHT"

They realized that for the people to have the eyes of their understanding opened would measurably decrease their power and influence over them in proportion as they would find that they had been misrepresenting God's Word and plan.

Where is the Jacob and Esau test in this matter? We answer that the ministers mentioned, for "one morsel of meat," are apparently willing to sell their birthright-their share in the glorious things which God hath in reservation for them who love him and love righteousness. They are willing to prostitute their office and influence to the doing of that which is evil, willing to sell their future prospects for their present advantage. In these various particulars they have the distinctive marks of Esau which the Apostle told us to look for. On the other hand, a small minority are willing, yea, rejoice, to have their names cast out as evil, to have themselves and their teachings misrepresented, slandered, by the Esau class. We are satisfied that this should be our experience, if it is the test which the Lord permits to come to prove our faithfulness to him and to his Word-if by this means or any means we may be of the true Israel class who will inherit the promise, the oath-bound covenant.

In conclusion, dear friends, it is for each of us to decide, first of all, Have we entered the Lord's family at all, so that we could be of either of these classes? Have we been begotten of the holy Spirit, so that we could be heirs of this great promise? If not, the primary work is a full consecration of ourselves to the Lord that we may be accepted of him and become his dear children. If we have already taken the steps of faith and obedience it is proper that we now question ourselves as respects our loyalty of heart to the Lord and the Truth. To what extent do we love this better than we love houses, lands, parents or children, yea, and self also? Are we willing, if circumstances so require, to lay down our lives for the Truth, in its service, etc.? If so we may safely count ourselves with the Israel class, and trust by the Lord's grace to be amongst those "overcomers" to whom he will grant to sit with him in his throne and be associated with all the work of the Millennial Kingdom.

But if we permit ourselves to be dominated by a time-serving spirit, a selfish spirit, it will blind us to the beauties and advantages of the things unseen as yet, and make all the more important before our minds the things of this present time, which the Apostle tells us are not worthy to be compared with the things reserved for us. It depends on which place we have the treasures, with the Lord or in the earth-for where our treasures are there will our hearts be also, and our lives in accord.

Part 2
TO HELL AND BACK! WHO ARE THERE

Hope for the recovery of many of them

This article can be found in Pastor Russell's Sermons, pages SM516-SM526, entitled, "To Hell and Back! Who are There?"

Part 3
THE GREAT PRISON-HOUSE to be Destroyed

Its 20,000,000,000 "Prisoners of Hope" to be released
Continuation of the sermon on "To Hell and Back. Who are there?
Hope for the recovery of many of them."
Also the
PARABLE OF THE RICH MAN AND LAZARUS

Our topic inquires who are in hell. The Scriptures answer that all go to hell, the tomb, the death-state, as Solomon says, "There is no wisdom nor knowledge nor device in the grave (sheol), whither thou goest." In this

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vast prison-house it has been estimated that something like 20,000,000,000 of Adam's children are prisoners. But the very word prison implies that they are not extinct, that it is in the divine power and purpose to bring them forth, as Job expressed it, "Thou shalt call and I will answer thee." Our Lord Jesus was the first of these prisoners to come back from sheol, from hades, as the Apostle Peter and the Prophet David have just told us. He went to hell, to sheol, to hades, to the tomb, to the death-state and came back by a resurrection. As the Apostle declares, "God raised him from the dead by his own power." The Apostle tells us that in the resurrection of Jesus we have God's assurance of his ability and willingness to deliver all from sheol, hades, the tomb, to raise all the dead through him. Acts 17:31

This figure of death as a prison house, holding captive until the glorious morning of the resurrection the whole world of mankind, is frequently set forth in the Bible. There the dead are spoken of as "prisoners of hope." In his last message to the Church our Lord declares, "I am He that was dead; and behold, I am alive forevermore, and have the keys of death and hades"-the grave, hell, the tomb. Zech. 9:12 Rev. 1:18

How glad we are to know that the keys of the great prison are in the hands of one who so loved the world as to give his life a ransom price for theirs, "that God might be just and yet the justifier of those who believe in Jesus." How we who now believe do rejoice exceedingly in this great Savior, able to save unto the

uttermost. How glad we are to know that, although the number of believers now is small, the day is coming when all shall know of the Redeemer and the provisions and conditions of the eternal salvation. As it is written, "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep;" then, as the prophet declares, "None shall need say to his neighbor or brother, know thou the Lord, because all shall know him from the least to the greatest." Isa. 11:9; Jer. 31:34

JESUS HOLDS THE KEY TO HELL

The keys of death and the grave, which the Lord holds and is ready to use, merely waiting the Father's due time-symbolize his rightful authority to control the dead and the dying. If the Lord had said, I have a crowbar or a sledgehammer, it would have signified His violent opposition to the dying and death conditions and that He would rescue the people by force; but the choice of a key as a symbol represents right and authority, and the Scriptures everywhere coincide with this thought, declaring that it was God Himself who condemned our race to death and that

our Lord Jesus in no sense of the word designs to oppose the Father's power and authority. The Bible declares that our Lord redeemed us by paying our penalty for us, and thus "bought us with His own precious blood," and that thus justly He has the authority to do with the race of mankind as He wills. And, thank God, He wills their blessing and uplifting in accordance with the Father's promise to Abraham:"in thy seed shall all the families of the earth be blessed. "

OPENING THE PRISON DOORS

It was to this great prison that our Lord referred in His sermon on Isaiah 61 and His application to Himself of the prophecy that He would open the prison doors and set at liberty the captives. Our Lord made no effort to rescue prisoners from the literal prisons of Palestine or other parts of the world at His first advent-He had a higher and grander mission. He even allowed John the Baptist to be beheaded in prison without so much as uttering a word of protest or giving one particle of assistance for his liberty. Our Lord was in process of redeeming the world, purchasing all the prisoners and the prison house with a view to eventually set all free during the millennial age by a resurrection from the dead.

Did time permit we would like to point out how the testimony of the Scriptures respecting the resurrection of the dead is in full accordance with the setting of captives free. We would like to show that the " life resurrection" (lohn 5:28, 29, R. V.) will be an instantaneous one to perfection, embracing only those who, during the present life, have made their peace with God through faith and have demonstrated their loyalty to Him, and whose trial therefore is ended and their full reward to be granted them in the moment of their resurrection. We would like to show how the remainder of the world will be awakened from the state of death during the millennial age, in practically the condition in which they died, but surrounded by the new conditions of the millennial kingdom-Satan and every evil influence "bound," restrained, and truth and righteousness and every good influence surrounding them, and with the Church of this gospel age, the bride of

Christ, the royal priesthood, their assistants, governors, guides, to help the willing and obedient up, up, up, out of sin and degradation and death conditions back to the full perfection of perfect humanity, the image and likeness of God-back to all that was lost in Adam and Eden, with added blessings of increased knowledge through experience.

THIS IS NOT UNIVERSALISM

We find nothing in the Scriptures implying that all

men will eventually attain to eternal life, but, quite to the contrary, a provision of Second Death for all who will refuse the divine favors and blessings and privileges that through Christ shall ultimately come to every member of the race. We do claim that the Scriptures teach a universal opportunity through which every member of the race may come to a knowledge of "the only name" and to obedience to the King of kings and Lord of lords. Thus each, if he will, may ultimately attain to everlasting life through the Lamb of God, which taketh away the sin of the world. John 1:29) We urge all who feel a deeper interest in the Word of God through this presentation of its teachings, and who consequently would feel a deeper reverence and love for the Almighty and for the Savior, that such shall not content themselves with what they have now heard, but shall avail themselves of the helps for Bible study, which God is now granting to his people, that they may come to "full assurance of faith" and to that full rest of heart which is the privilege of the "sanctified in Christ Jesus."

PARABLE OF THE RICH MAN AND LAZARUS -LUKE 16:19-31

The great difficulty with many in reading this scripture is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to "hell" because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust, not because he was good, but simply because he was poor and sick. If this be interpreted literally, the only logical lesson to be drawn from it is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is "Abraham's bosom;" and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of his parables. When he said "wheat," he meant "children of the kingdom;" when he said "tares," he meant "the children of the devil;" when he said "reapers" his servants were to be understood, etc. (Matt. 13) The same classes were represented by different symbols in different parables. Thus the "wheat"

of one parable corresponds to the "faithful servants," and the "wise virgins" of others. So, in this parable, the "rich man" represents a class, and "Lazarus" represents another class.

In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own truth-enlightened judgment may commend them as in accord with God's Word and plan. To our understanding, Abraham represented God, and the "rich man" represented theJewishnation. At the time of the utterance of the parable, and for a long time previous, the Jews had "fared sumptuously every day"-being the especial recipients of God's favors. As Paul says:"What advantage, then, hath the Jew? Much every way:chiefly, because to them were committed the oracles of God [Law and Prophecy]." The promises to Abraham and David, and their organization as a typical Kingdom of God, invested that people with royalty, as represented by the rich man's "purple." The typical sacrifices of the Law constituted them, in a typical sense, a holy (righteous) nation, represented by the rich man's "fine linen, "-symbolic of righteousness. Rev. 19:8

Lazarus represented the outcasts from divine favor under the Law, who, sin-sick, hungered and thirsted after righteousness. "Publicans and sinners" of Israel, seeking a better life, and truth-hungry Gentiles who were "feeling after God" constituted the Lazarus class. These, at the time of the utterance of this parable, were entirely destitute of those special divine blessings which Israel enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry, nor have any dealings with them. John 4:9

As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phoenician woman give us a key. He said to this Gentile woman-"It is not meet [proper] to take the children's [Israelites'] bread and to cast it to dogs [Gentiles];" and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." (Matt. 15:26,27) Jesus healed her daughter, thus giving the desired crumb of favor.

But there came a great dispensational change in Israel's history when as a nation they rejected and

crucified the Son of God. Then their typical righteousness ceased-then the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof-the Gospel Church, "a holy nation, a peculiar people." (Titus 2:14; 1 Pet. 2:7,9; Malt. 21:43) Thus the "rich man" died to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition, in tribulation and affliction. In such condition that nation has suffered to this day.

THE LAZARUS CLASS

Lazarus also died:the condition of the humble Gentiles and the God-seeking "outcasts" of Israel underwent a great change, being carried by the angels (messengers-apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham; for the children of the flesh are not the children of God, "but the children of the promise are counted for the seed" (children of Abraham); "which seed is Christ;" and "if ye be Christ's, then are ye believers] Abraham's seed [children], and heirs according to the [Abrahamic] promise." Gal. 3:29

Yes, the termination of the condition of things then existing was well illustrated by the figure, death-the dissolution of the Jewish polity and the withdrawal of the favors which Israel had so long enjoyed. There they were cast off and have since been shown "no favor," while the poor Gentiles, who before had been "aliens from the commonwealth [the polity] of Israel and strangers from the covenant of promise [up to this time given to Israel only] having no hope and without God in the world," were then "made nigh by the blood of Christ" and reconciled to God. Eph. 2:12, 13

To the symbolisms of death and burial used to illustrate the dissolution of Israel and their burial or hiding among the other nations, our Lord added a further figure-"In hell [hades, the grave] he lifted up his eyes, being in torments, and seeth Abraham afar off," etc. The dead cannot lift up their eyes, nor see either near or far, nor can they converse; for it is distinctly stated, "There is no work, nor device, nor knowledge, nor wisdom, in the grave;" and the dead are described as those who "go down into silence." (Eccl. 9:10; Psa. 115:17) But the Lord wished to show that great sufferings or "torments" would be added to the dews as a nation after their national dissolution and burial amongst the other peoples dead in trespasses and sins; and that they would plead in vain for release and comfort at the hand of the formerly despised Lazarus class.

And history has borne out this parabolic prophecy. For eighteen hundred years the Jews have not only been in distress of mind over their casting out from the favor of God and the loss of their temple and other necessaries to the offering of their sacrifices, but they have been relentlessly persecuted by all classes, including professed Christians. It was from the latter that the Jews have expected mercy, as expressed in the parable-"Send Lazarus, that he may dip the tip of his finger in water and cool my tongue;" but the great gulf fixed between them hinders that. Nevertheless, God still recognizes the relationship established in his covenant with them, and addresses them as children of the covenant. (Verse 25) These "torments" have been the penalties attached to the violation of their covenant, and were as certain to be visited upon them as the blessings promised for obedience. See Lev. 26.

The "great gulf fixed" represents the wide difference between the Gospel Church and the Jew-the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the Law, which condoms and torments. Prejudice, pride and error, from the Jewish side, form the bulwarks of this gulf

which hinder the Jew from coming into the condition of true sons of God by accepting Christ and the gospel of his grace. The bulwark of this gulf which hinders true sons of God from going to the Jew-under the bondage of the Law-is their knowledge that by the deeds of the Law none can be justified before God, and that if any man keep the Law (put himself under it to try to commend himself to God by reason of obedience to it), Christ shall profit him nothing. (Gal. 5:2-4) So, then, we who are of the Lazarus class should not attempt to mix the Law and the Gospel, knowing that they cannot be mixed, and that we can do no good to those who still cling to the Law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue that to deny the Law as the power to save would be to deny all the past history of their race, and to deny all of God's special dealings with the "fathers," (promises and dealings which through pride and selfishness they failed rightly to apprehend and use); hence they cannot come over to the bosom of Abraham, into the true rest and peace-the portion of all the true children of faith. John 8:39; Rom. 4:16; Gal. 3:29

True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. As at the first, Dives represented the orthodox Jews, and not the "outcasts of Israel," so down to the close of the parable he continues to represent a similar class, and hence does not represent

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such Jews as have renounced the Law Covenant and embraced the Lord Jesus, or such as have become infidels.

THE PLEA OF THE "RICH MAN"

for the sending of "Lazarus" to his five brethren we interpret as follows:

The people of Judea, at the time of our Lord's utterance of this parable, were repeatedly referred to as"Israel," "the lost sheep of the house of Israel," "cities of Israel," etc., because all of the tribes were represented there; but actually the majority of the people were of the two tribes, Judah and Benjamin, but few of the ten tribes having returned from Babylon under Cyrus' general permission. If the nation of the Jews (chiefly two tribes) were represented in the one "rich man," it would be a harmony of numbers to understand the "five brethren" to represent the ten tribes chiefly scattered abroad. The request relative to them was doubtless introduced to show that all special favor of God ceased to all Israel (the ten tribes, as well as to the two more directly addressed). It seems to us evident that Israel only was meant, for no other nation than Israel had "Moses and the prophets" as instructors. (Verse 29) The majority of the ten tribes had so far disregarded Moses and the prophets that they did not return to the land of promise, but preferred to dwell among idolaters; and hence it would be useless to attempt further communication with them, even by one from the dead-the figuratively dead, but now figuratively risen, Lazarus class. Eph. 2:5

Though the parable mentions no bridging of this "great gulf," other portions of Scripture indicate that it was to be "fixed" only throughout the Gospel age, and that at its close the "rich man," having received the measurement of punishment for his sins, * will walk out of his fiery troubles over the bridge of God's promises yet unfulfilled to that nation.

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*See Isaiah 40:1, 2 (margin); Rom. 11:17 -31, and Millennial Dawn, Vol 2, page B227.

Though for centuries the Jews have been bitterly persecuted by pagans, Mohammedans and professed Christians, they are now gradually rising to political freedom and influence; and although much of "Jacob's trouble" is just at hand, yet as a people they
will be very prominent among the nations in the beginning of the Millennium. The "vail" (2 Cor. 3:1316) of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns; nor should we be surprised to hear of great awakenings among the Jews, and many coming to acknowledge Christ. They will thus leave their hadean state (national death) and torment, and come, the first of the nations, to be blessed by the true seed of Abraham, which is Christ, Head and body. Their bulwark of race prejudice and pride is falling in some places, and the humble, the poor in spirit, are beginning already to look upon him whom they have pierced, and to inquire, Is not this the Christ? And as they look the Lord pours upon them the spirit of favor and supplication. (Zech. 12:10) Therefore, "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished." Isa. 40:1,2, margin.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-32. Because of unbelief the natural brances were broken off, and the wild branches grafted into the Abrahamic root-promise. The parable leaves the dews in their trouble, and does not refer to their final restoration to favor-doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us that when the fulness of the Gentiles-the full number from among the Gentiles necessary to make up the bride of Christ-is come in, "they [natural Israel] shall obtain mercy through your [the Church's] mercy." He assures us that this is God's covenant with fleshly Israel (who lost the higher, spiritual promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc. In proof of this statement, he quotes from the prophets, saying:"The deliverer shall come out of Zion [the glorified Church], and shall turn away ungodliness from Jacob [the fleshly seed]. " "As concerning the Gospel [high calling], they are enemies [cast off] for your sakes; but as touching the election, they are beloved for the fathers' sakes." "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches, both of the wisdom and knowledge of Godl" Ram. 1 1:26-38

"Ye are complete in Him." Col. 2:10.

"A cipher alone has no value, but it is a power indeed, when it follows one; and so it is with us when we follow Christ-His merit gives us association and cooperation with Him; gives us weight and influence and power for God and His cause. 'Ye are complete in Him;' 'accepted in the Beloved' " R3149, top.

Part 4
THE OATH-BOUND COVENANT

God's Marvelous Condescension
The Oath confirms the Word
The Divine Plan of the Ages in a Nutshell
It Gloriously reveals God's Justice, Wisdom, Love and Power

God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Heb. 6:17

Only those who have strong living faith in the Almighty God and his Son Jesus could have much interest in the words of our text. To the evolutionist these words have little meaning, as he is looking to a natural development rather than to any supervening power of God to bring the blessing which the world so greatly needs. To the "higher critic," the Apostle's reference to God's dealings with Abraham are nonsensical, believing as he does that the statements of Genesis are foolishness, written hundreds of years after the death of Moses.

However, some of God's true children, whose eyes of understanding have not yet been opened to a clear apprehension of the divine plan of the ages, may be inclined to question what interest we could possibly have in God's oath to Abraham-given more than 3000 years ago. Such are inclined to say to themselves, "That event was helpful to Abraham, but has nothing whatever to do with us or our day." It is our hope that an examination of this covenant, which God attested with His oath, as stated in our text, may be helpful to many of the Lord's people today, enabling them to see that God had a plan in Abraham's day; that He is still working according to that plan; and that its completion will be glorious-a blessing to His creatures and an honor to Himself.

The context shows distinctly that the apostles and the early Church drew comfort from this oath-bound covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age-to every member of the body of Christ. The Apostle's words imply that God's promise and oath were intended more for us than for Abraham-more for our comfort than for his.

Note the Apostle's words:"That by two immutable things [two unalterable things], in which it was impossible for God to lie, we [the gospel Church] might have a strong consolation; [we] who have fled for refuge [to Christ] to lay hold upon the hope set before us."

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this covenant or promise; and the oath of the Almighty-which doubly sealed it-gave double assurance of its certainty of accomplishment, but the Apostle intimates in the words quoted that God's special design in giving that covenant and in binding it solemnly with an

oath, was to encourage spiritual Israel-to give us a firm foundation for faith. God well knew that although 3000 years from His own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement, and the still more deliberate oath that bound it. We cannot but wonder at such condescension upon the part of the great Creator-that He should stoop to His fallen creatures, and above all that He should condescend to give His oath on the subject. An upright man feels that his word should be sufficient in any matter, and, therefore, would hesitate except under special conditions to confirm his word with an oath. How much more might the [heavenly Father have so regarded the matter! But our text explains the reason for such condescension. He was "willing more abundantly to show the unchangeableness of His plan. "

It was not God's intention to show His plan to everybody-to the world in general-nor has He done so. The world by wisdom knows not God, understands not His great and gracious operations which for thousands of years have been gradually unfolding, and which are now near of accomplishment. God wished to show the natural seed of Abraham something of His plan, and, hence, they were granted an external glimpse of it; but the Apostle points out that the clear showing of the matter was especially intended for the "heirs of the promise."

JOINT-HEIRS WITH JESUS

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of His consecrated people of this Gospel Age are declared to be His joint-heirs in that promise, which is not yet fulfilled. For its fulfillment not only the Church is waiting, as the bride

or fellow members of the body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally the whole creation (the entire human family) is groaning and travailing in pain together, waiting for the great fulfillment of that oath-bound promise or covenant. Rom. 8:22

Those who follow the Apostle's argument and realize that we as Christians are still waiting for the fulfilment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the Church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His word with His oath. We answer that every Christian should know what this promise is, since it lies at the foundation of every Christian hope. The Christian who cannot understandingly call to mind this oath-bound covenant or promise evidently lacks information very necessary to his spiritual development.

How can this hope be an anchor to our souls in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

Let us awake in time, dear friends, before the poisoned darts of infidelity strike us and wound us and poison our minds, and blind the eyes to the glorious things of God's Word.

Need I quote the promise-the one so repeatedly referred to in the apostolic writings-the one which is the basis or anchorage of our souls? It was made to Abraham and reads thus:"In thy seed shall all the families of the earth be blessed." It was the promise for the future and not for Abraham's own time. The world was not blessed in Abraham's day, nor did he even have a child at the time this promise was given. Isaac did not fulfil the promise; he was merely a type of the greater seed of Abraham who in due time would fulfil it. Jacob and his twelve tribes, fleshly Israel, did not fulfil the promise, but still looked for a greater Messiah to fulfil it, to bless them and through them all the families of the earth. The Apostle Paul referred to this very promise, declaring that the seed of Abraham mentioned therein is Christ. All Christians agree to this, even though they have not distinctively and properly associated it with the declarations of the promise But the Apostle makes clear to us that, in saying that Christ is the seed of Abraham, he had in mind not only the Lord Jesus as the head of the body, the head of the Christ, but also the overcoming saints of this Gospel Age as the body of Christ. This he distinctly states in many places, for instance Galations 3:16, 29. Here he declares the matter expressly, saying:"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

THE SEED NOT COMPLETE

The seed of Abraham is the gospel Church, with her head the Lord Jesus, as the Apostle states again saying:"We, brethren, as Isaac was [typified by Isaac], are the children of promise." (Gal. 4:28) It follows that the seed of Abraham mentioned in the promise is not yet complete, for the Gospel Church is not yet complete and will not be until the full close of this Gospel Age-the harvest time of which we believe we are now in. But what a wonderful thought is involved in this plain interpretation of the Divine Word. It is big with hope for spiritual Israel, the spiritual seed, and no less it seems a blessing to the natural seed, fleshly Israel, and ultimately the Millennial blessings to all the families of the earth. Let us examine these three hopes:The hopes for these three classes center in this oath-bound covenant. Let us thus obtain what the Apostle tells us was the Lord's intention for us, namely, strong consolation-strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine revelation than the sufferings of this present time. The implication suggested by the Apostle is that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared, but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people. With some it is merely a mist of doubt and of uncertainty, with others it is the smoke of confusion, blackness and despair as they think of their own friends in connection with an eternity of torture, and the probability that a large majority of those whom they love will spend an eternity of horror in torment-from the dark ages.

OURS IS CREAM OF PROMISE

Now, what hope and interest has the Church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "The riches of God's grace." The promise implies the greatness of the seed of Abraham-which seed is Christ and the overcoming Church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this gospel age, who "make their calling and election sure" in Christ, are to be joint-heirs with Him in the glorious Millennial Kingdom, which is to be God's agency or channel for bringing about the promised blessings-the blessing of all the families of the earth. How great, how wonderful, is to be the

exaltation of the Church is beyond human conception, as the Apostle declares, "Eye hath not seen, neither ear heard, nor hath it entered into the heart of man [the natural man] the things that "God hath in reservation for them that love Him"-that love Him more than they love houses or lands, parents or children or any other creature-more than they love themselves-and who show this by walking in the narrow way, in the footsteps of their Redeemer. Again the Apostle speaks of the great blessings coming to the Church as the seed of Abraham:"It cloth not yet appear what we shall be How great we shall be made in our change], but we know that when He shall appear we shall be like Him." (1 John 3:2) The Apostle Peter has a word on this subject of the greatness that shall belong to the Church, the spiritual seed of Abraham, saying, "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Peter 1:4) To whatever extent we are able to grasp the meaning of these wonderful promises, they speak to us of blessings, favors, "exceedingly, abundantly more than we could ask or think." Eph. 3:20

PROMISE TO THE JEWS

The second class to be blessed under this Abrahamic covenant is fleshly Israel. We are not forgetting that the Jews were a rebellious and stiff necked people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since the Lord's crucifixion, and after spiritual Israel shall have been glorified in the Kingdom, then a blessing from the Lord will come upon natural Israel; they shall be saved or recovered from their blindness, and as the prophet declares, "They shall look upon Him whom they have pierced and mourn for Him," because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of prayer and supplication. " Zech. 12:10

The Apostle Paul elaborates this subject. In Romans, chapters nine and ten, he points out how Israel failed to obtain the special blessing of this Abrahamic covenant by rejecting Christ-how only a remnant received the great blessing and the mass were blinded. In chapter eleven he proceeded to explain that their blindness is not to be perpetual, but only until the Church shall have been

gathered out, and that then the Lord's blessing will come to fleshly Israel, saving them from their blindness and granting them mercy through the glorified spiritual Israel. I trust that every person in this audience will feel interested enough in this feature of the divine plan to examine carefully on his return to his home verses 25 to 33 of the eleventh chapter of Romans. The Lord will do this for the natural seed, not because of their worthiness, but because of His promise made to the fathers:"For this is my covenant with them, when I will cancel their sins."

But if God is to have mercy upon the natural Israelites, whom he declares to have been stiffnecked and hard-hearted and rebellious, would it surprise us that the divine, benevolent intention should be to bless others than the Jews-others who had not in the past the favors and privileges of this favored nation, and whose course, therefore, was less in opposition to the light? It should not surprise us, and so we find in this great oath-bound covenant a blessing for all nations-all people. Let us look at the promise again-remembering that our Heavenly Father made it deliberately and subsequently bound himself to its provisions by an oath, so that we might not only be sure that he could not break his word, but doubly sure that he could not break his oath, and therefore without peradventure this promise shall be fulfilled. It reads:"In thy seed shall all the families of the earth be blessed. "

What is the blessing so greatly needed by all mankind? it is the very blessing that Jesus declared he came to give, saying "I am come that they might have life, and that they might have it more abundantly." Ah, yes, Life! Life! Life! It is life that the whole world needs, and our Lord Jesus declares himself to be the great life-giver. Indeed, in the Syriac language, in which probably our Lord discoursed, the word life giver is the equivalent to our word savior. Jesus came to save man from sin and from the penalty of sin-namely, death. It is a human invention of the dark ages to attach eternal torment as the penalty for sin. It is the divine arrangement to attach to sin a reasonable and just, but an awful penalty-Death! It is because we are sinners that we are all dying creatures, and for the Lord to give life implies that he will take away the sin and all necessity for this penalty. Hence, "Christ died for our sins."

THE MILLENNIAL PROMISE

The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little if the arrangements of that future time-the Millennial age-were not on such a scale as to permit a thorough recovery from present mental, moral and physical weakness. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and

every unfavorable condition will be brought under restraint, and the favor of God, through the knowledge of God, will be let loose among the people-"the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." Blessing! Ay, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision. All shall know him from the least unto the greatest,

and none shall need say to his neighbor or brother, "Know thou the Lord." Isa. 11:9; ler. 31:34

But so accustomed have we all become to measuring the divine plan by our narrow minds that I doubt not there may be some in this audience ready to say, "I believe, Brother Russell, that in your love of heart you would delight to do good in this manner to the whole world of mankind, and so would we; but God's ways are not so great as our conceptions would be." Stop, my dear brother; you are looking at the matter from the wrong standpoint. Remember that our God is allwise, all just, all-loving, all-powerful, and that it is His own Word that declares that as the heavens are higher than the earth so are His plans higher than our plans, and His methods higher than our methods. (Isa. 55:8, 9) As the poet has expressed it:

> "We make God's love too narrow
> By false standards of our own."

It is time for us to wake up to the fact that we are no better than our God, but that we are poor, imperfect creatures of the dust, fallen by nature, and that it is time for us to stop misconstruing the divine character and plan as against His creatures, and to hearken to the Lord's own Word when He declares, "Their fear toward me is not of me, but is taught by the precepts of men." It is time for us to be praying for ourselves and for each other as the Apostle prayed for some, saying, "I pray God for you that the eyes of your understanding may be opened, that ye may be able to comprehend with all saints the lengths and breadths and heights and depths-to know the love of Christ which passeth all knowledge." Eph. 1:18; 3:18-19

Do not misapprehend us; we are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that in the hereafter they will be saved in their ignorance. We stand by the Word of God, that there is no present salvation without faith in Christ Jesus, and hence that the heathen and the imbeciles have neither part nor lot in the salvation in the present time. We stand by the Scriptures which declare that any who are saved in the present time must walk in the narrow way, of which the dear Redeemer says they be few that find it. We stand by the Scriptures which say that salvation at the present time is only for the little flock who, through much tribulation, shall enter the Kingdom. We stand by the Scriptures, which say that this Kingdom class now being developed is the seed of Abraham under the Lord their Head, the Elder Brother, the Bridegroom. We stand by the Scriptures which say that through this Christ, when complete, a blessing shall extend to every member of Adam's race-the blessings of opportunity to know the Lord, to understand the advantages of righteousness, the opportunity of choosing obedience and by obedience obtaining everlasting life.

JUDGMENT DAY OPPORTUNITY

The blessings of the future will be of such a kind that every individual who does not have his full opportunity in this present life will have it then. Not an opportunity to become members of the little flock. Not an opportunity of becoming members of the seed of Abraham. Not an opportunity to have part in the great "change" from human nature to divine nature. Not an opportunity to sit with the Lord in His throne. But an opportunity to obtain that which was lost-human perfection, everlasting life under human, earthly, paradisiacal conditions. An opportunity of coming again into the divine likeness, almost obliterated in the human family through the 6000 years of fall.

FUTURE OF HEATHEN PEOPLE

As our hearts go out with sympathy towards the poor groaning creation in heathen lands and in home lands, and as we take pleasure in doing the little now possible for us to do, what is our joy when we think of that future glorious opportunity that is to be ours, and of the great results that are to accompany it? Surely the hearts of the Lord's people are stimulated as we contemplate the meaning of this great oath-bound covenant! Surely, as the Apostle declares was God's intention, we have strong consolation in our ineffectual efforts to bring the majority of mankind to an appreciation of God's mercy and love now, but it gives us consolation also in respect to our neighbors and friends and members of our own families who are not saints, who are still blind to the grace of God as we see it, the grace which has brought salvation to our hearts in the present time, and which eventually is to bring salvation to to the uttermost in the resurrection. It encourages us further, as the Apostle points out, to lay hold upon the hope set before us-to take a firmer grasp of the divine character and plan. It gives our

souls encouragement beyond the veil when we see how gracious is the character of our Heavenly Father, how wonderful is the plan which He has devised and how he has been carrying it forward step by step up to the present hour, and that by His grace we are what we are, and have been called to joint heirship with our

Redeemer, as members of the seed of Abraham. We reason that if the Lord so loved us while we were sinners, that much more does He love us now that we have accepted Christ and are under the robes of His righteousness and seeking to do those things in harmony with the divine will.

Number 73, April, 1906

The Scripture Teaching on

CALAMITIES

and why God Permits them

See Old Theology Quarterly, No. 2.

Number 74, July, 1906

DIVINE PLAN OF THE AGES FOR HUMAN SALVATION

Why Evil was Permitted

See Old Theology Quarterly, No. 12, for the first part of this article. The second part as excerpted from the chapter in The Divine Plan of the Ages, and is reprinted below.

WHY EVIL WAS PERMITTED
THE HARMONIOUS CO-OPERATION
OF THE CREATOR'S WISDOM, JUSTICE,
LOVE AND POWER
WITNESSED THEREBY

Evil is that which produces unhappiness; anything which either directly or remotely causes suffering of any kind.-Webster. This subject, therefore, not only inquires regarding human ailments, sorrows, pains, weaknesses and death, but goes back of all these to consider their primary cause-sin-and its remedy. Since sin is the cause of evil, its removal is the only method of permanently curing the malady.

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the questions, Why did God permit the present reign of evil? Why did he permit Satan to present the temptation to our first parents, after having created them perfect and upright? Or why did he allow the forbidden tree to have a place among the good? Despite all attempts to turn it aside, the question will obtrude itself-Could not God have prevented all possibility of man's fall?

The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin, but the fact that he did not should be sufficient proof to us that its present permission is designed ultimately to work

out some greater good. God's plans, seen in their completeness, will prove the wisdom of the course pursued. Some inquire, Could not God, with whom all things are possible, have interfered in season to prevent the full accomplishment of Satan's design? Doubtless he could; but such interference would have prevented the accomplishment of his own purposes. His purpose was to make manifest the perfection, majesty and righteous authority of his law, and to prove both to men and to angels the evil consequences resulting from its violation. Besides, in their very nature, some things are impossible even with God, as the Scriptures state. It is "impossible for God to lie" (Heb. 6:18). "He cannot deny himself' (2 Tim. 2:13). He cannot do wrong, and therefore he could not choose any but the wisest and best plan for introducing his creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

The Scriptures declare that all things were created

for the Lord's pleasure (Rom. 4:11)-without doubt, for the pleasure of dispensing his blessings, and of exercising the attributes of his glorious being. And though, in the working out of his benevolent designs, he permits evil and evil doers for a time to play an active part, yet it is not for evil's sake, nor because he is in league with sin; for he declares that he is "not a God that hath pleasure in wickedness." (Psa. 5:4) Though opposed to evil in every sense, God permits (i e., does not hinder) it for a time, because his wisdom sees a way in which it may be made a lasting and valuable lesson to his creatures.

It is a self-evident truth that for every right principle there is a corresponding wrong principle; as, for instance, truth and falsity, love and hatred, justice and injustice. We distinguish these opposite principles as right and wrong, by their effects when put in action. That principle the result of which, when active, is beneficial and productive of ultimate order, harmony and happiness, we call a right principle; and the opposite, which is productive of discord, unhappiness and destruction, we call a wrong principle. The results of these principles in action we call good and evil; and the intelligent being, capable of discerning the right principle from the wrong, and voluntarily governed by the one or the other, we call virtuous or sinful.

This faculty of discerning between right and wrong principles is called the moral sense, or conscience. It is by this moral sense which God has given to man that we are able to judge of God and to recognize that he is good. It is to this moral sense that God always appeals to prove his righteousness or justice; and by the same moral sense Adam could discern sin, or unrighteousness, to be evil, even before he knew all its consequences. The lower orders of God's creatures are not endowed with this moral sense. A dog has some intelligence, but not to this degree, though he may learn that certain actions bring the approval and reward of his master, and certain others his disapproval. He might steal or take life, but would not be termed a sinner; or he might protect property and life, but would not be called virtuous-because he is ignorant of the moral quality of his actions.

God could have made mankind devoid of ability to discern between right and wrong, or able only to discern and to do right; but to have made him so would have been to make merely a living machine, and certainly not a mental image of his Creator. Or he might have made man perfect and a free agent, as he did, and have guarded him from Satan's temptation. In that case, man's experience being limited to good, he would have been continually liable to suggestions of evil from without, or to ambitions from within, which would have made the everlasting future uncertain,

and an outbreak of disobedience and disorder might always have been a possibility, besides which, good would never have been so highly appreciated except by its contrast with evil.

God first made his creatures acquainted with good, surrounding them with it in Eden; and afterward, as a penalty for disobedience, he gave them a severe knowledge of evil. Expelled from Eden and deprived of fellowship with himself, God let them experience sickness, pain and death, that they might thus forever know evil and the inexpediency and exceeding sinfulness of sin.

By a comparison of results they came to an appreciation and proper estimate of both; "And the Lord said, Behold, the man is become as one of us, to know good and evil." (Gen. 3:22j In this their posterity share, except that they first obtain their knowledge of evil, and cannot fully realize what good is until they experience it in the Millennium, as a result of their redemption by him who will then be their Judge and King.

The moral sense, or judgment of right and wrong, and the liberty to use it, which Adam possessed, were important features of his likeness to God. The law of right and wrong was written in his natural constitution. It was a part of his nature, just as it is a part of the divine nature. But let us not forget that this image or likeness of God, this originally lawinscribed nature of man, has lost much of its clear outline through the erasing, degrading influence of sin; hence it is not now what it was in the first man. Ability to love implies ability to hate; hence we may reason that the Creator could not make man in his own likeness, with power to love and to do right, without the corresponding ability to hate and to do wrong. This liberty of choice, termed free moral agency, or free will, is a part of man's original endowment; and this, together with the full measure of his mental and moral faculties, constituted him an image of his Creator. Today, after six thousand years of degradation, so much of the original likeness has been erased by sin that we are not free, being bound, to a greater or less extent, by sin and its entailments, so that sin is now more easy and therefore more agreeable to the fallen race than is righteousness.

That God could have given Adam such a vivid impression of the many evil results of sin as would have deterred him from it, we need not question, but we believe that God foresaw that an actual experience of the evil would be the surest and most lasting lesson to serve man eternally; and for that reason God did not prevent but permitted man to take his choice, and to feel the consequences of evil. Had opportunity to sin never been permitted, man could not have resisted it,

consequently there would have been neither virtue nor merit in his right doing. God seeketh such to worship him as worship in spirit and in truth. He desires intelligent and willing obedience, rather than ignorant, mechanical service. He already had in operation inanimate mechanical agencies accomplishing his will, but his design was to make a nobler thing, an intelligent creature in his own likeness, a lord for earth, whose loyalty and righteousness would be based upon an appreciation of right and wrong, of good and evil.

The principles of right and wrong, as principles, have always existed, and must always exist; and all perfect, intelligent creatures in God's likeness must be free to choose either, though the right principle only will forever continue to be active. The Scriptures inform us that when the activity of the evil principle has been permitted long enough to accomplish God's purpose, it will forever cease to be active, and that all who continue to submit to its control shall forever cease to exist. (1 Cor. 15:25, 26; Heb. 2:14) Right-doing and right-doers, only, shall continue forever.

But the question recurs in another form:Could not man have been made acquainted with evil in some other way than by experience? There are four ways of knowing things, namely, by intuition, by observation, by experience, and by information received through sources accepted as positively truthful. An intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity for proof. Such knowledge belongs only to the divine Jehovah, the eternal fountain of all wisdom and truth, who, of necessity and in the very nature of things, is superior to all his creatures. Therefore, man's knowledge of good and evil could not be intuitive. Man's knowledge might have come by observation, but in that event there must needs have been some exhibition of evil and its results for man to observe. This would imply the permission of evil somewhere, among some beings, and why not as well among men, and upon the earth, as among others elsewhere?

Why should not man be the illustration, and get his knowledge by practical experience? It is so:man is gaining a practical experience, and is furnishing an illustration to others as well, being "made a spectacle to angels."

The severity of the penalty was not a display of hatred and malice on God's part, but the necessary and inevitable, final result of evil, which God thus allowed man to see and feel. God can sustain life as long as he sees fit, even against the destructive power of actual evil; but it would be as impossible for God to sustain such a life everlastingly, as it is for God to lie. That is, it is morally impossible. Such a life could only become more and more a source of unhappiness to

itself and others; therefore, God is too good to sustain an existence so useless and injurious to itself and others, and, his sustaining power being withdrawn, destruction, the natural result of evil, would ensue. Life is a favor, a gift of God, and it will be continued everlastingly only to the obedient.

No injustice has been done to Adam's posterity in not affording them each an individual trial. Jehovah was in no sense bound to bring us into existence; and, having brought us into being, no law of equity or justice binds him to perpetuate our being everlastingly, nor even to grant us a trial under promise of everlasting life if obedient. Mark this point well:The present life, which from the cradle to the tomb is but a process of dying, is, notwithstanding all its evils and disappointments, a boon, a favor, even if there were no hereafter. The large majority so esteem it, the exceptions (suicides) being comparatively few; and these our courts of justice have repeatedly decided to be mentally unbalanced, as otherwise they would not thus cut themselves off from present blessings. Besides, the conduct of the perfect man, Adam, shows us what the conduct of his children would have been under similar circumstances.

Many have imbibed the erroneous idea that God placed our race on trial for life with the alternative of eternal torture, whereas nothing of the kind is even hinted at in the penalty. The favor or blessing of God to his obedient children is life-continuous life-free from pain, sickness and every other element of decay and death. Adam was given this blessing in the full measure, but warned that he would be deprived of this "gift" if he failed to render obedience to God-"In the day that thou eatest thereof, dying, thou shalt die." He knew nothing of a life in torment as the penalty of sin. Life everlasting is nowhere promised to any but the obedient. Life is God's gift, and death, the opposite of life, is the penalty he prescribes.

Eternal torture is nowhere suggested in the Old Testament Scriptures, and only a few statements in the New Testament can be so misconstrued as to appear to teach it:and these are found either among the symbolisms of Revelation, or among the parables and dark sayings of our Lord, which were not understood by the people who heard them (Luke 8:10), and which seem to be but little better comprehended today. "The wages of sin is death." (Rom. 6:23) "The soul that sinneth, it shall die."-Ezek. 18:4

Many have supposed God unjust in allowing Adam's condemnation to be shared by his posterity, instead of granting each one a trial and chance for everlasting life similar to that which Adam enjoyed. But what will such say if it now be shown that the world's opportunity and trial for life will be much more

favorable than was Adam's; and that, too, because God adopted this plan of permitting Adam's race to share his penalty in a natural way? We believe this to be the case, and will endeavor to make it plain.

God assures us that as condemnation passed upon all in Adam, so he has arranged for a new head, father or life-giver for the race, into whom all may be transferred by faith; and that as all In Adam shared the curse of death, so all In Christ will share the blessing of life, being justified by faith in his blood. (Rom. 5:12, 18, 19) Thus seen, the death of Jesus, the undefiled, the sinless one, was a complete settlement toward God of the sin of Adam. As one man had sinned, and all in him had shared his curse, his penalty, so Jesus, having paid the penalty of that one sinner, bought not only Adam but all of his posterity,-all men-who by heredity

shared his weaknesses and sins and the penalty of these,-death. Our Lord "the man Christ Jesus," himself unblemished, approved, and with a perfect seed or race in him, unborn, likewise untainted with sin, gave his all of human life and title as the full ransom-price for Adam and the race or seed in him when sentenced. Having thus fully purchased the lives of Adam and his race, Christ offers to adopt as his seed, his children, all of Adam's race who will accept the terms of his New Covenant and thus by faith come into his family-the family of God-and receive everlasting life. Thus the Redeemer will "see his seed [as many of Adam's seed as will accept adoption' upon his conditions] and prolong his days [resurrection to a higher than human plane, being granted him by the Father as a reward for his obedience]," and all in the most unlikely way:by the sacrifice of life and posterity. And thus it is written:"As all in Adam die, even so all in Christ shall be made alive."-Corrected translation, 1 Cor. 15:22

The injury we received through Adam's fall (we suffered no injustice) is, by God's favor to be more than offset with favor through Christ; and all will sooner or later (in God's 'due time") have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an enjoyment of this favor of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or "world to come," the dispensation or age to follow the present. To this end, "all that are in their graves . . . shall come forth." As each one (whether in this age or the next) becomes fully aware of the ransom-price given by our Lord Jesus, and of his subsequent privileges, he is considered as on trial, as Adam was; and obedience brings lasting life, and disobedience lasting death-the "second death. " Perfect obedience, however, without perfect ability to render it, is not required of any. Under the New Covenant the members of the Church during the Gospel age, have had the righteousness of Christ imputed to them by faith, to make up their unavoidable deficiencies through the weaknesses of the flesh; and this same grace will operate toward "whosoever will" of the world during the Millennial age. Not until physical perfection is reached (which will be the privilege of all before the close of the Millennial age) will absolute moral perfection be expected. This new trial, the result of the ransom and the New Covenant, will differ from the trial in Eden, in that in it the acts of each one will affect only his own future.

But would not this be giving some of the race a second chance to gain everlasting life? We answer-Thefirst chance for everlasting life was lost for himself and all of his race, "yet in his loins," by father Adam's disobedience. Under that original trial "condemnation passed upon all men;" and God's plan was that through Christ's redemption-sacrifice Adam, and all who lost life in his failure, should, after having tasted of the exceeding sinfulness of sin and felt the weight of sin's penalty, be given the opportunity to turn unto God through faith in the Redeemer. If anyone choose to call this a "second chance," let him do so:it must certainly be Adam's second chance, and in a sense at least it is the same for all of the redeemed race, but it will be the first ind avid ual opportunity of his descendants, who, when born, were already under condemnation to death. Call it what we please, the facts are the same; viz., All were sentenced to death because of Adam's disobedience, and all will enjoy (in this life or the next) a full opportunity to gain everlasting life under the favorable terms of the New Covenant. This, as the

angels declared, is "Good tidings of great joy which shall be unto all people." And, as the Apostle declared, this grace of God-that our Lord Jesus "gave himself a ransom for all, "-must be "testified" to all "in due time." (Rom. 5:17-19; I Tim. 2:4-6) Men, not God, have limited to the Gospel age this chance or opportunity of attaining life. God, on the contrary, tells us that the Gospel age is merely for the selection of the Church, the royal priesthood, through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the Truth and granted full opportunity to secure everlasting life under the New Covenant.

But what advantage is there in the method pursued? Why not give all men an individual chance for life now, at once, without the long process of Adam's trial and condemnation, the share by his offspring in his condemnation, the redemption of all by Christ's sacrifice, and the new offer to all of everlasting life

upon the New Covenant conditions? If evil must be permitted because of man's free moral agency, why is its extermination accomplished by such a peculiar and circuitous method? Why allow so much misery to intervene, and to come upon many who will ultimately receive the gift of life as obedient children of God?

Ah! that is the point on which interest in this subject centers. Had God ordered differently the propagation of our species, so that children would not partake of the results of parental sins-weaknesses, mental, moral and physical-and had the Creator so arranged that all should have a favorable Edenic condition for their testing, and that transgressors only should be condemned and "cut off," how many might we presume would, under all those favorable conditions, be found worthy, and how many unworthy of life?

If the one instance of Adam be taken as a criterion (and he certainly was in every respect a sample of perfect manhood), the conclusion would be that none would have been found perfectly obedient and worthy; because none would possess that clear knowledge of and experience with God, which would develop in them full confidence in his laws, beyond their personal judgment. We are assured that it was Christ's knowledge of the Father that enabled him to trust and obey implicitly. (Isa. 53:11) But let us suppose that one-fourth would gain life; or even more, suppose that one-half were found worthy, and that the other half would suffer the wages of sin-death. Then what? Let us suppose the other half, the obedient, had neither experienced nor witnessed sin:might they not forever feel a curiosity toward things forbidden, only restrained through fear of God and of the penalty? Their service could not be so hearty as though they knew good and evil; and hence had a full appreciation of the benevolent designs of the Creator in making the laws which govern his own course as well as the course of his creatures.

Then, too, consider the half that would thus go into death as the result of their own wilful sin. They would be lastingly cut off from life, and their only hope would be that God would in love remember them as his creatures, the work of his hands, and provide another trial for them. But why do so? The only reason would

be a hope that if they were re-awakened and tried again, some of them, by reason of their larger experience, might then choose obedience and live.

But even if such a plan were as good in its results as the one God has adopted, there would be serious objections to it.

How much more like the wisdom of God to confine sin to certain limits, as his plan does. How much better even our finite minds can discern it to be, to have but one perfect and impartial law, which declares the

wages of wilful sin to be death-destruction-cutting off from life. God thus limits the evil which he permits, by providing that the Millennial reign of Christ shall accomplish the full extinction of evil and also of wilful evil-doers, and usher in an eternity of righteousness, based upon full knowledge and perfect free-will obedience by perfect beings.

Those who can appreciate this feature of God's plan, which, by condemning all in one representative, opened the way for the ransom and restitution of all by one Redeemer, will find in it the solution of many perplexities. They will see that the condemnation of all in one was the reverse of an injury:it was a great favor to all when taken in connection with God's plan for providing justification for all through another one's sacrifice. Evil will be forever extinguished when God's purpose in permitting it shall have been accomplished, and when the benefits of the ransom are made co-extensive with the penalty of sin. It is impossible, however, to appreciate rightly this feature of the plan of God without a full recognition of the sinfulness of sin, the nature of its penalty-death, the importance and value of the ransom which our Lord Jesus gave, and the positive and complete restoration of the individual to favorable conditions, conditions under which he will have full and ample trial, before being adjudged worthy of the reward (lasting life), or of the penalty (lasting death).

In view of the great plan of redemption, and the consequent "restitution of all things," through Christ, we can see that blessings result through the permission of evil which, probably, could not otherwise have been so fully realized.

Not only are men benefitted to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's character as manifested in his plan. When his plan is fully accomplished, all will be able to read clearly his wisdom, justice, love and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their penalty by a willing Redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving him power and authority thereby to restore to life those whom he had purchased with his precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for his creatures, and so to overrule every opposing influence as to make them either the willing or the unwilling agents for the advancement and final accomplishment of his grand designs. Had evil not been permitted and thus

overruled by divine providence, we cannot see how these results could have been attained. The permission of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy, and marked the final outcome through his power and grace.

Number 75, October, 1906

SPIRITISM IS DEMONISM!
Its Increasing Influence

We wrestle not against flesh and blood,
but against wicked spirits in High Places

Christian Science Criticised

See Old Theology Quarterly, No. 68.

Number 76, January, 1907

Part I
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 Deaths ~
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, 111., 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 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

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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 fulfillment 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 dashing of these mountains of ice into the ocean, great tidal waves would result, and millions of tons of water would be thrown against 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 Paradisiacal 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 3:1921

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 even in 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

Part 2
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, prehaps, 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 /ice 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 maneuvering 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

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 than 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 l 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 by 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 instructions 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.

"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,

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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 every way 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 of 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

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physical health and strength was not intended either forJesus, 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 anti 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

Part 3
"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

This article can be found in Pastor Russell's Sermons, pages 286-302, entitled,, "Wolves in Sheeps Clothing."

Part 4
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

This article can be found in Reprint R5737-R5739-April, 1916, entitled, "Our Cleansing Inward used Outward."

"For your heavenly Father knoweth that ye have need of all these things. But aced ye fret the kingdom of Cod, and His righteousness:and all these things shall be added unto you." Matt. 6:32, 33.

"Let us seek the Kingdom as the preeminent matter of our lives.... If seeking the Kingdom seems to hinder some of our earthy prospects, so much the better. The Master said it must cost us our all." R5048, c.2, p.5.

"If the Kingdom was made first, all their earthly needs would be supplied." R5917, c.2, p.4.

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Special Issue Booklet, Number 78, 1900

WHAT SAY THE SCRIPTURES ABOUT OUR LORD'S RETURN

His Parousia, Apokalupsis and Epiphania
The Parousia of Our Lord Jesus Christ and His Subsequent Apolakupsis and Epiphania at His Second Advent

> ***This article can be found in Reprint 2972-83-March 1902, entitled, "The Parousia of Our Lord Jesus Christ and His Subsequent Apokalupsis and Epiphania at His Second Advent, " with the exception of paragraph 7 on Reprint 2975 which is replaced with the paragraph pleated below from the Old Theology Quarterly and the last sentence on Reprint 2977, paragraph 3, also printed below, which appears in the Old Theology Quarterly.***

It is manifest, therefore, that the Church, although absent from the world during the period of the tribulations in the sense of being "changed" from human to

divine nature, will be present in it with Christ, as associate executors of the divine justice, breaking to pieces the present order of affairs, and ready to heal the hearts of the world as soon as they shall be broken in their pride, and prepared for the "Balm of Gilead."

In the harvesting of the fleshly house our Lord, in the flesh, was the Chief-Reaper, and his Apostles were colaborers:in the harvesting of the spiritual house our Lord, a spirit being, is to be present as the Chief Reaper, and members of the spiritual house are to be also reapers.

Number 80, January, 1908

Part 1
ARE YOU OF THE HOPEFUL OR OF THE HOPELESS?

The Inspired Message Far Better than the Creed traditions of the Dark Ages

This article can be found in Convention Report Sermons, pages CR19-CR22, entitled, "The Hopeless and the Hopeful."

Part 2
SEVEN WOMEN DESIRE ONE HUSBAND

None of them has his approval
A Symbolical Bible Picture of Present-Day Religious Conditions

Seven women shall take hold of one man in that day, saying We will eat our own bread and wear our our 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 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 fulfillment 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 therefore 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 pictured 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 reestablished it? How could Luther reestablish 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 in harmony-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 today, 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 l." (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 the Father raised him from the dead by 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 today 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 removed 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 per force 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 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 today, 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 stainedglass 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 legions, 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 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 shine 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.

Part 3
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

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 today, 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 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 inspiriation, 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 namer 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. Today, 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 today 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 Lor 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 scheming for it in nearly every brain. Consequently this wonderful day of blessing, instead of bringing thankfulness, gratitude, happiness, contentment, praise and thanksgiving 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 and 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 Lthe 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 today 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 today 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 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 jmessage] 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 fulfillment 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 today, 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 "bloody 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 defense 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 therefore 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.

Part 4
THE RANSOM PRICE PAID FOR SINNERS

Guarantees a
MILLENNIAL AGE OF RESTITUTION

"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

"There as one God and one Mediator between God arid 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 reinspire 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." (1 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 ransomsacrifice 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 preceive 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 today, 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 hammony 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, and 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 firstfruits 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 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 pemmit 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 parricipate 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 "rear 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 every 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 dew 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." (1 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.

THE WORLD OF TOMORROW -Rev. 21:4

Close your eyes a moment
To misery and woe,
And all earth's degradations
Which from sin and sorrow grow.
And let your mental vision
Behold a perfect earth
Without a stain of sin to mar
The things of grander worth.
No bitter thought nor unkind word
Will ever find a part,
And only love will meet response
In every kindred heart.
Benevolence shall mark each act,
And sickness be no more.
No evidence of dread decay
Shall lodge at mortal's door.
Where health and radiant beauty march
In unsurpassed array.
And inward purity shines forth,
As all seek to obey.
And such will be perfection,
In a world that's freed from sin,
With all earth's tears and sorrow
As tho they had not been.
For those we've loved and cherished
And laid within the grave,
Shall rise as one great army,
For Christ died all to save.
So lift your heads, take courage!
There'll come an end to sorrow,
When Christ as King shall then reign o'er
The blest world of tomorrow.

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THE RICH MAN IN HELL; LAZARUS IN ABRAHAM'S BOSOM

Greatly Misunderstood Parable Made Plain

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."-Luke 16:23

Many dear Christian people who are themselves opposed to cruelty in every form subscribe to creeds of the dark ages which misrepresent the heavenly Father as taking fiendish delight in creating millions of humanity with the foreknowledge of a precarious existence in the present life of a few years and their eternal torture. It is claimed by foreordination or at least forearrangement, God planned that all except the saints shall spend an endless eternity in most horrible torture. Some say in physical and others say in mental torture worse. These Christian friends have apparently failed to note that the Scripture references which they believe teach

eternal torment are all of this parabolic or symbolic character; that there is not a literal statement to such an effect from Genesis to Revelation. On the contrary, there are numerous Scriptures which declare that the wicked shall be "destroyed," "perish," "die," and that God's provision is that none can have eternal life except as a gift and favor through Christ. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

The masses, disgusted with all doctrines, no longer hope for anything reasonable or logical in religion. Some, devoid of heart and reason, are fully satisfied; let the doctrines alone. But others still hunger and thirst after righteousness-truth. Their hearts cry out after the living and true God-a God of justice, wisdom, love and power. They realize that the Bible must be his revelation of his own character and purposes, yet are free to acknowledge that they have never been able satisfactorily to understand it or to harmonize its doctrines. The message of Present truth is for this latter class, and all over the world they are

hearing it and being blessed, refreshed, comforted, strengthened by divine might in the inner man. Coming to a clearer knowledge of the Divine Plan of the Ages, they are finding it soul satisfying and sanctifying. It is this class that the People's Pulpit seeks to reach and to instruct more perfectly respecting the divine character and purpose.

A PARABLE OR A LITERAL STATEMENT

We remind you that in the parable the thing said is never the thing meant. For instance, wheat and tares do not mean wheat and tares, but children of the Kingdom and children of the wicked one. Sheep and goats mean the Lord's people and those of a different spirit or disposition. So in the parable under consideration. We hold that the rich man and Lazarus and all the various things connected with the story are parabolic. The majority of people, seemingly anxious to hold on to this parable as a proof text favoring the eternal torment theory, insist that it is not a parable, but a literal statement of facts. We must pause, therefore, to show the impossibility of that view before we proceed to analyze the true meaning. We need mention only a few points to show that it could not properly be understood as a literal statement of facts. For instance, it is not stated that the rich man was profane or immoral or wicked in any ordinary sense of these words. The whole account is that he was rich, was clothed in purple and fine linen and fared sumptuously every day. Viewed literally the implication would be that all the wealthy who wear purple apparel and who have a bountiful supply of provisions will by and by spend an eternity of torture, regardless of their moral characters. Surely such an interpretation is irrational.

Likewise of Lazarus, we read not a word about his good qualities, his purity of heart, his generosity to the

poor, his reverence for God, etc., but merely that he was poor, lay at the rich man's gate, desired to eat the crumbs from his table and was full of sores. If these conditions are to be understood literally, it would signify that moral and religious qualities have nothing to do with our admittance to a heavenly state, but merely

poverty, sickness, etc., such as few of us could claim to have duplicated. Moreover, a literal interpretation would imply Abraham's literal bosom as the place of bliss. And if Lazarus got there, and even two or three since, it would leave no room for any of us, unless Abraham has a larger bosom and longer arms than any one we know. But enough of this.

THE PARABLE BRIEFLY EXPLAINED

We offer a suggestion as to the meaning of the parable. We admit that, since our Lord did not interpret it, anybody has the same right as ourselves to seek to find and to make known an interpretation which will fit to all the various parts of the parable and be reasonable, Scriptural and harmonious. Yet we have never seen any lucid interpretation except that which we now present.

The rich man symbolizes the Jewish nation. For centuries that people were God's peculiar people, of whom he said, "You only have I known (recognized) of all the families of the earth" (Amos 3:2).

St. Paul tells us that the Jews had much advantage every way, "chiefly because that unto them were committed the oracles of God"(Romans 3:2). These divine gifts, favors, blessings, promises, are all symbolically represented in the rich man's condition.

First.-His clothing of purple symbolically represented royalty. That nation God had organized as his kingdom, as we read, "David sat on the throne of the kingdom of the Lord," and again, "Solomon sat on the throne of the kingdom of the Lord in the room of his father David." Although this kingly power was taken away from them in the days of the king Zedekiah, nevertheless the scepter of authority remained with them. "The scepter shall not depart from Judah . . . until Shiloh come." Messiah was therefore to come to that nation, that it might have the great honor of being his kingdom, the charmer of divine blessing to the world.

Second.-The fine linen symbolically represented righteousness, the righteousness which by divine arrangement was reckoned to that holy nation "year by year continually," for centuries, as a result of their atonement day sacrifices.

Third.-The sumptuous fare represented the gracious promises of God through the law and the prophets and his covenants with that nation.

Lazarus, the poor beggar full of sores who ate of the crumbs, symbolized those gentiles who were outside of the Jewish covenant, "aliens and strangers from the commonwealth of Israel." They had not the health and fine linen symbolical of justification and harmony with God. Their sores and rags represented their degradation, sin and alienation from divine favor and forgiveness. The eating of the crumbs from the rich man's table represented that under divine arrangement every promise and favor really belonged to the Jews and that every blessing granted to the gentiles was from Israel's fullness. Such crumbs of comfort were the healing of the centurion's servant and the Cyro-Phoenician woman's daughter. When this mother asked relief for her child Jesus answered, "It is not meet to take the children's bread and to give it to the dogs." Our Lord thus used an aphorism of

that time and country under which the Jews spoke of all gentiles as "heathen dogs." The woman accepted the answer without offense, knowing that it was the Jewish sentiment in general, but she replied, "Yea, Lord, yet the little dogs eat of the crumbs which fall from the children's table." Here she applied the word dog to herself and other gentiles, and the favor which she requested she called a crumb from the Jewish table, following our Lord's own suggestion in the matter.

Fourth.-The dogs which licked Lazarus' sores represented gentiles in general and that the class of them represented by Lazarus, anxious for a share in divine mercy and grace, were companions of dogs, aliens, foreigners from divine favor.

BEGGAR AND RICH MAN DIE

The death which came to the rich man and to the beggar in the parable represents a decided change as respects divine favors and treatment on the part of both parties. The rich man, the Jewish nation, took sick, and the dying process began from the time of our Lord's crucifixion. As our Lord declared, "Behold, your house is left unto you desolate" (Matthew 23:38). For thirty-seven years the rich man, the Jewish nation, gradually died to all~of the wonderful privileges and blessings which had been theirs as God's peculiar people. The death of that nation occurred in the year 70, when Jerusalem was destroyed by Titus' army. Never since have they had national life. They have been dead and buried, entombed in hades as a nation. Thank God, the resurrection of Israel to national life is clearly foretold under the new covenant at the second coming of Messiah in the glorious reign of the spiritual kingdom, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Jeremiah 31:31).

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The death of the beggar occurred three and a half years after the cross at the end of Israel's specified seventy weeks of special favor. "The middle wall of partition" between Jew and gentile was then broken down. The beggar was no longer outside of the gate, the companion of dogs, but had full access to the table of the Lord and all the gracious promises and covenants it held forth. Cornelius, the first gentile convert, was received at this time, and his acceptance marked the end of special Jewish privileges, the breaking down of the "middle wall of partition." Then and thenceforth every sincere gentile seeking fellowship with God and a share in his gracious promises had through Christ, exactly the same rights as had the Jew-no more, no less. Indeed, the Jewish converts to Messiah became fellow members of this Lazarus outcast class, which now though no more glorious than before in the sight of men, was specially favored of the Lord (Ephesians 2:15).

THE BEGGAR IN ABRAHAM'S BOSOM

Abraham is styled the "father of the faithful," and from this standpoint all faithful to God are counted as his children-symbolically. This is the figure used in this parable. Lazarus, accepted to Abraham's bosom in the parable, means that all of that class outcast from the Jewish nation, but hungering for the crumbs of divine favor and blessing and cleansing, were adopted as Abraham's seed or children of his bosom (he typified God). Thus all gentiles accepting Christ are now children of Abraham, children of God by faith in the blood of Christ. Our Lord Jesus is the

head of the seed of Abraham, and all we as well as all faithful Jews accepting him and becoming his disciples are counted members of his Body. As the apostle declares, "Now we, brethren, as Isaac was, are the children of promise," and, again, "If ye be Christ's then are ye Abraham's Seed and heirs" (Galatians 3:29:4:28)

THE RICH MAN TORMENTED IN HADES

All scholars will concede that the Greek word hades and the Hebrew word sheol, rendered hell in our common version, really signify the death state, the tomb. Various Scriptures tell us of the silence of sheol and hades and that there is neither wisdom nor knowledge nor device there; that the dead know not anything. Scholars therefore have been perplexed greatly at the statement of this parable that the rich man lifted up his eyes in hades, being in torments. The difficulty dissolves as soon as we have the proper interpretation to the parable and see that the Jewish people died as a nation and were buried as a nation, but did not all die individually. The people of Israel, outcast from their own land among all the nations of earth, are very much alive, socially and personally, having suffered for all these centuries.

Only very recently we have had an exhibition of how this rich man (Israel), dead as a nation, but alive as a people, has appealed to Father Abraham to have Lazarus cool his tongue with a drop of water. Of course the thought would not be that a spirit finger would take a drop of literal water to cool a literal tongue. The interpretation must be looked for along the lines of the parable. The fulfillment came when the Jews of this country in a general petition requested the president of the United States to co-operate with other "Christian nations" and intercede on behalf of their members in Russia that they might have more liberty and less persecution, that their torments might be cooled.

If we look for the rich man's "five brethren" we find them. There were twelve tribes of Israel, and, although all of these tribes were in a general way represented in Israel in our Lord's day, yet, strictly speaking, that rich man was composed mainly of the two tribes-Judah and Benjamin. Now, if the two tribes were represented in the one man the other ten tribes would be properly enough represented in his "five brethren." The suggestion of the parable that something be done for these five brethren is for the purpose of showing us that nothing would be done for them. The answer of the appeal was:"They have Moses and the prophets . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:29, 31).

Here, dear friends, we have a consistent interpretation of this parable, and it relieves our minds greatly. It assists also in illustrating to us the special relationship of the Jews under the Law Covenant and how this special relationship was lost by reason of their unbelief and how their unbelief alienated them from the divine favor of this gospel age and constituted a deep and wide gulf between them and the spiritual Israel class represented in Lazarus in Abraham's bosom. We thank God that the promise of the Scriptures is that with the end of this gospel age this gulf of unbelief and consequent separation from divine favor will be done away and Israel will be delivered from the torments of these centuries and

experience a national resuscitation or resurrection under the glorious privileges, favors and advantages of the new covenant, "Even so have these also not believed that through your mercy they also may obtain mercy" (Romans 11:31).

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ISRAEL'S NEW COVENANT

God's great covenant, the oath bound covenant, "In thee and in thy Seed shall all the families of the earth be blessed," applies specifically to the Christ, our Redeemer and Lord, the Head, and to the "elect" Church, the members of his Body.

All of the privileges of blessing the world belong to this class, but they ate received conditionally-that they will sacriifice their earthly rights and interests that they may have instead spir.iitual and heavenly conditions. Christ's death and the death of these, his elect

members to earthly interests constitute the teens upon which he and they shall be the mediator of the new covenant for Israel, to giive Israel a share on the earthly plane in the work of blessing all the families of the earth under their new covenant. Thank God, this will mean restitution, uplifting out of sin and death conditions not only for those who have not yet entered the tomb, but for all of the race who will accept this favor of God through Christ, including those who have gone into the tomb. All refusing this grace will die the Second Death, symbolized by Gehenna.

"IN THE CROSS OF CHRIST WE GLORY"

This article can be found in its entirety in the Newspaper Sermons, entitled, "In the Cross of Christ We Glory.'

HOSANNA! HOSANNA!
TO THE SON OF DAVID!

"This article can be found in its entirety in the Newspaper Sermons, entitled, "Hosanna! Hosanna! To the Son of David!"

THY KINGDOM COME

We have learned it, we have sung it,
We have prayed it o'er and o'er.
We believe it, nations need it,
Let us ask it more and more.
May thy Kingdom come!

A new tomorrow without sorrow,
Christ shall rule in righteousness.
Wars all ceasing, peace increasing,
All his name shall then confess.
May thy Kingdom come!

Need we wonder? need we ponder?
"Faith can trust him, come what may.'
Jesus taught it, all have sought it,
Yes, that bright Millennial day.
May thy Kingdom come!

Keep on hoping, keep on praying
For that Kingdom promised long.
Age of gladness, no more sadness,
Right shall rule instead of wrong.
When thy Kingdom comes!

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Volume 1, Number 7

THIEVES IN PARADISE

This article can be found in its entirety in the Newspaper Sermons, entitled, "Thieves in Paradise."

"CHRIST OUR PASSOVER IS SACRIFICED FOR US"

This article can be found in its entirety in the Newspaper Sermons, entitled, "Passover in Type and in Antitype."

"THE RISEN CHRIST, HEAD AND MEMBERS"

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Risen Christ. "

Volume 1, Number 8

FOREORDINATION, PREDESTINATION AND ELECTION

This article can be found in its entirety in the Newspaper Sermons, entitled, "Foreordination, Predestination and Election."

CALLED BY A NEW NAME

Lift up shine eyes dear child of God,
Lift up shine heart and sing.
Let naught distress thee, for thou art
Espoused unto a King.

In silken threads of shimmering gold
A pattern thou shalt make
Upon thy royal wedding gown
For thy dear bride-groom's sake.

His bride must be in queen's attire.
And so with patient care.
Ne'er let a single day go by
Without some stitches there.

When finally thou art by his side.
The world shalt know thy fame.
When Christ presents thee as his bride
And gives thee a new name!

"THE DESIRE OF ALL NATIONS"

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9

Assuredly our text has never yet had a fulfillment, but just as surely it shall be fulfilled, for the mouth of the Lord hath spoken it; yea, more, hath declared that ultimately "every knee shall bow and every tongue confess" Messiah, to the glory of God the Father. Some time ago in our Sunday-School hymnals a very popular melody was entitled "SHOWERS OF BLESSINGS" and prayed, "Let some droppings fall upon me." This truly expresses the Christian's experience in the present time. The Lord permits his people to have sunshine, cloud and showers for their refreshment, for their development. Nevertheless the showers of refreshing never seem to come with sufficient frequency, and we continually rejoice in the hope that "still there's more to follow." What a contrast, therefore, is suggested by the words of our text-a downpour of truth and grace which will produce a flood of righteousness and knowledge of the Lord world-wide and ocean-deep!

When will this be, and how will it come to pass, are the incredulous inquiries. It seems too good to be true that, after a reign of sin and death lasting for six thousand years, so wonderful a change is to be brought aboutl It seems too great a miracle to be expected that, after the struggle of Truth with Error, of Righteousness with Sin for long centuries, the time should ever come when Righteousness and the knowledge of God should obtain so complete a victory, so thorough a mastery of the world When we consider the united energies of Christendom during the last century to spread the knowledge of the Lord amongst the heathen and the results during the last century in spreading the knowledge of the Lord throughout heathendom, the Scriptural statement seems incredible. When we reflect that a century ago there were six hundred millions of heathen and that now there are twelve hundred millions, we ask ourselves by what miracle it could ever come to pass that the knowledge of the Lord should ever cover the whole earth as the waters cover the mighty deep.

"THY KINGDOM COME"

The Scriptures answer our query and explain the entire situation. They tell us that the world's conversion comes not by might nor by power of man, but "By my spirit, saith the Lord." The Bible tells us that during this Gospel Age God has poured out his holy

Spirit upon his servants and upon his handmaids and upon these alone; but they tell us also that with the end of this Age and the dawning of the new dispensation the Lord will pour out his spirit upon all flesh. "After those days, saith the Lord, I will pour out my spirit upon all flesh."

But what will be the cause of this change in the Divine program, which the Almighty has foreknown from of old and foretold through the prophets?

Evidently it is not a change of the Divine purpose or intent, but merely a change in the Divine operation, for "Known unto the Lord are all his works, from the foundation of the world." A lesson we all need to learn is that as, in human operations, time and order are observed, so likewise these are elements in the Divine arrangement. In the construction a foundation is the first requisite, and the roof or capstone and the finishing touches mark the completion of the edifice. So in the Divine arrangement various ages mark various degrees of development in the Divine purpose and not until the finishing touches shall have been given will the glories of the architect and builder of creation's wonderful temple be manifested. We are at present in the formative period. God has begun the great work of which he prophesied of old. Messiah has come, has died for the sins of men, has arisen from the dead and been highly exalted:the Church, spiritual Israel, gathered from natural Israel and from all the families of the earth, "a little flock," has been in process of selection for nearly nineteen centuries. Soon it will be completed-the predestinated number possessing the foreordained quality of character, "copies of God's dear Son," will have been found and tested and developed and polished and fitted and prepared for the glorious position to which they have been called as Messiah's Bride and joint-heir in his Kingdom. Then the King and Queen of the Millennial Kingdom, being in readiness for their work, a great change in the Divine program of earth will take place.

SATAN SHALL BE BOUND

The Scriptures most distinctly teach that we are under the reign of the "Prince of this world," Satan, and that our Lord at his Second Coming in power and great glory will bind or restrain this strong one and overthrow his empire, which is not of Divine authorization, but built upon human weaknesses, ignorance and superstition. We are distinctly told that Satan shall be bound for that thousand years (the

Millennium) that he may deceive the people no more until the thousand years shall be finished.

The question naturally arises, Why did God with all power at his command so long permit Satan to deceive humanity and through their superstitions and ignorance rule them as their Prince? Why was he ever given liberty or power at all over humanity? In the light of the Scriptures we may see that as God at times has used the wrath of man to praise him, so during this period of Satan's liberty he has not been permitted to frustrate the Divine Plan or intention but, unconsciously, has co-operated with it and served it. Without his blinding influence the Jewish rulers would not have crucified our Lord, as St. Peter distinctly shows, "I wot that through ignorance ye did it, as did also your rulers" (Acts 3:17).

Likewise had it not been for the delusions of Satan the Church would not have been persecuted; the way to glory and honor and immortality and joint-heirship with Christ would not have been made the "Narrow Way;" the saints, the "jewels"

whom the Lord is now selecting, would not have been polished and fitted and prepared for the glorious places to which the Lord has called them. Surely, then, the Lord has used the great Adversary to assist in the accomplishing of the Divine purposes. Satan may have supposed that he was frustrating God's plans, but just as surely he was mistaken. The Divine Word is sure which declares, "My Word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in that whereunto I sent it."

"THE SUN OF RIGHTEOUSNESS"

Attempting to give us glimpses of the glory that is to come the Scriptures use various figures of speech, telling us, for instance, that the present is a dark night as compared to the future, which will be a morning of joy. They declare, "Weeping may endure for the night, but joy cometh in the morning"-the Millennial morning.

Following the same figure we read, "The Sun of Righteousness shall arise with healing in his beams." From this standpoint the entire six thousand years of the reign of sin from the time of Adam's disobedience in the Garden of Eden to the time of the establishment of the reign of Christ has been a night time in which "darkness has covered the earth and gross darkness the people" (Isaiah 60:2). The night will give place to the glorious day of his presence, the bright shining of the Sun of Righteousness.

The spirit of sleep and stupor came over the Church during the dark ages. The Lord permitted it to be so.

We lost sight of the glorious things of the Restitution morning and the blessings then to come to the Church and to the world in general. These things were little preached and little believed, although most conspicuous in the Word of God. Instead we gave heed to the heathen theories and more or less mixed and combined them with the Scriptural teaching, much to our confusion. As a consequence now the Truth of God's Word when we come to it and read with better understanding is new to us, strange-verily, "Truth is stranger than fiction," because the fiction has been drilled into us from infancy and sung to us from nearly every hymn-book in the world. Thus we have had a hymn-book theology rather than a Bible theology, and this accounts for the fact that the Word of God and his character are so little understood, and that today leading minds are repudiating the Scriptures and taking to Higher Criticism. We need to turn back, to retrace our steps, to inquire for the old paths Jeremiah 6:16), for the doctrines older than Wesley and Calvin, older than Roman Catholicism-the doctrines of Jesus and the apostles and prophets. From this standpoint, thank God, we can see light in his light and glorify his name and appreciate his Word as containing the very essence of wisdom, justice, love and power.

THE QUICK AND THE DEAD

The proposition of the Scriptures, of a Millennial Age of blessing, coming through the establishing of God's Kingdom, for which we pray, "Thy will be done in earth as it is done in heaven," strikes people in three different ways:

First.-Some ungenerously will be disposed to resent the thought under the supposition that it would imply a more favorable opportunity for the world in general in the next Age to come into harmony with God than the Church of the present age enjoys. To these we answer that their argument is at fault because they fail to recognize the fact that the reward to be given to the overcomers of this Gospel Age, the Church class, will be a much higher one than will go to the obedient of the world in the next age. The reward of the Church will be a spirit nature and a share in the heavenly Kingdom with the Lord Jesus. The reward of the earthly class of faithful ones will be Restitution to the perfection of human nature lost by Adam and redeemed by our Lord Jesus. Surely those who appreciate the "high calling" to the Divine nature and joint-heirship with the Lord in his Kingdom will see that it is well worth the additional sacrifices, self denials, etc., which it will cost.

Second.-Another class, generous and appreciative,

offer the criticism that it seems unfair on God's part to give such a glorious Millennial opportunity to those who will be living at the time of the Second Advent and to deny it to the remainder of the race who lived previously. This also is a mistake, we answer. God's proposition is that all of the world of mankind who do not enter into the trial of this present time-the Judgment or trial of the Church, the spirit-begotten ones-will have an opportunity of entering into the judgment or trial of the world for the prize of Restitution and human perfection on the earthly plane. This blessing, this privilege, will begin with the living nations at the time of the beginning of the establishment of the Lord's Kingdom, but it will not end with them. The Scriptures declare, "All nations which thou hast made shall come and worship before thee." And again, "In thy Seed all the families of the earth shall be blessed."

Some of those nations and families have perished from the earth, but the Divine provision of redemption and Restitution is meant for all eventually. The Scriptures assure us of an awakening of all the sleeping millions of earth's population. "The hour is coming in the which all that are in their graves shall hear the voice of the Son of Man and come forth." The Apostle tells us that they will come forth, "Every man in his own order," or class; thus intimating that from the Divine standpoint there are numerous classes of the dead. Thus the Scriptures assure us that the first class, the blessed and holy ones, the saintly, will alone share in the First Resurrection, and that these shall be priests unto God and reign with Christ a thousand years (Revelation 20:3, 4). The remainder of mankind will come from the tomb classified-not all at once.

They will not come forth to be damned or condemned. They were "condemned already" as children of Adam because of his sin. It is on that account that they were "born in sin and shapen in iniquity." It was from that sin and its sentence or condemnation that Christ died to set them free. They will come forth free from that condemnation in a judicial sense, but, nevertheless, with the weaknesses of the fall still upon them, and they will be required to co-operate with the Lord in their own uplifting during that thousand years. Note that the great King of Glory,

with all power in heaven and earth, could not, if he chose, lift them at once from their degradation and all that was lost, because the gradual uplifting and their own cooperation in the Divine program, so arranged, will be the most helpful way-because the learning of righteousness by the process of climbing up out of conditions of imperfection will impress upon them its principles the more thoroughly.

Third.-A third class, and they are not a few, discern at once that "true and righteous" are the Lord's ways and arrangements-that those now on trial have more advantage every way in that to them was granted so high an honor and blessing and so great a stimulus to righteousness. They recognize also that the Lord's arrangements for the world, the living and the dead, will be glorious to all, to angels and to men, when all shall have been brought fully to an appreciation of the facts.

KNOWLEDGE OF THE LORD

To some it may appear strange that it is the knowledge of the Lord that is to fill the whole earth ocean deep-not the knowledge of mankind, not the knowledge of sin, not human philosophy-none of these are to fill the earth and to bring blessings to the world of mankind, but ,'the knowledge of the Lord." Well did our dear Redeemer say, 'This is life eternal, that they might know thee, the only living and true God, and Jesus Christ, whom thou hast sent." Life eternal is not to be gained by a knowledge of astronomy or geology or mathematics or chemistry, etc., but by the knowledge of God. How is this? What is there so wonderful, so magnetic in the knowledge of God that it should be said that men might gain eternal life thereby? We answer that God himself is the very personification of those glorious elements of character which he demands we shall emulate, copy, pattern after. Thus our Lord Jesus said, "Be ye like unto your Father which is in heaven." Not that we can ever be exactly like him in these respects, while we have our present imperfect bodies, but his is the pattern after which we must copy as best we can now and of him be the exact copy by and by.

The thought is that as we copy our Heavenly Father's character each additional step of progress means a clearer knowledge of the Father, and only those who attain to the very perfection of love in their hearts will be able rightly, truly to know the Father or the Son. Hence to know him in the full, proper sense of the word would imply that we had attained his likeness in our hearts, and this would imply preparation for life eternal on the Divine terms. From this standpoint our text implies that all mankind will ultimately be in that condition of the knowledge of God which will imply the perfection of their hearts, imply their acceptance to eternal life, imply that all unwilling to come to this glorious condition under the Divine opportunities will have been destroyed from amongst the people in the Second Death (Acts 3:23). How wonderful is the Divine arrangement! Blessed are our eyes, for they see and our ears that they hear and our hearts that they now respond!

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“PEACE, BE STILL”

A Storm at Sea

This article can be found in its entirety in the Newspaper Serb us entitled, "A Stor1n at Sea. "

Volume 1, Number 9

SIN'S SMALL BEGINNINGS

Suggestions-Craving-Desire-Yielding-Absorption-Destruction

This article can be found in its entirety in the Newspaper Sermons, entitled, "Sin's Small Beginnings. "

PARADISE REGAINED

The Tree of Life in the Paradise of God

Verily I say unto thee today, Thou shalt be with me be Paradise."- Luke 23:43.

Paradise is another name for the Garden of Eden, the abode of bliss. It was lost through the sin of our first parents, but the gracious promise of our great Creator is that this condition of earthly bliss shall be re -established-not merely in a little corner of the earth, but that the whole earth shall become the Paradise of God. Heaven is God's throne and the earth is his footstool, and he assures us, "I will make the place of my feet glorious"-"in due time." How this will be accomplished is the Gospel message.

The Divine promise to Father Abraham, that all the families of the earth should yet be blessed through his Seed, includes the thought of man's full restoration to Divine favor-as before he sinned and before he fell; before Paradise was lost; before man came under the curse or sentence of death. The Jews hoped that Messiah would come and constitute their nation the earthly Kingdom of God and re-establish Paradise with Palestine as its center. They expected that under his wise ministration, using their nation as his instruments, the Divine Law would extend to all and, by bringing all people into harmony with God, would gradually bring back all to the Paradise state.

THE GARDEN OF THE LORD

It was in full harmony with this expectation that the dying thief asked the Lord to remember him when he would come into his Kingdom, the Kingdom whose

dominion would establish righteousness in the earth, and thus convert the world, under Divine favor, into the Paradise of God. Our Lord's answer was that verily, truly, his request would be granted-the thief would yet be with him in Paradise. Paradise has not yet been established, because God's Kingdom has not yet come to earth and it delays until a certain work for the Church shall be accomplished.

It is not the Divine intention to make of the nation of Israel God's Kingdom in the highest sense of that word, though it will be actively identified with the heavenly Kingdom as its earthly representative. God is selecting during this Gospel Age a new nation, Spiritual Israel, from every nation, people, kindred and tongue. At our Lord's First Advent and subsequently he gathered from Israel such as were saintly and ready for the Kingdom; and since then he has been taking out from other nations enough to complete the foreordained number of the "elect" Church. These will constitute the Kingdom per se, and it cannot be set up or established in power until this election or selection shall have been completed and the "elect" "changed" or glorified on the spiritual plane by the power of the First Resurrection.

Paradise, or the Garden of the Lord, not only represents that earthly condition which will be restored for the benefit and blessing of the natural man, as the reward of his obedience to the rules of Emmanuel's Kingdom during the Millennial Age, but it also applies in a figurative sense to the glorious and heavenly position which God has in reservation for the Church. Thus we read in the Book of Revelation that the Lord has promised to the overcomers of the Church that "To him that overcometh will I give to eat

of the tree of life which is in the midst of the paradise of God" (Revelation 2:7).

THE WORLD'S REGENERATION

This is a grandly beautiful and symbolic message and promise assuring us of the happiness and heavenly bliss in eternal life conditions of all who are faithful followers of Christ in the present age-walking in Jesus' footsteps in the "narrow way." The Book of Revelation pictures the history of this Gospel Age down into the Millennial Age and shows us Paradise re-established with the Heavenly City, the glorified Church, as its center or capital. The River of life is pictured as flowing from under the Throne. On either bank of its crystal waters of Truth and grace grow the trees of Life, after the manner of Eden of old. The future state will all be Paradise. The completeness of blessedness will first be manifested in the Church on the spiritual plane, and, secondly, it will be manifested in the Ancient Worthies on the earthly plane-perfected Abraham, Isaac and Jacob and all the holy prophets, the earthly representatives of the heavenly Kingdom. Gradually the paradisaical condition shall fill the whole earth. The wilderness shall blossom as the rose and the solitary places shall be glad and streams shall break forth in the deserts, as we read in Isaiah 35. The morally lame shall learn to walk in the paths of righteousness. Yea, they shall leap for joy, as they come to a knowledge of the grace and goodness of God. The world's eyes of understanding shall be opened and their deaf ears shall be unstopped, that they may hear and see the goodness and mercy, the justice and the love of our God. The willing and obedient shall eat

the good of the land, but the evil doers shall be cut off in the Second Death. Gradually the boundaries will be spread abroad until, in the end of the Millennium, they shall include the whole earth. Gradually the numbers enjoying Paradise shall increase until, in the end of the Millennium, the entire race of Adam shall experience this blessed privilege of God's love and mercy through Christ.

St. Paul, like John the Revelator, was caught also to Paradise in vision and saw the glorious things of the future age, which he was not permitted to explain to us, because the due time had not yet come. Neither was John the Revelator permitted to reveal fully the particulars of the Paradise condition. He could merely give us a few symbolic hints or suggestions respecting the glories of Paradise restored.

REDEMPTION THROUGH CHRIST

We have already noticed that Paradise was lost by sin through disobedience of the heavenly command.

Life and Eden bliss and Divine favor and fellowship were all lost to Adam and to us, his children, under the death sentence. There was no hope for any of us any more than for the brute beast, for while the latter was born to die, man, created with possibilities of life eternal, was sentenced to the loss of all. Indeed, under the demoralizing influences of sin and death we find many of the human family really more degraded than the brute creation and apparently less worthy of Divine favor. But God, rich in mercy, in the great love wherewith he loves us, provided for mankind a recovery from the sentence of sin and death, while he has made no provision for future life for the brute creation.

God's provision for man's recovery from the sentence of death is the story of the "Cross of Christ." Because a man had sinned the redeemer must be a man. Because the penalty was human death, the perfect man must die for the sinner's release from the death sentence-to uplift the willing out of sin and death conditions, up to fellowship with God and eternal life. Because the race of Adam inherited naturally his mental, moral and physical defects, therefore none of his posterity was worthy of eternal life. But, in the Divine arrangement, as Adam had involved all of his children and their Paradise home in the wreck of sin and death, so a redemption has been effected through Christ.

The great work of Messiah will therefore be the restoration of the world to all that was lost in Eden and redeemed at Calvary. The work of restoration, St. Peter tells us, has been spoken of by the "mouth of all God's holy prophets since the world began" and will be accomplished by Messiah at his Second Coming (Acts 3:21). But the Divine Plan changes not. Sin is still objectionable to God, will always be so. And the divine sentence is that no sinner may have eternal life; hence the offer of Divine Grace is merely that all who will may have Divine assistance, resurrection, restoration, uplifting out of sin and death conditions to perfect conditions. But these things will be accomplished only in those who are willing and obedient. Only such shall eat the good of the land-the fruits of Paradise (Acts 3:23).

Furthermore it is the Divine arrangement, and a just one, that any good and noble deed of the present life works a measure of character development which will be assistful in the future life, enabling the faithful the sooner to mount up in the full perfection of earthly life. Correspondingly every willful sin, every violation of conscience and principle works a defilement and impairment of manhood, which, likewise, will have its effect in the future life in the

difficulty of rising out of degradation to the heights of Divine perfection and approval and everlasting life. If all mankind could appreciate these facts what an influence it would have in restraining, governing and developing self control and true manhood"

THE DIVINE PROGRAM

Does some one inquire as to why he who redeemed Adam, his Eden home, and all his race, and who proposes a restoration of all-why he has not begun this restitution work during the eighteen hundred years since the sacrifice of himself? The Scriptures answer that another feature of the Divine program is being carried out. The Lord is gathering the "elect" Church from Israel and all the nations to be Messiah's assistants in his Kingdom and the gracious work of uplift-resurrection-restitution. This "elect" Church class first selected is in the Scriptures called "A first-fruits of God unto his creatures" (James 1:18). The world of restored humanity will be the after-fruits.

The Scriptures exhort such as in the present time are blessed with the hearing ear to give heed to the special invitation of the elect. They exhort such as have the eye of faith to aspire to the crown of glory and joint-heirship that is now being tendered to a very select class. He that hath an ear let him hear. He that hath an eye let him see. So many of us as have been blessed of the Lord with the ear of faith, the eye of faith, let us rejoice therein with the blessed opportunity. Let us seek indeed to make our calling and election sure to this heavenly estate of glory, honor and immortality and joint-heirship with our Lord, the King of kings and Lord of Lords!

CHRIST'S ATONEMENT

Both the thieves crucified with our Lord lost their right to the original Eden or Paradise of God through father Adam's disobedience, as did we all. Both of those thieves were "born in sin and shapen in iniquity, in sin did their mothers conceive them," as with us all. Both of those thieves were redeemed by the precious blood of Christ, as were we all; for "ChristJesus, by the grace of God, tasted death for every man;" "He is the propitiation for our sins [the Church's sins,] and not for ours only, but also for the sins of the whole world." Thus, as we have seen, the Redeemer has made provision for both of those thieves, as well as for all of us-all of Adam's race-to be recovered from the sin and death conditions of the fall and to be restored to Paradise. The Church now called during this Gospel Age may reach the spiritual Paradise or highest condition of holiness and happiness. The two thieves and the remainder of mankind will have their opportunity during the Millennium. Their opportunity will be for a return to earthly life and perfection

and happiness and an earthly Eden-world wide. How much grander a work will thus result from our Lord's death than we had previously supposed!

Let none suppose, however, that those two thieves will enter Paradise on the same footing. While both were guilty of robbery, they evidently were dissimilar in the condition of their hearts. The one was hardened, as evidenced by the fact that he could speak thus rudely to the Redeemer, whose face bespoke gentleness, purity and innocence of crime. Such cruelty implied a deep degradation of mind-implied that he was sin-hardened. And yet we must remember that others of the multitude standing by used similarly cruel language. And we must remember that there are many thieves who are not caught and many, perhaps, as morally wrong, as evilly intentioned, who for fear of the consequences, never committed the wrongs. We can even suppose that some of the scribes and Pharisees and Doctors of Divinity of those days were in God's sight much worse than the impenitent thief-murderers at heart and in deed. Yet of the latter St. Peter declares, "I wot brethren, that in ignorance ye did it, as did also your rulers," when you crucified the Lord of glory.

AN EARTHLY PARADISE

Ignorance and superstition and inherited depravity all bore down upon the impenitent thief to a degree which we are not capable of properly estimating. The Lord will judge him-both thieves-all mankind. The penitent thief will unquestionably have a two-fold blessing. First he will be blessed because of his penitent attitude of mind; secondly, because of his faithfulness in expressing that penitence and mercy to our Lord in his distress. Our Lord declared that even a cup of cold water given to the least of his disciples will have its reward. Surely it will be in harmony, then, that the penitent thief will have a reward for his defense of the Master.

The penitent thief manifested not only sympathy but honesty and it is entirely in keeping with the general teachings of our Lord's Word that the honest hearted and the merciful have special blessings. Those blessings cannot reach them in the grave and it is not always that they reach them in the present life. Virtue is not always its own reward. Our Lord declares the Truth on the subject, assuring us that such shall be "recompensed in the resurrection of the just." That is to say, when the just, the justified, the Church, shall

be resurrected in the First Resurrection and when then the heavenly Kingdom shall be established amongst men and the general awakening of the world from the sleep of death shall gradually follow-then every good and every evil word, every good and every evil act, will be recompensed-in Paradise. Let us be glad and rejoice that the Divine arrangement is an earthly Paradise, possible to every member of the race, and a heavenly Paradise, possible to every member of the spirit-begotten Church, and that the alternative of Paradise is not eternal torment, but everlasting destruction-the Second Death.

THE COMING KINGDOM

"Thy Kingdom come, thy will be done on earth as it s done in heaven."-Matthew 6:10

The words of our text have been repeated by Christian people of all nationalities for centuries. You recognize them as a portion of what is generally termed the Lord's prayer, given to the Lord's followers as a model in answer to the request of the Apostles, "Lord, teach us to pray." The fact that our Lord instructs us to pray for his Kingdom to come, implies several things. (1) That it was not already here. (2) That it is part of the divine provision that in due time the Dominion of the Highest shall be established among men. (3) That this is one of the chief desideratums for God's people and for humanity.

OUR LORD'S PARABLES

It surely has not escaped the attention of every Bible student that nearly all of our Lord's parables are more or less closely identified with this Kingdom thought. The majority of them open with such expressions as, "The Kingdom of heaven is likened unto," etc. If we keep in memory that it is a Kingdom of priests that is to be established, otherwise called a Royal Priesthood, all will be plain. Our Lord Jesus, after he had paid our ransom price, after he died the just for the unjust, as our sacrificing High Priest ascended up on high to be our King; to be a Priest upon his throne. And similarly he is now calling for an underpriesthood, willing to follow his example of selfsacrifice in the present life. These in due time he will glorify with himself, giving them a share in that Royal Priesthood as Priests upon the throne of the Millennial Kingdom. Thus he promised, "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." (Revelation 3:21).

If all Christian people could realize that their "high calling" of God is not a calling away from eternal torment, but a calling, or invitation, to association with Christ in his great Kingdom, which shall ultimately rule the world, "under the whole heavens," they would read the Bible with a fresh interest; it would soon be to them a new book.

Glance at some of the parables. Note how they give snap-shot pictures of the Church's experiences, not only in the future, but especially in the present time of development and preparation and testing-picturing the trying experiences necessary for attaining the Kingdom. In other words, the Church, while on trial, is the embryo Kingdom, the probationary Kingdom class. This is the enlisting time, the testing time, the proving time, and none will be accounted worthy to share in the actual glories and privileges of the coming "Kingdom of God's dear Son" except those who now demonstrate not only loyalty but loving devotion to the Lord, to his Truth, to all who are his-to the extent of laying down their lives for the Truth and for the brethren.

Note the parable of the sower, and that the message sown is the "good seed of the Kingdom." Note that the ripe wheat developed from that sowing is denominated

the children of the Kingdom. Note that the gathering of the wheat into the barn-by the resurrection change, to the heavenly state-is still associated with the thought of the Kingdom in the words, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." Now they are exhorted to shine forth their light as tallow-candles, that they may "show forth the praises of him who called them out of darkness into his marvelous light." If unfaithful in shining forth the light under the present conditions of prevalent darkness, they will not be esteemed worthy of a place with the glorified faithful in the Kingdom which will shine forth as the sun.

Note in the parable of the net cast into the sea, which gathered fish of various kinds, that the net represented the nominal church of this present time, which in due time is drawn ashore, the fishes caught, separated, and those suitable for the Kingdom are represented as gathered in baskets, while the

unsuitable are represented as being cast back into the sea.

Notice the parable of the pearl of great price, which represented the Kingdom blessings and privileges, and could be obtained only by the selling of all that was possessed; that thus the Lord's followers who desire a share in his Kingdom are to reckon that no sacrifice is too great to make to attain that blessing-indeed, they are to know that the Kingdom can be attained at no less cost than the surrender of all their earthly hopes and aims.

Note the parable of the pounds and talents, which represented our Lord's departure to heaven for investiture in authority to be the great King of earth, the sovereign of the Millennial Kingdom to be established at his return. Note the giving of the pounds and the talents to his faithful servants to be used in his interest in his absence. Note that on his return he first reckoned with these, and rewarded the faithful, saying to one, Have thou dominion over two cities; to another, Have thou dominion over five cities; to another, Have thou dominion over ten cities. Note that this giving of the Dominion to his faithful servants signified their sharing with him in his Kingdom at the time of its establishment at his second coming.

THE KINGDOM IN GLORY.

Note the parable of the sheep and the goats which pictures the Millennial Kingdom in full operation. It opens with the announcement, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matthew 25:31). This is unquestionably a picture of the Millennial reign of Christ, and his dealing with the world. When that time shall come, the elect Church, the Bride of Christ, will be with him in the throne, sharing his glory, and sharing in the work of judging the world; as said St. Paul, "Do ye not know that the saints shall judge the world?" (I Corinthians 6:2.)

The prophecies of the Old Testament Scriptures abound in testimonies respecting the blessing which will come to the world during the reign of Messiah's Kingdom. The Jews had every reason to expect that God had honored their nation as the seed of Abraham with especial relationship to his Kingdom-that as his holy nation and people Israel should be the channel for the dispensing of the divine blessings to all the families of the earth. Nor will that expectation prove false. The Lord has not changed his plan; he has merely introduced first of all another feature of his plan not previously revealed, styled by the Apostle Paul "the mystery of God." This mystery is, that before Israel can be God's earthly agents for dispensing his blessings to mankind in general, to every nation, people, kindred and tongue, God will first select a special class, a "Little Flock," a "Royal Priesthood"-the Church, the Bride, the members of the Body of Christ as a Spiritual Israel. When this Kingdom class shall have been fully selected, and the last member shall have been glorified with Christ beyond the vail on the spirit plane of existence, then divine favor will return to natural Israel.

We are not to understand that everyone who has Abrahamic blood in his veins will on that account be permitted a special service for the Lord during the Millennium as an earthly representative of the spiritual Empire. Nay, they are not all Israelites who are of the seed of Abraham. But the Lord shows us through the Apostle that prior to the coming of Christ God had already selected Abraham, Isaac and Jacob and all the prophets and other faithful ones enumerated by St. Paul in Hebrews 11th chapter. These, having demonstrated their faith and willing obedience to do the Lord's will, have this testimony, "that they pleased God." These ancient Worthies of the earthly seed of Abraham are already prepared of the Lord to be the earthly representatives of his Spiritual Kingdom. In due time, after the glorification of the Church in "the first resurrection" these will come forth not on the spirit plane, but as perfect human beings. Through these the Lord's blessings and instructions to mankind will be disseminated. They will constitute the earthly Jerusalem, as the Church will constitute the heavenly Jerusalem, Mount Zion; as we read, "The Law shall go forth from Mt. Zion, and the Word of the Lord from Jerusalem" (Micah 4:2) for the blessing of all nations, for their instruction in righteousness, for their assistance in the highway of holiness, that they may gain at its farther end the great reward of life eternal.

It is but reasonable to expect that with the establishment of that Kingdom for which Israel has so long waited and hoped, its mercies dispensed through these Ancient Worthies will first appeal to the nation of Israel, and subsequently to all people of all nations, as they shall come to the faith of Abraham and receive the instruction of the Kingdom. Thus it is written, "And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Micah 4:2).

THE GOSPEL AGE PARENTHETIC.

It may help some to think of this Gospel Age as a parenthesis. God's dealings with the Jews in the flesh were interrupted by the development of the spiritual seed of Abraham-Christ and the Church (Galatians 3:29). As soon as this work of developing Spiritual Israel shall be completed, and the 'little flock" be exalted to glory on the spirit plane by their resurrection change, then the parenthesis will be ended, and divine favor will resume its operation with natural Israel, and through Israel to all nations, for their blessing.

Note how distinctly this matter is set forth in Romans11th chapter. There the Apostle notes the rejection of natural Israel, and how it was foretold by the Prophets Isaiah and David-that their table of divine mercies and promises would become a trap and a snare to them, making them proud and arrogant instead of humble, and thus showing the unfitness of the majority of them for a share with Messiah in the spiritual part of the Kingdom. The Apostle pictures these in the olive tree, whose roots represented the Abrahamic Covenant, and whose branches represented theJews. He points out that nearly all the branches were broken off-because of unbelief-and that the unbelief was because of an improper condition of heart. He says that those Jews who received Jesus were the branches not broken off, and that God during this age has been choosing out from amongst the Gentiles such as would be suitable substitutes for the broken offJewish branches, so that eventually the olive tree would have the full number of branches definitely foreknown and intended-a few of them natural branches (including the Apostles and all the Jews who received Christ in sincerity) and the remainder of that spiritual olive tree, branches grafted in from amongst the Gentiles. The tree as a whole, then, represents spiritual Israel, the "one new man" mentioned by the Apostle,whose head is Christ, and whose members are partly Jewish and partly Gentile, transformed, renewed (Ephesians 2:15).

IGNORANT OF THIS MYSTERY

Continuing his discussion of the subject, in this same chapter, St. Paul says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer."

Let us not make the mistake of supposing the Apostle meant that all Israel will be saved to heavenly glory, or to eternal life. Israel will be saved from the blindness and rejection of God which came on them as a nation when they rejected Messiah. The great Deliverer who will bless them will be composed of Messiah the Head, and the Church, his Body-, composed of overcomers, some of whom once were Jews, and some of whom once were Gentiles. This great Deliverer who comes out of Zion is the spiritual Son of Zion, the Messiah, the King, the Royal Priest, the Judge, the Mediator of the New Covenant. The first blessings of his Millennial Kingdom will be upon natural Israel, from whom the Kingdom was taken away, and to whom the earthly phase of the kingdom will be restored in the hands of the Ancient Worthies, who will be the earthly representatives of the heavenly Kingdom. The kingdom itself will be invisible to men, but its earthly

representatives will be seen and known to all mankind; as it is written, "Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the Kingdom of God" (Luke 8:28).

HE MUST REIGN UNTIL

The object of our Lord's reign is distinctly set forth in the Scriptures. Also its length of duration. He is to bind Satan, "the prince of this world," to overthrow entirely his dominion of sin, ignorance, superstition, as they now control the human family, bought with the precious blood. His Kingdom will cause the knowledge of the Lord Jehovah to fill the whole earth, that every creature may receive a blessing through that knowledge.

We are distinctly told that this Millennial Kingdom will not last forever, but for a definite period of time-for a thousand years. The Scriptures clearly intimate that the work of havoc caused by the reign of Sin and Death during six thousand years-from Adam to the second coming of Christ-will be fully offset by the one thousand years' reign of the Kingdom of Righteousness. How stimulating the thought! How it must thrill the hearts of all who love God and their fellowmen, all who grieve to see the Divine will and standards violated, all who love righteousness and hate iniquity, and realizing that the dying, and the crying, and the degradation, and the sin, which prevail throughout the whole world, are enemies, contrary to the Lord's Kingdom.

St. Paul assures us that in due time God will give this Kingdom to the Christ-divine power shall be established in the Millennial Kingdom, and at the end of that Millennial reign Christ will deliver up the Kingdom to God, even the Father-the entire work and purpose of the reign being then fully accomplished. He tells us that meantime Christ "must

reign until he shall have put down all insubordination"-everything contrary to the divine will, everything sinful; until he shall have uplifted mankind out of the miry clay and the horrible pit of sin and death.

This is the thought brought before us by St. Peter saying, "Times of refreshing shall come from the presence of the Lord, 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 3:19-21)

These times of restitution are the Kingdom times, the times of resurrection, the times of human uplifting from sin and death conditions to life, and joy, and peace, for all who will receive the Lord's favors upon his terms.

Volume 1 Number 10

SIN ATONEMENT

Better Sacrifices than those of Bulls and Goats

This article can be found in its entirety in the Newspaper Sermons entitled, "Sin Atonement. "

SPIRITUAL ISRAEL, THEN NATURAL ISRAEL

"If ye be Christ's, then are ye Abraham's Seed, and hears." Galatians 3:29

The issues of life, death and a hereafter are all in the power of the Lord. He took counsel of none of us, and holds himself fully responsible, declaring that all of his purposes shall be accomplished, and that his Word that has gone forth shall not return to him void, but shall accomplish that which he pleases (Isaiah 4:10,11).

He owed us nothing in the beginning, and will be under no obligations to us in the end. We are his debtors for all that is profitable or enjoyable. He is a rich King and Father and is able and willing to do exceedingly abundantly for us, his creatures-more than we could have asked or thought.

But he has his own way for doing this, which, in the end, will be seen to be the best way. "His ways are in clouds and darkness," writes the prophet; and the poet answers, yes, "God moves an a mysterious way His wonders to perform."

THE GIFT OF GOD

Eternal life is "the gift of God" for all of his creatures who will take it on his terms; and for all others he declares, "the wages of sin is death"-the blotting out of life. And who cannot see that this arrangement to destroy all who will not use life in accord with the Divine will, is really a mercy? To perpetuate life opposed to his will and law of

righteousness would be a disgrace to God and an injury to the holy as well as to the unholy. God gave our race life in Adam, but, as he had foreseen, they lost it by disobedience and came under the penalty-death. As he purposed before the foundation of the world, he in due time sent his Son to be "The Lamb of God which taketh away the sin of the world." As such Jesus died, "the just for the unjust," "tasting death for every man" (Hebrews 2:9). This glorious purpose God set forth to Father Abraham in his oathbound covenant, of which the Apostle writes in Hebrews 6:1320.

The context shows distinctly that the Apostles and the early Church drew comfort from the Oath-Bound Covenant, and clearly implies that this same comfort

belongs to every true Christian down to the end of this age-to every member of the Body of Christ. The Apostle's words imply that God's promise and oath were intended more for us than for Abraham-more for our comfort than for his.

Note the Apostle's words:"That by two immutable things [two unalterable things] in which it was impossible for God to lie, we [the Gospel Church] might have a strong consolation, [we] who have fled for refuge [to Christ], to lay hold upon the hope set before us.

ASSURANCE OF ALMIGHTY'S OATH

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and

encouragement from this Covenant or promise and the oath of the Almighty, which doubly sealed it, which gave double assurance of its certainty of accomplishment; but the Apostle intimates in the words quoted, that God's special design in giving that Covenant and in binding it solemnly with an oath, was to encourage Spiritual Israel-to give us a firm foundation for faith.

God well knew that, although 3,000 years from his own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement and the still more deliberate oath that bound it. We cannot but wonder at such condescension upon the part of the great Creator-that he would stoop to his fallen creatures and, above all, that he should condescend to give his oath on the subject.

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of his consecrated people of this Gospel Age are declared to be his joint-heirs in that promise, which is not yet fulfilled. For its fulfillment, not only the Church is waiting, as the Bride or fellow-members of the Body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally, the whole creation (the entire human family) is groaning and travailing in pain together waiting for the great fulfillment of that oath-bound promise or covenant (Romans 8:19-23).

Those who follow the Apostle's argument and realize that we as Christians are still waiting for the fulfillment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the Church, and the object of so much solicitude and care on the part of God, in that he would promise and then back his word with an oath. We answer that every Christian should know what this promise is, since it lies at the very foundation of every Christian hope.

How can this hope be an anchor to our soul in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the Adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

GOD FORESAW THE PRESENT

This is the pitiable condition of many of God's true children; for they are merely babes in Christ, using the milk of the Word. They have need of the strong meat of God's promises, as the Apostle speaks of it, that they may be "strong in the Lord and the power of his might;" that they might have on the whole armour of God-helmet, breastplate, sandals, sword

and shield-and be able to quench the fiery darts of the Wicked One; able also to help the weaker ones in this day when the Adversary is assaulting the Word of God, the citadel of the truth, with various infidel arguments in the hands and mouths of those who profess to be ministers of the Word.

Need I quote the promise, the one so repeatedly referred to in the apostolic writings, the one which is the basis or anchorage for our souls?

The Apostle Paul referred to this very promise, declaring that the Seed of Abraham mentioned therein is Christ. All Christians agree to this, although they have not distinctively and properly associated it with the declarations of the promise. But the Apostle makes clear to us that in saying that Christ is the Seed of Abraham, he had in mind not only the LordJesus as the Head of the Body, the Head of the Christ, but also the overcoming saints of this Gospel Age as the Body of Christ. This he distinctly states in many places, for instance Galatians 3:16-29. Here he declares the matter expressly, saying:"If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

"The Seed of Abraham" is the Gospel Church, with her Head, the Lord Jesus; as the Apostle states again saying:"We brethren, as Isaac was [typified by Isaac], are the children of promise" (Galatians 4:28). It follows that the Seed of Abraham mentioned in the promise is not complete and will not be until the full close of this Gospel Age-the harvest time of which we believe we are now in.

But what a wonderful thought is involved in this plain interpretation of the Divine Wordl It is big with hope for Spiritual Israel, the Spiritual Seed, and no less, it means a blessing for the natural seed, fleshly Israel, and ultimately the millennial blessings to all the families of the earth. Let us examine these three hopes:The hopes for these three classes center in this great Oath-Bound Covenant. Let us thus obtain what the Apostle tells us was the Lord's intention for us, namely strong consolation-strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine Revelation than the sufferings of the present time. The implication suggested by the Apostle is that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared; but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people.

DISTORT SIMPLE LANGUAGE

Many of us have learned to distort the simple language of God's Word in such a manner as to cause us anguish and distress. For instance, "destroy," "perish," "die," "second death," "everlasting destruction," etc., terms used by the Lord to represent the ultimate, complete annihilation of those who will not come into harmony with him after a full opportunity is granted them, are interpreted to mean the reverse of what they say-life, preservation in torture, etc.

It is high time, dear friends, that we should learn that God's Book is not the foundation of these horrible nightmares which have afflicted us, and which in the past hindered many of us from a proper love and reverence of our Creator. It is high time that we should take the explanation which the Apostle gives us of this matter and of all the errors which assail poor humanity respecting the future. He says:"The god of this world has blinded the minds of them that believe not, lest the glorious light of the goodness of God, as it shines in the face of Jesus Christ our Lord should shine into their hearts" (II Corinthians 4:4). We cannot here and now discuss this subject, but have provided in the hands of the ushers, some free pamphlets on "What Say the Scriptures about Hell?" Should the supply prove insufficient drop me a postal-card and I will cheerfully send from Brooklyn what will satisfy both your head and your heart.

Now what hope and interest has the Church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "the riches of God's grace." The promise implies the greatness of the Seed of Abraham, which Seed is Christ and the overcoming Church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this Gospel Age who "make their calling and election sure" in Christ, are to be joint-heirs with him in the glorious Millennial Kingdom which is to be God's agency or channel for bringing about the promised blessings-the blessings of all the families of the earth.

The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little, if the arrangements of that future time-the Millennial Age-were not on such a scale as to permit a thorough recovery from present mental, moral and physical weaknesses. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be turned upon the people-"The

knowledge of the Lord shall fill the whole earth as the waters cover the great deep." Blessing, aye, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision! All shall know him from the least unto the greatest, and none shall need to say to his neighbor or his brother "Know thou the Lord?" (Isaiah 11:9; Jeremiah 31:34.)

The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that, as during this Gospel Age, the Lord pours out his spirit upon his servants and hand-maidens, so after these days, in the Millennial Age, he will pour out his spirit upon all flesh. There will be world-wide blessing through

the knowledge of the Truth. Mark how Moses, the prophet, spoke of these coming blessings, and told how God would raise up a greater Lawgiver than himself, a greater Teacher, a better Mediator, and, under the better Covenant of the Lord, would bring blessings world-widel Mark again how he represents the atonement for the sins of the whole world in the Atonement Day sacrificial arrangements! Mark how again he typically foretold the blessings of the Millennial Age, representing it in Israel's "Year of Jubilee," in which every man went free and every possession was returned to its original ownership, thus representing the blessings of the future, man's release from the servitude of sin and Satan, and the return to him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times, so that the Apostle Peter, pointing to the future, could truthfully declare that the coming times of restitution of all things have been spoken by the mouth of all the holy prophets since the world began (Acts 3:19-21).

HOPE FORJEWS AND OTHERS

The second class to be blessed under this Abrahamic Covenant is fleshly Israel. We are not foregetting that the Jews were a stiff-necked and rebellious people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since our Lord's crucifixion, and after Spiritual Israel shall have been glorified in the Kingdom, then a blessing from the Lord will come upon natural Israel; they shall be saved or recovered from their blindness, and, as the Prophet declares, they shall look upon him whom they have pierced and shall mourn for him-because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the, "spirit

of prayer and of supplication" (Zechariah 12:10). See also Romans 11:25-33.

But if God is to have mercy upon the natural Israelite, whom he declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the Divine, benevolent intention should be to bless others than the Jews-others who had not in the past the favors and privileges of this favored nation, and whose course, therefore, was less in opposition to the light? It should not surprise us. And so we find in this great Oath-Bound Covenant a blessing for all nations-all peoples.

POOR, IMPERFECT CREATURES

"We make God's love too narrow, by false standards of our own."

Do not misapprehend us. We are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be saved in their ignorance. We stand by the Word of God that there is no present salvation without faith in Christ Jesus, and that the heathen and the

imbeciles have neither part nor lot in the salvation of the present time. We stand by the Scriptures which say that salvation at the present time is only for the little flock, who, through much tribulation, shall enter the Kingdom. We stand by the Scriptures which say that this Kingdom class now being developed is the Seed of Abraham under the Lord, their Head, their Elder Brother, the Bridegroom.

The period in which opportunity will be granted to man is in the Scriptures termed the Day of Judgment-a thousand-year day, the Millennial Day. It will be a day of trial, a day of testing, a day of proving the world to see whether, with a full knowledge of God and of righteousness, which he requires, they will choose righteousness in preference to sin, choose life in preference to Second Death.

Thank God for that wonderful judgment, the trial day for the world, secured for all through the precious blood of Christ. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."-Isa. 26:9.

THE TIMES OF THE GENTILES

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Volume 2 Number 3

WHAT IS THE SOUL?

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QUESTIONS WITH INSPIRED ANSWERS

This article was republished in Reprints 1881-82-October 15, 1895, entitled, "What is the Soul."

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ELECTING KINGS

"Give diligence, Brethren, to Make Your Calling and Election sure."-2 Pet. 1:10

Throughout the length and breadth of this land of liberty, young and old understand full well the significance of election. Councilmen, aldermen, mayors of cities, county officials, State officials, United States Congressmen, Senators,

the President and Vice-President are chosen or elected from amongst the people to their various official stations. They are chosen with a view to the blessing that will accrue to the electors by the exercise of their official positions. How strange, then, that we who are so familiar with these things should read into our text so very different a view of election!

The thought should naturally suggest itself to us that if God is electing or selecting a Church in the present time, it must be with a view to the use of that Church subsequently to serve in some manner the interests of the remainder of the world, from amongst whom they were elected. And this is just what the Scriptures teach; namely, that Christ Jesus himself is the Head, the Captain, the Chief Ruler, and that this "elect" company are, figuratively speaking, his "members," his associates, his under-priesthood. The Scriptures tell us that this selection is according to Divine foreknowledge and foreordination. They tell w that God foreknew our Lord Jesus as the one who would occupy the glorious position of Prophet, Priest, Mediator and king of the world during the Millennium. They tell us also that the same God and Father of our Lord Jesus Christ foreknew us also and "predestinated" that there should be a Church class selected from amongst the world, to be their Redeemer's associate, his under-priesthood, his subordinate kings during the Millennium.

THE ELECT NOW AND HEREAFTER

The Church is spoken of as God's "elect" now, before the election has been finished; before the testing is completed; before the called have been proven faithful and worthy. These are "elect" in the sense of having been nominated-"moved and seconded." God moved that they should be elected, and "called them with a heavenly calling." It remained for the called ones themselves to "second the motion" by presenting themselves in full consecration of heart to the Lord. But this was not sufficient; for the invited ones were recognized as imperfect and unable to come up to the requirements of the call. Hence it was necessary that the Lord Jesus Christ should become their surety and agree out of his own fulness of merit to supply all of their lack, their imperfection. And this he gladly does by applying for such the merit of his sin-atonement-sacrifice finished at Calvary.

MAKING THE ELECTION SURE

Keeping before our minds that the heavenly Father made the motion or the call, that we seconded it by accepting the call upon its terms of faith and consecration unto death, and that our Lord Jesus is our surety who will make good our unintentional blemishes, what shall we say of the prospects of our being elected and at whose door shall we lay the responsibility if we are not elected? Surely the unchangeable God who nominated us has made every provision for our election and will co-operate. Surely our Redeemer, our Surety, our Advocate, will give us every assistance in the way and, according to his promise, cause all things to work together for our good. Just as surely, therefore, the entire responsibility for failure would lie at our door. And this is what St. Peter in our text declares "Make your calling and election sure."

From this standpoint we have special interest in our own election, such as we never had before when we misunderstood the entire matter. Once in our ignorance we thought that St. Peter had written foolishly about our making the election sure;

for according to the erroneous theory which we had "swallowed" without proper mastication, God was doing all the electing himself, and had unalterably fixed our destiny as eternal glory or eternal suffering, long centuries before we were born.

This erroneous view blinded our mental sight from all the various incentives which now are so precious and so helpful. What had God elected us to be and to do? To sit upon a cloud and to play upon a harp and to sing to all eternity, cheerfully looking over the battlements of heaven to see our dear friends writhing in torment-and striving hard to praise God for it all and to think of his course in our election and their damnation as the exemplification of Justice and of Love ?

We read indeed in the Scriptures respecting a Kingdom, for which our lord taught us to pray, "Thy Kingdom come; thy will be done in earth as it is done in heaven," yet the thraldom of error upon. us was so tense that we recognized not the inconsistency between these promises and our false hopes. Now, thank God, "the mystery" is revealed to us in God's Word and by

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his Spirit, and we perceive that the Millennial Kingdom is to be a reality and that its blessing to mankind in general, "to all the families of the earth," is to be most thorough, most systematic, most complete, and in the end entirely satisfactory.

KINGS TO BE ELECTED

What an interest we properly take in this matter of our election, after learning that the of lice for which we are running is a combination of priesthood and kingship The elect are to be priestly kings, or, otherwise styled, "a Royal Priesthood." Their glorious service is to be for a period of one thousand years, during which they will be kings and priests unto God and will reign on the earth (Revelation 20:4.)

They will not "reign on the earth" in the sense of being earthly beings, having earthly courts and thrones; their resurrection "change" will constitute them heavenly or spirit beings; they will be invisible to mankind, as now the "Prince of this world" is invisible and as the holy angels are invisible. But they will possess heavenly power and authority and wisdom and grace. By these glorious attributes they will be able to serve God and humanity by a reign of righteousness, whose uplifting or restitution influences (Acts 3:21) will begin with the living generations, but eventually extend to "all the families of the earth," who have been going down for the past six thousand years into the great prison-house of death-"prisoners of hope," however, because of the promise of God's Word and the redemption sacrifice of Jesus.

My beloved hearers, if your hearts are not moved by this message of God's grace and this information respecting his Kingdom and of your prospects of becoming kings and priests in that Kingdom' it is because you do not believe the message-because your faith does not properly grasp the "exceeding great and precious promises" of God's Word (2 Peter 1:4). I am aware that his whole message by Jesus and his apostles has been so long covered by the rubbish of "the dark ages" that it was lost to our sight for a long while, and sadly we missed its

encouragement to faithfulness. I am glad, however, that now our eyes of understanding are opening to see the length and breadth and height and depth in the great Divine Plan of the Ages.

THE VALUE OF EARTHLY CROWNS

Consider for a moment what fabulous prices have been paid for earthly crownsl Thousands of lives have been sacrificed and millions of money, to gain an earthly crown. And thousands who paid this price knew well that "uneasy rests the head which wears the crown." They knew well, too, that its tenure would be precarious and that the attainment of it would bring them lasting hatred from others who aspired to the same position and who considered that their right to it was as good or better.

What comparison should we institute as between the value of such a crown and the "crown of glory," honor and immortality which God has promised to his elect-to such of them as make their calling and their election surer Has God placed too high a valuation upon the heavenly crown, in demanding that those who would share it with the Redeemer must prove their loyalty to him and to the principles of righteousness, and to the spirit of love, to the extent of laying down their lives in his service and in "doing good unto all men as they have opportunity, especially to the household of faith"?

Our Lord asked wherein would be the profit to any man if he were to gain the whole world and lose his own soul-lose his future life. For the purpose of our present topic we might ask a modified question, namely:If one should gain the empire of the whole world and all of its riches, and if another should gain this heavenly election to the heavenly Kingdom of one thousand years and to subsequent eternal blessings with the Lord, which of these would choose the better part-which would show the real wisdom, and which would be the foolish one? But the contrast increases when we note that the dominion of earth cannot be secured by our sailing through bloody seas, and that a mere competency of earthly wealth is attained by only one of a thousand who strive for it day and night. Surely from the standpoint of the Father's Word all earthly honors are vanities, in comparison with the heavenly glories and blessings which may be surely attained by the "called" of this Gospel Age-if they will but follow the Divine directions.

TERMS AND CONDITIONS OF ELECTION

In our context St. Peter tells us upon what terms the called and accepted may make their election sure. After calling our attention to God's exceeding great and precious promises he tells us that they were given us to the intent that they should operate in our minds so as to influence our lives, in harmony with the Divine will, and that thus we may "become partakers of the divine nature' after having escaped the corruption that is in the world through desire,"-selfishness, lust (verse 4). He proceeds to amplify, and urges that such as have its hope shall give all diligence to the matter of adding to their faith virtue or fortitude. That is to say,

faith of itself is very good as a start, but God requires more than this. As a condition of our acceptance for election he requires that our faith shall be of a

strong kind, giving us fortitude for all of life's affairs; for all of our covenants with the Lord; for a faithful endurance of opposition, contradiction, etc., that thus we might be copies of our Lord Jesus Christ, as God has ordained all of "the elect" must be (Romans 8:29).

Not only must we have a strong faith combined with fortitude, but we must also add "knowledge." We required some knowledge of God and of our Lord Jesus and of the Gospel message before we could come unto the Lord at all, but the Apostle is not referring to this, our earliest knowledge. He is addressing Christians who have already taken the first steps. He assures us that they need knowledge to enable them to go onward in Christian development-knowledge in addition to their faith and fortitude. We have nothing to say against worldly knowledge, scientific knowledge, etc., when these do not cross or interfere with the Divine Revelation, but we are confident that the Apostle did not intend to refer to worldly knowledge, but to the greatest of all scientific knowledge-the knowledge of God.

How shall we know God? By study of his character. Our Lord Jesus it was who declared, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). This knowledge at the present time is a secret knowledge and, as the Apostle says, a "hidden mystery," which can be known only by those who put themselves into a certain attitude of heart and mind and conduct toward the Lord and his revelation. We are to study God's character-to learn respecting his Justice, his Wisdom, his Love and his Power, by studying his revelations-the Bible. In it we see his dealings past, and his promises respecting his dealings future. And a correct appreciation of these gives us a knowledge of God's character as exemplified therein. But since this knowledge is not stated in terms for the world to understand, it follows that only those in proper condition of heart and enlightened by the holy Spirit can receive this knowledge. It is taught only to the pupils in the School of Christ. "The secret of the Lord is with them that fear him; and he will show them his Covenant."

OTHER GRACES TO BE ADDED

The Apostle continues his advice as to things necessary to be added by those who would make their calling and election sure. They must keep adding, and the adding must be little by little and day by day. The knowledge we gain of God through his Word should lead us to greater moderation (translated, temperance, in our common version). "Let your moderation be known unto all men" (Philippians 4:5), moderation or balance in thought, in word, in action. God's people may be called extremists by those who are not begotten of the holy Spirit and who know not "the mystery." But even they should be able to charge immoderation only on the one score-our immoderation, our faithfulness to the Word of the Lord and to our covenant of self sacrifice as followers in the footsteps of Jesus. Our lives should be so moderate as respects business and pleasure and food and raiment, etc., that we should be examples of wisdom and moderation to all-extremists only along the same lines that Jesus and the Apostles were counted extremists by those who knew not, neither did understand "the mystery" of their endeavor to be of "the very elect."

Patience must not be forgotten. In addition to moderation, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Next add godlikeness-general goodness, benevolence, benignity toward all. Add next brotherly kindness-in the natural family relationship, and also in the spiritual family, the Church. "Love as brethren" (ought to love). "We ought also to lay down our lives for the brethren." Still further the Apostle urges that while all of the foregoing are elements of love we super-add love itself in the fullest sense toward the Lord, toward the brethren, toward humanity, toward the brute creation and toward our enemies. While all of these cannot be loved in the same degree, all should profit by the spirit of love in our hearts for all.

"YE SHALL NEVER FAIL"

Now comes the climax of the advice to those seeking to make their calling and election sure (verse 8). "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And then, as our text declares, if these things abound and if we give diligence to the making sure of our calling and election and do these things, we shall never fail-we shall in no case fail of securing our election. God seeketh such for joint-heirship with their Redeemer in the Kingdom. God "seeketh such to worship him as worship him in spirit and in truth."

The grand consummation of our election-our Kingdom honors and glories-is specifically referred to by St. Peter in the next verse, saying, "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." If, dear Brethren, we believe these things, let us permit them to control our lives-our words, our deeds and our thoughts.

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DO YOU KNOW?

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Volume 2, Number 4

THE HOPE OF IMMORTALITY

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THE KING'S DAUGHTER, THE BRIDE, THE LAMB'S WIFE

"The King's Daughter Is All Glorious Within; Her Clothing Is of Wrought Gold. She Shad Be Brought Unto the King in Raiment of Fine Needlework. " Psa. 45:13, 14

Our text poetically and pictorially draws our attention to one of those beautiful figures by which the close and dear relationship between Christ and His Elect Church is Scripturally portrayed. Whether it be the figure of the Captain and his Soldiers, the Shepherd and his Sheep, the Master and his Servants, the Head and the Body members, or the Bridegroom and the Bride, each illustration of our Lord's relationship to the church carries its own important lesson.

But surely none of them is more important or more beautiful than the one we are now considering-our Lord, the King's Son, highly exalted to Jehovah's right hand on the Throne, and the Church in glory, his Queen and joint-heir with him in his Millennial Kingdom soon to be established.

The study of these pictures of heavenly things is intended to lift the minds of the "new creation," God's spiritual sons, from things earthly and sensual to the things eternal, which eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath in reservation for them that love him supremely -1 Cor. 2:9.

The preceding verses of the Psalm describe the grandeur of the Heavenly Bridegroom-that in his earthly life he was fairer than the children of men; that Divine grace was poured from his lips, and that the Father, because of his faithfulness, greatly blessed and exalted him. Next it tells of the inauguration of his Millennial Kingdom at his second advent, when as the Mighty One he will come forth in glory and majesty, conquering Satan, sin and death.

We are assured that prosperity will attend and truth, mercy and righteousness will be established in the earth, even though it be accomplished by a great time of trouble. His arrows of Divine truth are represented as piercing all of his opponents to the heart, even as the Apostle's words on the Day of Pentecost pricked his hearers and cut them to the heart and led them to cry out, "What must we do to be saved!"

Thus will the people fall before the rising Kingdom of Righteousness. Every knee must bend and every tongue confess. All who will decline to do so under those favorable conditions of full knowledge will be utterly "destroyed from amongst the people." (Acts 3:23.) Then the declaration is made, "Thy throne, O God, is forever and ever; the scepter of thy Kingdom is a right scepter. God, thy God, hath anointed thee with the oil of gladness above thy fellows."

"THE QUEEN AND THE GOLD OF OPHIR"

The picture is in the future. At the present time the Church is not the Queen, not the Bride' not in the glorious garments; she is merely the "espoused virgin," called to Brideship. At present she is in her body of humiliation, or "vile body," according to the statement of our Common Version. But she shall be "changed" in the First Resurrection, and thereafter be the "Glorious Body"' the Glorious Bride. (Phil. 3:21) Now she is a mixed company of both wise and foolish virgins, and many "strangers" commingle, who are not

virgins at all. The testing time is not yet finished. It is not yet fully determined which, by faithfulness, will make their calling and election sure to a place in the Bride class, and which will constitute the virgins, her companions, that follow her-mentioned in verse 14.

We cannot wonder that some refuse to believe that so great an honor has been provided for the "elect" Church. It is almost too wonderful that this, which the Apostle terms "our high calling," and "our heavenly calling," is an invitation for us to step, not only out of sin, but from the earthly plane of being, a little lower than the angels, principalities and powers, to the divine nature. Yet here are the Apostle's words, and what else can we make of them? He tells us that God has given unto us "exceeding great and precious promises, that by these we might become partakers of the divine nature." (1IPeter 1:4) It is proper for the Lord's people to accept these great things with that simplicity which the Scriptures tell us is best illustrated in a "little child"-"nothing doubting." Says St. Paul:"He who hath freely given us Christ, shall he not with him also freely give us all things?"

"Beloved, now are we the sons of God [even in our imperfect condition], but it does not yet appear what we shall be [how glorious]; but we know that when he shall appear we shall be like him, for we shall see him as he is." (1 John 3:2) To be with him, to share his glory to be like him, who is the express image of the Father's person, is the highest possible conception we can have of the glorious things which God hath in reservation for them that love him supremely.

RAIMENT OF FINE NEEDLEWORK

Look again at the Queen and her glorious apparel. Notice the pure linen, clean and white, representative of her purity and righteousness. Remember that she was once of the world, her members "children of wrath, even as others." Remember that by faith she accepted the merit of her Redeemer's sacrifice and thus she was reckonedly covered with his robe of righteousness, which the world saw not, but which the heavenly Father regarded. Remember, that it was because of that robe covering her natural blemishes that she was permitted to consecrate herself and to become the espoused virgin of her Anointed Redeemer and prospectively his joint-heir in the Kingdom. How wonderful these steps of grace! Looking but a little way into the future, we behold her clothed, not with an imputed robe of righteousness, but with her own robe of righteousness. The imputed one was hers to wear up to the time of her change from earthly to spiritual nature in the First Resurrection. Then and there perfected, it became actual. On the spirit plane she

becomes righteous without spot, without blemish, a suitable companion and joint-heir for the great King of Glory.

But look more closely. Note that the robe of fine linen is beautifully embroidered-"fine needlework." This, too, must have significance.. The embroidered figures represent the graces of the Spirit, meekness, gentleness, patience, long suffering, brotherly kindness, love. Ah, yes, the Queen indeed is all-glorious within and without. The power of the Lord will accomplish this. She is his workmanship, though not without her own willingness and cooperation. The Lord's operation upon her will be through his Word and by his Spirit; and in proportion as she yields herself thereto she is now being "changed from glory to glory," and, by the final change, will be perfected, glorified.

We noted a difference between the imputed robe which the betrothed wears now and the one which she will possess when changed -that the present one is Christ's imputed robe covering her blemishes, and that the glorious one of the future will be her own righteousness, "the righteousness of the saints." Let us notice also that there is an embroidery connected with them both. The robe that is now imputed to us has stamped upon it the gracious designs or patterns which our Lord would inculcate and which he assures us will be advantageous to us, pleasing to him and necessary to our future glory.

Our appreciation of our high calling, our faith in it, and our love for the heavenly Bridegroom and desire to be pleasing to him are the incentives to us, urging us to spend every hour, every moment possible, in the working out of the glorious embroidery designs stamped upon our robe. Each stitch must be taken carefully-painstakingly. Each feature of the outline must be carefully studied. The robe itself must be kept clean, spotless. Who is sufficient for these things? Surely only those truly betrothed to the heavenly King, and who love him with all their hearts, and who are waiting in faith and patience for his promised Second Coming to receive the Bride unto himself and to establish his Kingdom for the blessing and uplifting of the world!

ADDING TO FAITH

St. Paul tells of this embroidery work, the adding of stitch to stitch in its development, saying:"Tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given to us."

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(Rom. 5:3-5). St. Peter says:"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. (2 Peter 1:5-11).

When we think of the imperfection of our very best endeavors along the lines of this embroidery work, this development of the graces of the Holy Spirit, we ask ourselves, "Whose garment would be fit to wear in the presence of the Father and of the holy angels?" The answer is, "None of them." It is in harmony with this that we see that the Lord has provided something different. He allows us to practice upon our robe of imputed righteousness, but the new robe which he will give us as our own will be absolutely perfect, as well as glorious.

There will be no flaw in the embroidery. How so? Because that glorious dress of perfect righteousness will be given only to those who have earnestly desired it, however short of it were their best endeavors. Inasmuch as their hearts were perfect, inasmuch as their endeavors were for perfection, the Lord will accept the heart and its endeavors, and grant that the new bodies shall possess to full perfection all these glorious traits and qualities which were the Bride's ideal and endeavor in her betrothed condition, when she practiced upon the imputed robe.

So in the Psalm under consideration; the Prophet says, "Hearken, O daughter and consider and incline shine ear." The world says, "Look, see, and be attracted by the things of this present time." The Lord says "Hearken, consider that the present life, at the very most; is brief and that in the Lord's providence, under our call, we have an opportunity to sacrifice it and thus to gain the highest of all blessings in the eternal life of the future."

The "foolish virgins" do not hearken enough to the

voice from heaven, to the words of Jesus, the Apostles and Prophets. They are more or less absorbed with the cares of this life, the deceitfulness of riches, and thus do not fully please the Lord, even though, because of loyalty to him, he will by and by give them a good portion. The "wise virgins" who will constitute the elect, the Bride in glory, do hearken, do consider and are guided by the counsel from on high, and press with vigor on in the narrow way of self-sacrifice, which leads to the Kingdom glory.

THE KING SHALL DESIRE THY BEAUTY; HE IS THY LORD, WORSHIP HIM

The Psalmist proceeds, "So shall the King greatly desire thy beauty, for he is thy Lord and worship thou him." Ah! there is the thought. If we rightly admire the King; if we rightly appreciate the wonderful privileges granted us of being now his espoused, as under his loving protection and provision, and by and by his bride and joint-heir in glory; if we appreciate these things, surely all earthly things and interests will necessarily fade, because of their comparative insignificance. And these are the terms upon which the King will desire us as members of his glorious bride. He will not consign us to demons and eternal torment, if we fail to rightly appreciate this situation, and, while not repudiating his love and grace, give a portion of our love to our father's house and our own people, the world; but he will not choose us as members of his bride class, unless this condition of full consecration to him be the attitude of our hearts. Surely this is not unreasonable. Had we been called even from the ranks of the highest order of angels to be joint-heirs with the King of glory, the honor conferred would have been so great as to merit an undivided love, devotion. Surely, then, we, redeemed by his precious

blood from our fallen, sinful state, and then invited to share his glory on the divine plane, should be so enthused, so filled with appreciation of the honor proffered, that we would gladly, willingly, voluntarily, lay aside every earthly weight and interest and strive with patience and loving devotion to attain the prize of the high calling set before us of joint-heirship with the King of kings and Lord of lords.

> ***"The steps of a good man are ordered by the Lord:and he delighteth in His way."*** **Psa. 37:23.**
>
> "It is the source of weakness in many of the Lord's people that they do not properly grasp by faith this and similar promises; for only in proportion as they have this faith and grasp these promises can they be buoyed up by this, and be encouraged to press along the line for the mark." R3157, c.1, p.1.

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THE CAMEL AND THE NEEDLE'S EYE

This article was republished in Reprint 4658-August 1, 1910, entitled, "The Camel and the Needle's Eye."

FLIES IN THE OINTMENT

"This article can be found in its entirety in the Newspaper Sermons, entitled, "Flies in the Ointment Change the Odor Thereof."

Volume 2, Number 5

CALAMITIES WHY PERMITTED

This article was republished in Reprints 1123-27-July, 1889, entitled, "Calamities-Why Permitted."

PRESSING TOWARD THE MARK

"Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things that are behold and reaching forth to those things that are bef o re I press d own u pon the Mark for the price of the high callzag in Christ Jesus." Phil. 3:13, 14

We are glad-that, by the grace of God, we have been delivered from the terrible nightmare of eternal torment which for so many of us for years darkened our understanding of the Divine purposes set before us in the Bible. We are glad, not merely for our own sakes, but for the world of mankind, that we now see that the

wilful rejectors of Divine Love and its provision will die the Second Death, perish, "Be as though they had not been." We are glad that the Apostle so explicitly stated this, saying, "Who shall be punished with everlasting destruction" -a destruction from which there shall be no redemption, no recovery, no resurrection. 2 Thess. 1:9

But it is not enough for us to know that our Creator has no fiendish intentions towards us. Rather this knowledge of the mercy and love of God should draw our hearts to him and incline us to love him in return, and to seek to do those things which would please God, and which incidentally would bring to us, according to his arrangement, the highest amount of favor and blessing. This also is the Apostle's suggestion, saying, "Not that we first loved God, but that he first loved us, and sent his Son to be a satisfaction for our sins." (1 John 4:10) And again, "The love of Christ constraineth us, for we thus judge that we henceforth live not unto ourselves, but unto him who died for us." 2 Cor. 5:14, 15

Our text addresses those who have responded to God's love, and who have become "followers of God, as dear children," followers of the Redeemer, "walking in torment which for so many of us for years darkened his footsteps," as he hath set us an example. Notice the statement, "I count not myself to have apprehended"-to have grasped or taken possession of. In the preceding verse the Apostle tells us that the Lord apprehended him-laid hold upon him, when he was in a hopeless condition. He laid hold upon Saul because he was honest-hearted, even while wrong headed. He opened Saul's eyes and gave him a helping hand out of his condition as a wanderer from God and
a member of the fallen race. He offered to keep hold of him and to lead him, if he were willing, to exceeding glory and the divine nature, though the way would be a narrow and difficult and self-sacrificing one-impossible for all except those who at heart love the Lord and desire to avail themselves of the Lord's assisting grace. Note that the Apostle had not laid hold upon our Lord, but reversely the Lord had laid hold upon him, and had opened his eyes of understanding to discern the prize of the high calling, promising everything in the way of assistance and

grace, if he continued sincerely earnest in his endeavor to grasp that prize, to lay hold upon it, to apprehend it.

FOLLOW US WHO FOLLOW JESUS

It is a mistake to suppose that the Apostles and the early Church were called with any different calling or privilege from that which appertains to the entire Gospel Age. It is a mistake to suppose that the Scriptures recognize a clerical class and laity in the Church, and that the terms and conditions and narrow way and sacrifices and crown of glory at the end were intended only for the clergy. On the contrary the Scriptures assure us that the Church as a whole is a Royal Priesthood and that each faithful one is to be a sharer in the work of sacrificing, as well as in the coming glory of the Millennial Kingdom.

In order to understand what the Apostle meant by forgetting the things behind, let us note the context preceding and apply it individually, each to himself. St. Paul

had been accused of disrespect to the Jewish Law of Circumcision, because he pointed out that it was not intended for nor necessary to the Gentiles-because he pointed out that it was merely a type of the cutting off or putting away of the filth of the flesh from our minds and hearts. But "circumcision of the heart" has in the Church taken the place of circumcision of the flesh commanded to the Jewish Church, whose day passed with Pentecost. The Apostle proceeds to show that if he chose to boast of his zeal for the Law, he would have as much to say for himself as could any Jew. But he declares that those things which he had before counted as gain, as something to be boastful of, as something to glory in, he now counted as loss and dross for the privilege of having a share with Christ in the sufferings of this present time, and by and by a share in his glorious Millennial Kingdom. He was willing to count everything of his previous hopes and ambitions as "loss and dross," as unworthy of the slightest notice, because of the knowledge he had gained of Jesus as the Messiah, and because of the privilege that had come to him of being a follower of Jesus, in his footsteps of suffering in the present life and in joint-heirship with him in the glories of the future. These earthly things behind he was daily losing sight of, and hoped might never again have a place in his heart and ambitions, which were now turned in another direction entirely. And so, dear friends should it be with us.

THAT I MAY KNOW HIM

The Apostle, at the time he wrote these words, was far from ignorant of his Saviour, but intimates that the more he knew, the more he realized the length and breadth and height and depth of the love of God, "manifested in Jesus." He wanted to know him more and more. He wanted that intimate heart communion and fellowship which would enable him to take the Lord's view of every incident and experience of life, that thus he might be the partaker of the sufferings of Christ, and bearer of the cross of Christ daily. Nor was this the end of his ambitions. Beyond this, having heard of the Father's intention that all believers who would become "copies of his Son" should be sharers with him in his glorious nature and Kingdom, the Apostle was anxious to know the Lord to the full and to enter with him into the heavenly glory. That was the prize set before him in the Gospel of Messiah, which had changed his whole life current, so that those whom he once despised and persecuted he now loved and served; so that the things he used to enjoy were now repulsive, and the things he once disdained now filled his heart and enthused him and occupied his time and energy. The things before him were so glorious that the things behind, which once seemed grand, now seemed puny, insignificant, dross.

What he saw before him he tells us. He calls it the "prize" and says that it is to be attained only by believers-and then only through consecration unto death. More than this, they would need a resurrection before they could enter into those glories; not such a resurrection as will be made possible to the remainder of Adam's race, but a special resurrection, called elsewhere the "First (chief) Resurrection." The Apostle here speaks of this resurrection, in which himself and all the faithful of the elect Church shall share as being a part of "His (Christ's) Resurrection." What can he mean? Was the resurrection of our Lord different from that which will come to mankind in general? Yes, indeedl Mankind in general will be privileged to be resurrected, raised up, not only out of the tomb to such a condition as is now enjoyed, but beyond this, gradually, during the

Millennium, to be raised up, up, up to human perfection-to all that was lost in Adam and redeemed by Christ through his obedience even unto death, the death of the cross. But Christ's resurrection was different from that of the world. And the resurrection of the Church, "Which is his Body," will be like his, different from that provided for the world in general. (Eph. 1:23) This resurrection of "The Christ Jesus the Head and the Church, his Body]" the Apostle describes minutely in 1 Cor. 15:42-49.

He here speaks of the "First Resurrection," "His Resurrection," as"The Resurrection" of the special

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and peculiar class of the dead-"The dead in Christ"-those who lay down their lives in sacrificial service, as members of Christ. Note the Apostle's words, "If by any means I might attain unto THE resurrection of THE dead." (Phil. 3:11) To attain this glorious resurrection, provided only for the spiritbegotten members of the Anointed, he was glad to have fellowship in the sufferings of Christ and to conform to his experiences so as to have share in his death. Is it so with us, dear brethren and sisters? Are we thus in earnest? Does the prize of the Divine calling thus shine before the eyes of our understanding, making every other ambition insignificant dross in comparison?"

"THIS ONE THING I DO"

Ahl this was the secret of the Apostle's great success-"This one thing I do." He concentrated his time, his thought, his energy, upon this one object or goal, which proved the brighter and more valuable to his appreciation every hour. True, there were ordinary things of life, such as eating and drinking and resting and, at one time, tent-making, which occupied some of his hours. But these were not paramount, were not dominating. He aspired, not to be known as the greatest or most expert tent-maker. He aspired not to amass great wealth in that or any other labor or business. He lived not for his belly, nor did he, as a sluggard, waste valuable time in sleep. Every hour, every energy, had been devoted to God and his service-and was so applied, not of compulsion, nor of slavish fear, but out of a faithful heart, appreciating the privileges and anxious to show to the Lord his loving devotion. Is it so with us? If it has not been so with all of us in the past, shall it not be so with us now-our vow to the Lord renewed? Shall we not cast aside and forget the earthly aims and projects which occupied us and devote our time and energy and strength and thought to the Lord? Shall we not lay aside every weight, and whatever may be our besetting sin, and resolve or vow to the Lord today "To run with patience the race that is set before us?" Heb. 12:1

Whoever divides his heart, whoever attempts to serve the interests of several equally, will surely fail. Not only does such a half-way course fail to meet with the Divine approval as worthy of joint heirship in the Kingdom with Christ, but it fails also to meet the world's approval and to gain the advantages of this present life. Each of us, therefore, should sit down and count the cost, and reap the benefits accruing. If we believe that it would pay us best to serve mammon, then we should serve mammon with all our hearts. But if experience and the Word of God bring us to the conclusion that only the service of God can bring us truest

happiness in the present and the future life, and if we hear the Master's words to us, "Ye cannot serve God and mammon," then let us determine to serve the Lord and not serve mammon, but merely use mammon and advantages of life as special assistances leading on to God, to righteousness, to self-sacrifices for joint-heirship in the Kingdom with our Lord and all the faithful.

SOME THINGS TO BE REMEMBERED

The Apostle surely never meant that everything behind should be forgotten; for, in that event, all the valuable lessons of life, which we have learned in the School of Christ, would be lost to us. We want to remember life's experiences. We want to profit by them. We desire that every failure shall be discerned, and its cause, that, by remembering the same, we shall not from similar weaknesses of the flesh, fall again into the same snare of the Adversary. We desire that all the lessons of life, which have cost us so much in the School of Christ, shall be cherished and grow more valuable to us every day. Let this also be our endeavor to see to it that no valuable lesson is lost, and that those lessons of the past are clearly and firmly held.

But, on the other hand, there are certain things connected with the experiences of God's children in the past that they are invited to forget, and to remember that God has forgotten them and blotted them out, in so far as there was a record against us.

But all this is faith; God's dealing with the Elect Church during this Gospel Age is on that basis. "We walk by faith, and not by sight." Whoever cannot exercise faith cannot have the blessings now proffered to the believer, but must wait for the next Dispensation, in which sight will be granted and works will be required. And there are different degrees of faith; those standing the severest tests thereby evidence their preparation for God's favors of the future life beyond the vail. Let us, then, learn to exercise faith in all the glorious promises of God's Word, but not credulity in the words of man. One of the most beneficent uses of faith is in connection with the realization of the "forgiveness of our sins that are past, by the forbearance of God." In proportion as we can realize this and act upon it, it gives us confidence and joy and peace and preparation for further Divine leadings and blessings.

We have heretofore suggested what we now wish to further, if possible, emphasize; namely, the fact that there is a Divine standard of holiness, of righteousness, which, if it be not attained, will mean our nonacceptance by the Lord as members of his Elect

Church; and, more than this, our unfitness for eternal life upon any plane. This standard of character, or mark of perfection, as we have pointed out, is not a standard or mark of fleshly perfection, because the Lord accepts amongst his consecrated disciples those of various degrees of mental, moral and physical degeneracy. The justification which he provides makes up for the blemishes of each, for the more blemished as well as for the less blemished.

We are to bear in mind that there is no development in heaven, and hence perfection of character must be attained by the saints before they die. And, similarly, the world during the Millennium must attain this perfect development before the close of the age in order to be fit for eternal life, according to the Divine promise and standards.

PRESSING TOWARD THE MARK

Is it asked to what extent will this standard of perfect love in the heart manifest itself in the flesh? We answer, that during the Millennial Age it will manifest itself perfectly in the flesh, for the world then will be judged according to the actual attainments in their flesh, and perfection by restitution will be not only possible, but required. But as for us of the Gospel Age, we who are being judged not according to the flesh but according to the spirit, to what extent will the new mind, the new nature, when at the Mark of Perfect Love, be able to govern and control the flesh? Our answer is, that the degrees of control will vary much according to the degrees of imperfection with which the mortal body is afflicted.

The only standard which we can set forth is that the new nature, new mind, new will, would be very regretful, very sorrowful, in respect to any [aches, or errors, of its mortal body. The Lord would know (and perhaps the brethren also to some extent) of the New Creature's endeavor to control the mortal body by the degree of its grief in connection with every error, and its continually renewed effort to bring every power of the body, and even every thought, into complete subjection to the will of God in Christ. Any sympathy with sin is an evidence that the New Creature is not at the Mark. And no sympathy with sin, but constant endeavor for righteousness, is evidence that it is at the Mark.

Some may be at this Mark for a longer and some for a shorter period. Our Lord was surely at it from the beginning of his ministry. He was tested there, while at the Mark of perfect love. All the besetments of the Adversary and of the world failed to move him from that position of perfect love. He laid down his life at this Mark. St. Paul was surely at this Mark for many years before his actual death. He was continually laying down his life for the brethren, continually serving his enemies and praying for them; and surely he was continually loving and serving the Lord with his every power and talent.

No Christian should be satisfied with a long delay in reaching the Mark. The milk of the Word should be received, its strength should be appropriated, spiritual sight and spiritual energy should quickly follow, and strong meat of Divine Truth should speedily bring to full maturity the Christian character. And once attained, it should be held at any cost through all the trials and difficulties which the Adversary, and the world, and the flesh, might be permitted to bring against us. The severest temptations come after we have reached the Mark-temptations to slackness in service of God; temptations to withhold parts of our sacrifice; temptations to deal unkindly, uncharitably, unlovingly with the brethren, or unjustly with our neighbor, or ungenerously with our enemies. All of these must be resisted as we prize our eternal life, as we prize the promise of joint-heirship and fellowship with our Redeemer in His Kingdom.

Whoever sees this subject clearly must realize that as a Christian he has to do with a great proposition which will thoroughly test his loyalty, his courage, his zeal, his love. He will need to remember the Lord's comforting assurances of grace to help in every time of need if he would come off a victor and not be dismayed, nor have his courage beaten down by the Adversary's attacks.

So then, let us, with the Apostle, remember all of God's favors of the past, as well as of the present, and remember the lessons learned through our experiences, including our stumblings and failures. But let us put away every feeling of condemnation as respects the sins which God has freely forgiven, that "We may assure our hearts before him in love," and let us forget our worldly greatness, if we had any, our worldly prospects and aims and ambitions and triumphs and flatteries, and let us set our affections, aims, purposes, zeal, on the things that are before, and make haste towards them, with full assurance of faith in him who promised them. Thus may we come off conquerors and have most profitable years-by his grace!

Peace, perfect peace! our future all unknown?
Jesus we know, and He is on the throne.

CHRISTIAN SCIENCE UNSCIENTIFIC AND UNCHRISTIAN

This article can be found in the Addendum following the Bible Student Monthly series in This book, entitled, "Christian Science Unscientific and Unchristian. "

Volume 2 Number 7

THE LAW OF RETRIBUTION

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Law of Retribution. "

SPIRITISM IS DEMONISM

This article was republished in Reprints 3490-R3494-January 15, 1905, entitled, "Increasing Influence of Spiritism. "

PUT AWAY ALL FILTHINESS

Thisarticle was republished in Pastor Russell's Sermons, page 388-395, (SM388-SM395) entitled, "Put Away all Filthiness. "

Volume 2, Number 8

THE NECESSITY FOR MESSIAH'S KINGDOM

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Necessity for Messiah's Kingdom. "

JONAH IN THE BELLY OF HELL

This article can be found in its entirety in the Newspaper Sermons, entitled, "Out of the Belly of Hell, Cried I."

WHAT GOD REQUIRES OF US

This article can be found in its entirety in the Newspaper Sermons, entitled, "What Doth Thy God Require of Thee?"

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WORKMEN THAT NEED NOT TO BE ASHAMED

This article can be found in its entirety in the Newspaper Sermons, entitled, "Workmen Needeth not to be Ashamed."

Volume 2 Number 10A

GOD'S MESSAGE OF COMFORT TO THE JEWS

This article can be found in its entirety in the Newspaper Sennons, entitled, "God's Message for Comforting the Jewish People."

PASTOR RUSSELL CHEERED BY AUDIENCE OF HEBREWS

Four Thousand in Hippodrome Applaud when Venerable Brooklyn Clergyman
Advocates Establishment of a Jewish Nation
Astonished at His Profound Knowledge of the Hebrew Prophecies
Hearers Who Came to Question Gentile's Views on Their Religion Find

He Agrees in Their Most Important Beliefs
A History-Making Gathering

This article was republished in Convention Report Sermons, pages 133-42, entitled, "Zionism in Prophecy."

THE KINGDOM OF HEAVEN IS AT HAND

This article was republished in Reprint 4593-94-April 1, 1910, entitled,
"The Kingdom of Heaven is at Hand."

WORTHY AND UNWORTHY AMBITION

This article was republished in Reprint 4566-67-February 15, 1910, entitled,
"Worthy and Unworthy Ambition."

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Volume 2, Number 10B

GOD'S MESSAGE OF COMFORT TO THE JEWS

See Bible Students Monthly, Volume 2, No. 10 A

PASTOR RUSSELL CHEERED BY AUDIENCE OF HEBREWS

See Bible Students Monthly, Volume 2, No. 10 A .

THE MESSAGE OF THE HOUR

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord;- make straight in the desert a highway for our God . . . And the glory of the Lord shall be revealed and all flesh shall see it together." Isaiah 40:3-7

The same voice that speaks to the Jews words of comfort warns Christians that we are on the eve of strenuous times, in which Christendom will be called upon to render up its account amidst a time of worldwide trouble and revolution. Not that Christian people are called upon to be revolutionists. Quite to the contrary; they are to be lovers of peace-peacemakers, so far as possible. But the Scriptures show

that there is a limit to peace-possibility; that the growing intelligence of the world is not making for peace. Worldly prosperity and increased knowledge in unsanctified hearts are breeding greater discontent day by day. The great changes to be expected will come as the natural outworking of this discontent, which affects both rich and poor, reamed and unlearned.

"THE VOICE IN THE WILDERNESS"

The message of John the Baptist eighteen centuries ago to Israel was typical of the message of God through all of his consecrated people to nominal Churchianity and the world-nominal Spiritual Israel. The voice declares that the great Kingdom of Messiah, offered typically to the Jews eighteen centuries ago, is now about to be inaugurated in power and great glory. If the coming King and his Kingdom are to be received with appropriate honors and loyalty of heart, the message must be heard and his highway of holiness must be prepared. If the King were thus received, happy would it be for the world of mankind. If the kings of earth and the financial and ecclesiastical princes were to gladly hearken to his message and promptly and thoroughly establish righteousness in the earth, Messiah's Kingdom would be introduced peacefully, gloriously, and begin its work of blessing, uplifting Israel and all the families of the earth. But the Scriptures clearly indicate that no such peaceful advent of the Great King is to be expected.

Quite to the contrary, the Prophet Daniel, after picturing the course of the "times of the Gentiles," after showing the expiration of these times, after pointing to the coming of the Messiah in the clouds of heaven in glorious majesty and power (invisible to men because spiritual), then tells us, "At that time shall Michael stand up [come into power-assume his authority], the Great Prince, that standeth for the children of thy people [Daniel's people, the Jews, and with them all desiring to be God's people]. And there shall be a time of trouble such as never was since there has been a nation." Dan. 12:1

SOCIAL LEVELLING COMING

The time impending is described in the context, "Every valley shall be exalted and every mountain shall be brought low" (verse 4). This means the humbling, the levelling of the great princes of religion, of finance and of politics to a democratic level. Similarly the exalting of every valley means the lifting up of the poor, the submerged, the degraded. This work of levelling will not be done in a moment. But the very beginning of that levelling process will mean trouble. And every step of the way will mean more trouble, until the Divine purpose here expressed shall be

realized. The severe trouble in Russia which preceded the acceptance of the Douma will probably be followed by more trouble before the high ones of the Russians will be humbled and the poor of the people will come into their rights.

In Great Britain the levelling processes have been going on for many years. Law and government are respected and esteemed, but here there is no autocratic rule. The people through their representatives are their own law-makers. The valleys have been to a considerable extent exalted and the higher powers have to a considerable extent come down to a democratic level. And the levelling process is still operating in Great Britain. The Income Tax is a part of it. In consequence of this gradual levelling of Society the final adjustment to the requirements of the Messianic Kingdom will be proportionately less than in an autocracy.

GLORY OF THE LORD REVEALED

The great time of trouble that will level the mountains and valleys of society and make the path of righteousness in the world a straight one and an easy one, will doubtless be short and sharp. Quickly the glorious results will follow. Mankind will come to a realization of the fact that the due time for Messiah's reign has come. In our text this is spoken of as the glory of Jehovah which is to be revealed and which all flesh shall recognize together.

There is no conflict in this because, as in olden times, David and Solomon were declared to sit upon the throne of the Kingdom of Jehovah; so with propriety it can be said that Messiah will sit upon the Throne or Kingdom of Jehovah. In other words, although Messiah's Kingdom will be a mediatorial one, separate from that of Jehovah, for the purpose of putting down sin and of uplifting the sinner, nevertheless throughout the thousand years of his glorious reign he will represent Jehovah in that his entire work will have the full approval of Jehovah and be conducted along the lines of the Divine Law.

Thus, gradually, as sin will go down and sinners will be rescued from it and its degradation and death penalty, the prayer will be fulfilled which says, "Thy Kingdom come; thy will be done on earth as it is done in heaven." In other words, Messiah's reign will be a period of reconstruction, restitution and resurrection. And when its work shall have been accomplished it will cease.

THE TIME OF TROUBLE DESCRIBED

In verses six and seven there is a brief description of the great time of trouble and its influence upon humanity. As the scorching sun and great heat would wither a field of grass, so the breath of the Lord, the spirit of righteousness, sent forth will cause the day of trouble, in which all humanity will wither as the grass. We may thank God for the assurances of the "times of refreshing" speedily to follow, and remind the saintly of the promise that although they have trials now they will escape by the resurrection change many of those troubles, coming upon the world. Acts 3:19-21; Luke 21:36

JACOB AND ESAU IN A NEW LIGHT

This article was republished in Reprint 4722-December 1, 1910, entziled,
"Jacob and Esau in a New Light."

Volume 2, Number 11

IMMORTAL WORMS AND UNQUENCHABLE EIRE

This article can be found in its entirety in the Newspaper Sermons, entitled, "Immortal Worms and Unquenchable Fire.

WHICH IS THE TRUE GOSPEL?

This article can be found in its entirety in the Newspaper Sermons, entitled,
"Which is the True Gospel?"

THE SEAS IN THE HOLLOW OF GOD'S HAND

This article was republished in Pastor Russell 's Sermons, pages 467-74, entitled,
"The Seas in the Hollow of God's Hand."

JESUS A WONDERFUL MAN

"What manner of man is this, that even the winds and the sea obey him." Matthew 8:27

We have always sympathized deeply with the Apostles in their experience with the storm on the Sea of Galilee. The storm was so violent that even the experienced fishermen were in terror and wakened their MasterJesus. The latter, weary with travel and preaching, was sound asleep in a little cabin at the stern of the vessel. They appealed to him, "Master, caress thou not that we perish?" Then Jesus arose and, at his command, the storm ceased and a great calm prevailed. Then it was that his fishermen disciples exclaimed, "What manner of man is this, that even the winds and waves obey him?"

Although more than eighteen centuries have since passed, the same question is going the rounds of most civilized peoples of the world-"What manner of man is this?" Some of the best thinkers and noblest hearts of all nationalities, Jew and Gentile, agree that Jesus of Nazareth was a most wonderful man. It is still agreed as in the days of his presence, that "never man spake like this maul" Some, indeed, called him a deceiver. Others said that he was under the control of evil spirits. Others, going to the opposite extreme, declared that this great Jew was Jehovah himself, who, for the time, was masquerading as a man.

"WONDERFUL WORDS OF LIFE"

A man should be judged by his own words and not by the words of others, whether friends or foes. As we promptly reject the testimony of his enemies as contradictory to the facts, so, when the friends of Jesus contradict his words in their endeavor to honor him, they should not be followed. Their counsels respecting what they do not know should be as thoroughly rejected as those of his enemies, when they contradict his own testimonies. Pastor Russell contends that the greatest of all Jews told the truth about himself, as well as about other matters in his "wonderful words of life." He declared, "My Father is greater than I." (John 14:28) He declared that he delighted to do his Father's will and that he had come into the world to do it, even at the cost of self-sacrifice and every self-denial even

unto death (Hebrews 12:2). When he prayed to the Father with strong cryings and tears in Gethsemane (Hebrews 5:7), he was not shamming. He was not perpetuating fraud and deceiving his disciples then and since.

Jesus declared that the Father sent him and that he delighted to come in obedience to Jehovah's will, to be his agent and servant in the outworking of a great plan for human redemption.Those who deny all of this, and who have awakened so much confusion amongst Christians, and have made the Gospel of Christ impossible to the Jew, should give an account of themselves and explain by what authority they contradicted the Great Teacher-"The Father is greater than I." And when they claim that the death of Jesus was merely a farce, and that he as Jehovah merely stepped out of the Body of Jesus and perpetrated a fraud and pretended to be dead and aroused his disciples so to think and so to teach, and pretended later to be raised from the dead-those who thus teach

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and who thus confuse the minds of all Christendom end Jewry, should explain away, if they can, the plain statement of the Apostle that God raised up Jesus from the dead by his own power on the third day.

"GOD MANIFEST IN FLESH"

"Adam was created in the image and likeness of God," hence God was manifested in Adam's flesh. Still more so was he manifested in 'The man ChristJesus." (1 Timothy 2:5) The Scriptures declare most positively that Jesus had a previous existence on the spirit plane and that he voluntarily consented to be made flesh for the outworking of Jehovah's plan. He was not a sinner like others. His life was directly transferred at his birth from the spirit to the human plane. Thus he was a partaker of human nature on his mother's side only, and his life was unimpaired-"holy, harmless, separate from sinners." Thus as a perfect man he was the corresponding price for Father Adam at thirty years of age. And he was "God manifest in the flesh" in the same manner that Adam was before he sinned.

But more than this, he obtained a special blessing which Adam never knew. At the time of his consecration to death at his baptism he received the anointing of the holy Spirit and begetting again to the spirit plane as the Anointed One-the Anointed Priest and King of Israel and through Israel for the world. By virtue of that anointing he became the special ambassador of Jehovah-his special representative amongst men. Thereafter he was God manifest in the flesh in a far higher sense than was Adam. Thus was this Wonderful One The Son of The Man, and, by the begetting of the holy Spirit, specially also the Son of God.

MICHAEL ONE LIKE GOD

The Hebrew prophets had foretold this greatness of the Messiah, who at the Divinely-appointed hour will assume the dominion of earth, setting up by Divine authority his Mediatorial Kingdom, which, for a thousand years, will reign triumphantly, binding Satan and sin in its every form and setting at liberty every good principle of righteousness for the blessing of Israel under the New Covenant (Jeremiah 31:31), and through Israel the blessing of every nation. "Unto him

every knee shall bow and every tongue confess, when the knowledge of the Lord shall fill the earth." (Hab. 2:14)

Jehovah, through the Prophet Daniel, called this great Messiah Michael, and tells that when he shall stand up, when he shall take his authority and begin his rule, there will be a time of trouble such as never was since there was a nation, incidental to the inauguration of the Empire of Righteousness, for the purpose of bringing peace on earth and good will amongst men.

Michael, the arch-angel, signifies One like God-a god-like one. Whoever, therefore, believes in Messiah from this standpoint must not expect a human Messiah of flesh and blood. He must expect just such an One as the Scriptures declare Jesus now to be-the glorified Son of the Highest. Moreover, the New Testament, after telling that this Great Messiah must reign until he shall have put all enemies under his feet, in subjection, tells also that then he will in turn, at the close of his Mediatorial reign, deliver up the Kingdom to God, even the Father, that Jehovah may be all in all. There is no suggestion, therefore, on the part of Jesus or his Apostles that at all corresponds with the absurd suggestion and contradictions of those who claim that Jesus was his own Father-that the Father and the Son are the same person under. two names.

MISCELLANEOUS COLUMN

SAN FRANCISCO TO NEW YORK IN THREE DAYS AND A HALF

The acceleration of transcontinental railway travel during the past two years has been made so quietly that not many people are aware that the time from ocean to ocean has been reduced to less than three and a half days. The fact was recently brought into prominence by daily press notices of a trip made by an Australian passenger who left San Francisco at 10:40 P. M., March 2, and reached New York March 6, in time to catch the steamship sailing at noon the same day for Europe, the total time from San Francisco to New York being three days and eleven hours. -*Scientific American*

7 WONDERS OF MODERN WORLD

A scientific magazine made a request to the Physical Department at Cornell to name seven wonders of the modern world selected from a list of fifty-seven outstanding inventions and structures submitted.

The faculty, graduates, and seniors in the physics seminary balloted, the award of the voting going to wireless telegraphy, synthetic chemistry, radium, antitoxins, aviation, the Panama Canal, and the telephone. -*New York Times*

1H461

WHEN GOD WAS ALONE

Frorn Only One Standpoint can Divine Wisdom and Love be Discerned in Connection with Mankind

The Scriptures declare a "beginning of the creation of God," and this evidences the fact that God was previously alone-the self-existent One. His qualities and attributes then were the same as they are now, for the Scriptures declare his unchangeableness-"the same yesterday, today and forever."

Moreover, the completeness of the Divine perfection is such that companionship was not necessary to the happiness of Jehovah. The only one who inhabiteth eternity is self-centered. The creation of angels and of men was indeed his pleasure, because, benevolently, he desires to do good, to give capacity for pleasure and to afford it opportunity for gratification. Furthermore, the highest good of his creatures called for an exhibition to the full of all the elements of the Divine character-Divine Justice, Love, Power and Wisdom. The scope of the exercise of Divine power is the Universe, but it is difficult for our finite minds to comprehend the meaning of this word-Universe.

Astronomers tell us that by the aid of photoastronomy they can see nearly 125, 000, 000 suns-solar systems like our own, with supposedly more than a billion of worlds more or less like our earth. These, we may assume, are in process of development, are in preparation for inhabitants whom the great Creator will in due time provide. From the Scriptural standpoint, however, the great work of Creation began with our earth. What a boundless thought we have in the bare suggestion that the billion worlds are to be peopled, and that the lessons of righteousness and sin, of life and death eternal, now being taught to humanity, will never need to be repeated.

THE PERMISSION OF EVIL

From only one standpoint can Divine Wisdom and Love be discerned in connection with the history of mankind. It must include the Age about to be ushered in-the period of Messiah's reign of righteousness; the time in which every member of Adam's race, sharing the penalty of sin and death because inheriting his weaknesses, will be set free from these; the time when the full knowledge of the glory of God shall be granted to every human being; and when a full opportunity will come to each by obedience to gain life everlasting.

The lesson thus far taught is the goodness and the severity of God-his goodness in bringing us into being, and his severity in the punishment of father Adam's wilful transgression; also, to both men and angels, Justice, unswerving Justice. The next lesson will be that God is love. The foundation for these lessons is already laid in the Ransom sacrifice of Jesus, through and on account of which he becomes the world's Redeemer and Restorer. A few can believe this message by faith; but not many have the ear of faith nor the eye of faith. Only the saints are able to appreciate this great fact at the present time.

That which is now secret and understood only by the few is shortly to be made manifest to every creature in heaven and in earth. All will then see and be able to appreciate the great fact that the redemption accomplished by the sacrifice of Jesus is world wide and means a full deliverance from the sin-and-death condemnation, which passed upon Adam and all of his race, to all who will accept the same as a gift from God. The remainder will he destroy in the "Second Death."

THE SCROLL WITH SEVEN SEALS

The Divine purpose, originally known only to Jehovah himself, was indeed declared through the prophets and in the Law, but those who declared it understood not their own visions and prophecies. Not until Jesus appeared and received the anointing of the holy Spirit at his baptism did the Divine Plan begin to be unfolded; and then it was unfolded to Jesus through the holy Spirit which came upon him, witnessing his consecration to death and begetting him to a new life, beyond the vail.

This is shown symbolically in the picture of Revelation. During the time preceding the undertaking of the work by Jesus the announcement was made everywhere. "Who is worthy to take the scroll and to unloose the seals thereof?" None was found worthy. Many were found perfect, but something more was required-the testing and demonstration of loyalty to God, even unto death, even the death of the cross. Until Jesus came into the world and vowed his consecration to death, no one had been found worthy even to understand the great Plan of the Ages which Jehovah God had purposed in himself before the foundation of the world. As soon as Jesus made his consecration and began his work, to him the scroll of the Divine Purpose was committed and the announcement was made, "Worthy is the Lamb that was

slain to receive honor and dominion and might and power." (Rev. 5:9) And to him was given the scroll with full authority to read, to understand and to fulfill its glorious prophecies, which specially related to the blessing of our race.

In the opening of this scroll, in the revealment of the Divine purpose, God's love would be manifested both

to angels and to men-the love which he had before he began his creative work, but which there was no intelligent creature to understand; the love which God had even when he permitted sin and death to mar the happiness of Eden-the love which neither angels nor men could fully see and appreciate during all the centuries of the reign of sin and death.

WORRY WILL SURELY KILL

Worry injures beyond repair certain cells of the brain, and the brain being the nutritive center of the body, the other organs become gradually injured, and when some diseases of these organs or a combination of them arise death finally ensues.

Thus worry kills. Insidiously, like many other diseases, it creeps upon the brain in the form of a single, constant, never lost idea, and, as a dropping of water over a period of years will wear a groove in the stone, so does worry gradually, imperceptibly and no less surely destroy the brain cells that lead all the rest, which are, so to speak, the commanding officers of mental power, health and motion.

Worry, to make the theory still stronger, is an irritant at certain points which produces little harm if it comes at intervals or irregularly. Occasional worriment the brain can cope with, but the iteration and the reiteration of one idea of a disquieting sort the cells of the brain are not proof against.

It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds with mechanical precision, with never a sign of a stop or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, diminishing the vitality of the delicate organisms that are so minute that they can be seen only under the microscope. *Journal of Physiological Therapeutics*

Volume 2, Number 12

THE MOST PRECIOUS TEXT

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Most Precious Gift."

THE SAVIOR OF THE WORLD

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Prophetic Song of the Angels."

EARTH TO BE FILLED WITH GOD'S GLORY

This article can be found in its entirety in the Newspaper Sermons, entitled, "Earth to be Filled with God's Glory."

1H463

PICTURES OF THE KINGDOM

This article was republished in Reprints 4636-37-June 15, 1910, entitled,
"Pictures of the Kingdom."

WITHOUT A PARABLE HE SPAKE NOT

This article was republished in Reprints 4644-July 1, 1910, entitled, "Without a Parable He Spake Not."

MISCELLANEOUS COLUMN

MAY SIN AGAIN INVADE THE EARTH WHEN ONCE ROOTED OUTS

Will there be any danger that at some future time sin may again invade the world, again degrade God's human representatives and obscure the glory of the Divine creation? We answer, no, never. The guarantee of this is in the Lord's words that there shall be no more death. So surely as there will be sin, the penalty of sin must follow it, hence the guarantee that there will be no more dying, is the guarantee that there will be no more sin. But how can this be guaranteed and at the same time man's free moral agency be preserved? The Scriptures give the explanation, telling us that at the close of the Mediatorial Kingdom, when Messiah shall have accomplished his work of putting down all opposition and bringing all the willing and obedient up to perfection of human nature, then he shall deliver up the kingdom to God, even the Father. The next step in the Divine program as outlined in the Revelation is that the world, no longer under the Mediatorial covering of the Redeemer and no longer needing such a covering because perfect, will be subjected by the Father to severe tests of their love and loyalty, their obedience, similar to the test which came upon father Adam in Eden, when he was perfect.

The description of Revelation is that Satan will be loosed to tempt and deceive all the people whose number will then be as the sands of the seashore. What proportion he will succeed in deceiving is not intimated, but the general statement is made that all those who are deceived by him in that crucial test will be utterly destroyed with Satan in the Second Death, which, symbolically, is represented by the "lake of fire." This will leave a clean Universe as represented in the Scriptures, and "every voice in heaven and in earth and under the earth will be proclaiming praise, honor, dominion, might and power to him that sitteth on the throne and to the Lamb." Blessed are our eyes and our ears and our understanding hearts which are already enlightened in advance of the world, that have already learned of the glory of God. We with the seraphim proclaim, "holy, holy, holy, Lord God Almighty," and we rejoice that the time is near at hand when the whole earth shall be filled with his glory.Volume 3, Number 1

CREED SMASHINGS

NECESSARY FOR FEDERATION

Congregational, Presbyterian and Methodist

This article can be found in its entirety in the Newspaper Scrrnons, entitled, "The Cost of Church Federation to Congregationalzsts, Presbyterians and Methodists."

1H464

CHANGES OF CREEDS NECESSARY

For Baptists, Adventists and Disciples
In Order to Federation

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Cost of Church Federation to Baptists, Adventists and Disciples."

EPISCOPALIANS, CATHOLICS, LUTHERANS

WHAT THESE CREEDS SURRENDER

To Enter the Church Federation Proposed

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Cost of Church Federation to Episcopalians, Catholics and Lutherans."

THE CHURCH MILITANT'S SURRENDER TO THE CHURCH TRIUMPHANT

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Church Militant's Surrender to the Church Triumphant."

Volume 3, Number 2

CARDINAL GIBBONS' SERMON

A Plea for United Christendom

Recently at Baltimore (Md.) Cathedral Cardinal Gibbons preached a great sermon, a report of which is furnished by the Cardinal himself. It certainly contains a great many good thoughts. All reading it will be interested; also in reading the article which follows it, in which the same subject is examined from a Protestant standpoint by the most prominent minister of our day, whose sermons are estimated to reach more than ten millions of people every week. The Cardinal's sermon follows:

"The Episcopal Church, in its recent triennial convention, is reported to have advocated in strong and earnest language the reunion of the various Christian Churches. I am grateful to the members of the convention for the praiseworthy sentiments which they express, and which reflect honor on their heads and hearts. And I pray, with them, that the day may be hastened when the words of our common Redeemer, Jesus Christ, may be fulfilled, when there 'will be one fold and one Shepherd'l However, this consummation can be attained only when all Christians shall recognize one Chief Pastor. For we might as well expect to have a united commonwealth under several independent presidents as to have a united church under the various conflicting spiritual rulers.

"It was manifestly the desire of Christ that all his disciples should be united in the profession of one faith. In his admirable prayer before his passion he says:'I pray for them also who through their word shall believe in me, that they all be one, as Thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me;' because the unity of the Church is the most luminous evidence of the divine mission of Christ.

"Unity of government is not less essential to the

Church of Christ than unity of doctrine. Our divine Saviour never speaks of his churches, but his Church. He does not say, 'Upon this rock will I build my churches,'from which words we must conclude that it never was his intention to establish or to sanction various conflicting denominations, but one corporate body, with all the members united under one visible head; for as the church is a visible body, it must have a visible head.

THINKS CATHOLIC CHURCH EMBRACES EVERYTHING ESSENTIAL TO UNITY OF FAITH AND GOVERNMENT

"Our Saviour calls his Church a sheepfold. 'And there shall be made one fold and one Shepherd.' What more beautiful or fitting illustration of unity can we have than that which is suggested by a sheepfold? All the sheep of a flock cling together. If they are momentarily separated, they are impatient till reunited. They follow in the same path. They feed on the same pastures. They obey the same shepherd, and fly from the voice of strangers. So did our Lord intend that all the sheep of his fold should be nourished by the same sacraments and the same bread of life; that they should follow the same rule of faith as their Nude to heaven; that they should listen to the voice of one Chief Pastor, and that they should carefully shun false teachers.

"His Church is compared to a human body. 'As in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and every one members one of the other.' In one body there are many members, all inseparably connected with the head. The head commands, and the foot instantly moves; the hand is raised and the lips open. Even so our Lord ordained that his Church, composed of many members, should be all united in one supreme visible Head, whom they are bound to obey.

"The Church is composed of a vine, all of whose branches, though spreading far and wide, are necessarily connected with the main stem, and from its sap they are nourished. In like manner, our Saviour will have all the saplings of his vineyard connected with the main stem, all draw their nourishment from the parent stock. In fact, our common sense alone, apart from the revelation, is sufficient to convince us that God could not be the author of various opposing systems of religion. God is essentially one. He is Truth itself. 'God is not the God of dissension, but of peace.' I see perfect harmony in the laws which govern the physical world we inhabit. I see a marvelous unity in our planetary system. Each planet moves in its own sphere, and all are controlled by the central sun. Why should there not also be harmony and concord in that spiritual world, the Church of God, the grandest conception of his omnipotence, and the most bounteous manifestation of his goodness and love for mankind!

"Hence, it is clear thatJesus Christ intended that his Church should have one common doctrine, which all Christians are bound to believe, and one uniform government to which all should be loyally attached. Where, then, shall we find this essential unity of faith and government? I answer, confidently, nowhere save in the Catholic Church.

HONEY TO HIS LIPS AND MUSIC TO HIS EARS

"The number of Catholics in the world is computed at two hundred and fifty millions. They have all one Lord, one faith, one baptism, one creed. They receive the same sacraments, they worship at the same altar, and pay spiritual allegiance to one common head. Should a Catholic be so unfortunate as contumaciously to deny a single article of faith, or withdraw from the communion of his legitimate pastors, he ceases to be a member of the church, and is cut off like a withered branch. The church had rather sever her right hand than any member to corrode

her vitals. It was thus she excommunicated a powerful king, because he persisted in violating the sacred law of marriage, although she foresaw that the lustful monarch would involve a nation in his spiritual ruin.

"How sublime and consoling is the thought that withersoever a Catholic goes over the broad world, whether he enters his church in Peking, Melbourne, in London, or Dublin, or Paris, or Rome, or New York, or San Francisco, he is sure to hear the self-same doctrine preached, to assist in the same sacrifice, and to partake of the same sacraments.

"This is not all. Her creed is now identical with what it was in past ages. The same gospel of peace that Jesus Christ preached on the mount; the same doctrine that St. Peter preached at Antioch and Rome, St. Paul at Ephesus; St. Chrysostom at Constantinople; St. Augustine in Hippo; St. Ambrose in Milan; St. Remigius in France; St. Boniface in Germany; St. Athanasius in Alexandria; the same doctrine that St. Patrick introduced into Ireland; that St. Augustine brought into England, and St. Pelagius into Scotland, and which Columbus took with him into the New World, is ever preached in the Catholic Church throughout the globe, from January till December-'Jesus Christ, yesterday, today and the same forever.'

"At the recent Eucharistic Congress of Montreal, a

great multitude of worshippers was assembled from various parts of Europe and America. Even Australia and Africa were represented. Let us suppose that a pilgrim from Germany or Switzerland, ignorant of the language of the country, is walking the streets, when he hears the sound of the cathedral bell. What hallowed associations it arouses in his memoryl He accepts its voice as an invitation to prayer. He sees the cross-crowned spire, and the cross speaks to his heart. And entering the cathedral, while tears run down his sun-burned cheeks, he exclaims:'How lovely are thy tabernacles, O Lord of hostel My soul longeth, yea, even fainteth for the courts of the Lord. For the

sparrow hath found her nest, and the turtle-dove a home. Thy altars are my home, my King and my Godl'

"I believe in the one holy catholic and apostolic church. Oh, my brethren, what a charm there is in these wordsl They are honey to my lips, music to my ears and sweet jubilation to my heart. They send an indescribable thrill through my inmost soul. I believe in the one holy catholic and apostolic church. This profession of faith is a sacred bond of union between us. It binds us to our brethren in ages past, down the centuries to apostolic times. It unites us to them in ages yet to come, till time shall be no more.

HOW SOME PROTESTANTS VIEW CARDINAL GIBBONS' SERMON

This article was republished in Reprints 4753-55-February 1, 1911, entitled, "Reply to Cardinal Gibbons' Sermon."

GOD LOVES YOU

The Divine Plan Outshines All Evangelistic and Missionary Efforts

This article can be found in its entirety in Newspaper Sermons, entitled,
"God Loves You. "

THE VALUE OF TOIL

This article was republished in Convention Report Sermons, pages 65-67, entitled, "The Value of Toil."

RELIGIOUS AND SCIENTIFIC GLEANINGS

AMERICAN TRACT SOCIETY'S REPORT

The following item of news is going the rounds of the public press. We confess surprise that so wealthy an organization and one which receives so many large legacies should not furnish a more interesting report:

"An interesting meeting of the American Tract Society, which was organized in 1825, was held in the Congregational Church in Greenwich, Conn., the home of the president, William Phillips Hall, last week. A review was given of the work of the society, now in better condition than for some years past,

although its accomplishments have always been notable. The eighty-fifth annual report, made by the Rev. Dr. Judson Swift, general secretary, has just been issued in neat pamphlet form. The balance sheet for the year shows assets of $2,403,515; liabilities, $1,552,422.47; excess of assets over liabilities, $851,092.53. Three life directors and fourteen life members were constituted during the year covered in the report. The cash appropriations made for the year in Europe, Africa and Asia were $5,300. The totals of these appropriations in the society's history have been $774,012.43."

1H467

WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

This Society is probably the most active organization ever known in the world along the lines of Tract distribution and home and foreign missionary work. It apparently has no capital, but merely uses as received monies voluntarily donated

to its work. While other societies are continually soliciting assistance, both in public and from Church pulpits and through both in public and from Church pulpits and through private solicitations, this Society avers that it never solicits money either publicly or privately. Donations to its treasury must come voluntarily or not at all. Its officers receive no salary. Its numerous missionaries receive no salaries-merely their expenses are paid, and these on a very moderate scale. Their printing is done in great quantities and at the lowest prices. Nothing is ever bought on credit. Only in proportion as the Lord supplies the means is the work pushed forward.

This Society's annual report, briefly summarized, is as follows:

It has about seventy missionaries, home and foreign. They traveled over 500,000 miles last year. They visited more than 3,500 cities. They held more than 11,000 meetings. This Society expended in the proclamation of the Gospel in foreign countries $20,935.24. It expended in the United States and Canada $139,743.80. It put into circulation more than 600,000 copies of "Studies in the Scriptures," otherwise called Bible Keys-books for the assistance of Bible Students to a proper understanding of God's Word. In the United States it circulated tons of free literature in defense of the Bible and to assist people to a proper study and knowledge thereof. This amounted in the English language to more than 350,000,000 of tract pages, and in the foreign languages it circulated in this country more than 6,000,000 of tract pages. These almost inconceivable totals bewilder the average mind. Besides all this is the considerable work which the Society did in India, South Africa, Australia and Europe.

We congratulate the Society on its immense work and the accomplishment of it so economically. One is quite reminded of the feeding of the multitudes with the five barley loaves and two small fishes.

FIFTY-SEVEN METHODIST PREACHERS RESIGN

The September number of the Upper Iowa Methodist Conference this year faced the fact that fifty-seven "charges" in the Conference have been vacated. Newspapers say:"Fifty-seven men, the greater number of them young and in the prime of life, will quit the ministry at this time to engage in secular lines of work. Many of these men are only a few years out of the university and seminary. The general complaint is that the salary paid is not suff cient." Such a condition of things should not cause astonishment. Nearly all of the ministers that have been graduated from all colleges and seminaries within the last fifteen years left the Alma Mater Higher Critics-unbelievers in the Bible-and many of them skeptical as respects a personal God. This is the general teaching of all the colleges and seminaries, male and female-not openly and avowedly ometimes, but really and truly, nevertheless. If there are exceptions, they are rare.

What incentive is there for the preaching of a message, which the preacher does not believe, from a text which he considers uninspired and believes he could improve upon himself? The motives must be either pride, money, approbativeness or ease. The world is holding out greater inducements today along all these lines, for clericalism is growing in disesteem and it is becoming more and more difficult to squeeze money out of unconsecrated pockets. How much ministers and people

both need the true Gospel, which shows the harmony of Divine Justice, Wisdom, Love and Power, and mankind the Divine inspiration of the Bible, showing its complete harmony with itself and with the true principles of godliness!

BAPTIST D. D.'S DISAGREE

We clip the following from the daily press. Comment is unnecessary:

"A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist Church, that 'Protestantism in the United States is fast decaying and will soon be a thing of the past,' aroused a storm of protest at the fifty-third session of the North Philadelphia Baptist Association, in the Fiftieth Baptist Church, at Seventh street and Susquchanna Avenue.

"Other ministers were on their feet in an instant, declaring that Doctor McClellan must be mistaken. Instead of dying out, they said, Protestantism is now at its zenith, with unbounded opportunities for advancement.

"Doctor McClellan spoke on what he called the decline of Protestantism while making his report as chairman of the missionary committee. 'The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,' he said, 'Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate.

"'Recently I attended the services in one of our

churches, at which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men.' "

ELECTRICAL ENERGY DISCOVERED

A scientific gentleman in England startles the world with the declaration that he has discovered a certain electric ray that can be focused like light and be used to paralyze armies as easily and as quickly as though lightning had desolated their ranks. This new weapon of destruction, it is said, has been tendered to the British War Department. It is called an "attribute of high-frequency electric current," which can be separated and, by mechanical contrivance, be deflected and aimed in much the same way as a stream of water from a hose pipe. The "Scientist" says:

"The most striking experiment of all had a hose for its subject. By a mechanical device, which is, of course, a secret invention, it was brought to bear upon the horse at a range of four miles. The results could not have been more rapid or more destructive had the range been four yards. The brute staggered as though dazed by a blow from some unseen hand, then fell stone dead. The same thing would have happened had the range been doubled or trebled, and the fate of a horse might have been the fate of an army corps."

Surely the increase of knowledge of our day can be safely entrusted only to perfect beings controlled by the Law of Love, or by a higher power.

Volume 3, Number 4

THE IMMORTALITY OF THE SOUL

This article was republished in Reprints 4773-75-March 1, 1911, entitled,
"The Immortality of the Soul."

CHOOSE YE THIS DAY BETWEEN TRUTH AND ERROR

This article can be found in its entirety in Newspaper Sermons, entitled,
"Choose Ye This Day Between Truth and Error."

SOLOMON'S WISDOM

"Wisdom is the principal thong, therefore get Wisdom." Prov. 4:7

Wisdom is properly defined to be (1) the power of discerning what is true and right, what is conducive to the highest interests. (2) Conformity, so far as one's own conduct is concerned, to the course of action dictated by such discernment. The world-famed Gough summed up wisdom in these words, "Wisdom is knowledge made our own and properly applied."

The best-intentioned people find continually, under the pressure of their own weaknesses and the temptations which surround mankind, that they are inclined to slip away from the noble standards and sentiments of their hearts. Experience demonstrates,

too, that all need frequently to look about them and to compare present attainments with the past to find their bearings, to note whether or not they are making progress or retrograding. Our advice to all consecrated Christians is that such introspection be taken nightly before we retire to rest-that each day's progress be noted and that fresh resolutions be presented evening and morning at the Throne of Grace to be practiced to the extent of our ability daily.

WISDOM OUR WATCHWORD

But while (the eyes of our understanding opening wider daily and hourly) we discern the Divine character in clearer lines and discern our own

blemishes more perspicuously, nevertheless the eye of faith sees with the greater clearness also that a full atonement was made by our Redeemer, not only for our share in the original sin, but also for our unintentional weaknesses, which result from our relationship to Adam and the fall. Thus the Lord's people may have a hope and joy and confidence toward Him which others cannot realize-which is not applicable to others-which they can obtain only by coming to the Heavenly Father in the appointed way, through faith in the redemptive work of the Son.

The word wisdom takes on a variety of shades as it passes through the lenses of different minds and hence it behooves us as the Lord's people to make no mistake-to get the right kind of wisdom-to find the wisdom which cometh from above and to clearly distinguish between it and other wisdom, which the Scriptures tell us is only foolishness. It is the Apostle Paul who explains that the wisdom of this world is foolishness with God and that likewise the wisdom which God inculcates is often esteemed foolishness by the worldly wise.

THE WISDOM OF THIS WORLD

To illustrate:One class of these worldly wise men say to us by their actions, which speak louder than words-"Money is the principal thing, therefore with all your getting get money, for with it you can have all things and without it you can have nothing." Of course, there is a certain amount of worldly logic in this, else it would not appeal to so large a number of people as being the voice of wisdom directing to the proper course in life. Nevertheless many of those thus taught have, after a few years, demonstrated by their own course the fallacy, the unwisdom of this proposition. There are things which money cannot buy and which the pursuit of money is almost sure to drive away. One of these is health; another, peace of mind; another, joy; another, a restful conscience; another, the knowledge of God; another, growth in grace; another, fellowship with the Father, the Lord Jesus and the brethren; another, hope toward God in respect to the Heavenly inheritance which He has promised to those who love Him supremely-better than they love houses or lands or money or any other thing or being.

Another class of the worldly wise, and these are usually the children of wealth-though sometimes merely "spongers," who, like parasites, live off the energy of others-tell us that true wisdom is the pursuit of pleasure, in field games, theatricals, cards, checkers, chess, dominoes, etc., or mental revelries in novel reading. The gratification found in these they tell us is their happiness, their joy, and that they know of no greater wisdom than to daily endeavor to gratify these tastes and appetites. We answer that they are making a mistake, that they are deceiving themselves; that if they will analyze their own feelings they will perceive that they are not really enjoying life, but are using their mental activities in the endeavor to find enjoyment in life.

Still another class of worldly wise tell us that from their viewpoint all the world is a stage and men and women are but actors on it, and that life is a show, a mere play, and to a considerable degree a farce, a make-believe. Acting upon their theory of wisdom the principal thing in life is to make a good show in dress, in equipage, in the home-everywhere to put on a gloss, to the intent that their real heart condition and their real financial condition may not be discerned by their neighbors. This pride of life, this living for show, this "stage" life in which tinsel

is worn as a makebelieve for gold, is not true wisdom. Not only will it end in bitter disappointment at the close of life, when all the masks will come off, but it is not a satisfying portion even when most successful. The heart requires something more than this. Man, made in the image and likeness of God, has retained a measure of that likeness, notwithstanding the fall and the incidental degeneracy, so that shams, hypocrisies and makebelieves cannot bring true happiness or contentment of heart.

SCIENTIFIC WISDOM LACKING

Another class of worldly wise tell us that science and philosophy are the only things worthy of the noblest minds and intellects. They tell us that the word science signifies that which is true and that the special aim of scientists is to help their fellow men by uncovering the truth, by getting rid of all the ignorance and deceptions that surround various matters and things and thus bring Truth to the front. They tell us that thus the scientists are the real teachers of the world. They tell us that philosophy teaches the love of wisdom, which leads to search for it, and that in the last analysis they are really the wise men of the world who make it their business to help other men to wisdom along all the pathways of life, in matters of financial and social, mental, moral and natural science.

At last we seem to find in this profession what we are seeking, true wisdom with noble objects before it. We commend their love of truth and their desire to rid themselves of all superstition and error and we pause to examine the practical working of this wisdom and to note the blessings it brings to these philosophers.

1H470

Our examination disappoints us; the philosophers are not happy.

The geologist with his hammer, his tubes, his glasses, etc., chips and examines the rocks and philosophizes as to how long ago they were formed, the method of their formation, the probable conditions of the earth at that time, etc. etc. etc. He reaches a fanciful conclusion and takes a degree of pleasure in presenting his deductions to fellow scientists, but they all know that he does not know, that he is merely guessing and his findings neither satisfy his own heart nor can give satisfaction on such a subject to his fellow scientists.

The biologist studies the human anatomy and the anatomy of the largest animals with a view to tracing how men came from a monkey, and how the monkey came from some lower order of creature, and what arguments can be set forth to demonstrate that the lowest form of living creature was originally the highest form and how all others had been evolved therefrom. As a Darwinian he presents his arguments and theories to his associates and to the world. He plumes himself on the logic of his theory, and for a few short years has a place among his worldly wise associates, a little later on to be branded as a back number in the light of some other theories and facts which some other biologist shall have conceived and set forth.

THE WISDOM FROM ABOVE

Let us now turn from these worldly wise men and their instructions that we may hearken to the voice of the Lord our God, which tells us that true wisdom comes from Above. And what is more reasonable than this? Knowing so little, of ourselves, why should we not expect to be informed, to be taught, to be instructed in the true wisdom by our Creator. As the Alpha and Omega, the First and the Last, our Lord is the foundation of Wisdom, and we should anticipate that from this foundation alone could come the sweet satisfaction and blessing which all hearts crave.

The Bible has a very terse manner of presenting Divine instruction on this subject; its information is given in no uncertain terms; it declares that much of the earthly wisdom is merely bitter jealousy and strife-"earthly, animal, devilish." If we apply these words to the various kinds of wisdom set before us by the world we may know their appropriateness. For instance, the wisdom which commends wealth as the goal:does it not involve its votaries in bitter jealousies, envyings, strife, along the lines of commercial conflict and piracy? And does not this in turn destroy for the money-hunter the pleasure which he anticipated in it and to a considerable degree have a depraving and demoralizing effect upon his heart?

Take the second class of wise men mentioned-those who pursue pleasure:Is there not in their course that which continually tends toward jealousy and strife? Is not their wisdom at very most earthly and animal, and is not the tendency of it in many instances to the depraving of the mind and heart and thus to devilishness? Take the third class-those who deem it wisdom to make of life a vain show without any other particular aim or object. Is not such a course demoralizing? Does not such love of display lead to envyings, bitterness and strife, and frequently to dishonorable means and methods for gratifying their pride? Are not their hearts empty of the good and likely to be filled with greater or lesser evils according to their circumstances, conditions and environments?

Take the fourth class, scientists and philosophers. We have already acknowledged that in many respects this class would be attractive to those who are well born and mentally well equipped, and that in many respects their aims are laudable. Let us apply the Apostle's words to them. We find among them the very conditions he describes, bitter envyings, jealousy and strife. True, these are kept in considerable measure under cover, though frequently we can read these sentiments between the lines of polished language, and frequently the Apostle's assurance that their wisdom is purely earthly is corroborated by themselves. As a rule, whatever respect they have had in youth for the Bible and its God is sure to be lost unless they go beyond the wisdom of earthly sciences. The Apostle Paul pays his respects to many of these gentlemen, saying that their presentations are "science falsely so called" and that their philosophies are "vain philosophies." (1 Tim. 6:20; Col. 2:8)

"DEVILISH" WISDOM

It may be doubted by some if the Apostle's word "devilish" could be applied to this class of earthly wisdom, but in our judgment these scientists have done more injury to the Lord's cause than any of the others. Usually well educated, their philosophies carry an undeserved weight to the minds of the common people,

including Christians. Their guesses are taken for scientific truths, and as these are frequently in conflict with the Bible it follows that they, more than any others of the worldly wise, are opponents of the Lord and of His revelation, the Bible. Nor do they by such opposition gain any real blessing to their own hearts, for their philosophical errors blind and deceive themselves as well as others. Indeed, it has been a source of constant surprise to us to find that even

scientists who turn their attention to astronomy are very generally infidels as respects the Bible's being Cod's revelation, and many of them out-and-out atheists who deny that there is any living and true God, holding that nature is her own creator, developer, evolutionizer, etc.

"The testimonies of the Lord are sure, making wise the humble." Psalm 19:7

Having examined worldly wisdom and found it unsatisfactory to our hearts and heads the inquiry arises, where shall we seek the wisdom which the Wise Man declares is the principal thing? We reply that it is found in God's Word, which to mankind in general is foolishness (1 Cor. 1:23-25) but to us who believe in the power of God and the wisdom of God. This wisdom is found only in this Book and that in proportion as we are enabled by His grace to rightly divide it, to understand it.

Let us examine carefully this true wisdom from Above which the Scriptures enjoin (Jas. 3:17). It is first pure-it sets purity as its highest standard, and the word pure takes in the thought of honesty, sincerity. Whatever questions arise respecting our dealings, our conduct, our thoughts, the first point to be decided would be, is it pure, is it honest, is it true? If this cannot be answered affirmatively that is enough, heavenly Wisdom says.

If the question stands the first test, the second one would be, is my motive a peaceable one? Would I thus be doing all that I properly could do to preserve peace, harmony, accord in my own heart and in my dealings with others, or would the course considered be likely to awaken strife? Only peaceable dispositions are approved by the Lord, and this thought should continually guide the Lord's people, with a desire to be pleasing to Him. This, however, does not mean a lack of firmness of character, nor the lack of a proper combativeness to oppose the wrong in the proper manner and on suitable occasions. It merely means that our conduct should be as peaceable as loyalty to righteousness will permit. "Let nothing be done through strife or vain glory."

PURE WISDOM GENTLE

Gentleness is given as the third mark of heavenly wisdom. The world in general has grown to appreciate the sentiment that gentleness is a propriety. Indeed, to declare that some people are not gentle-men would be one of the surest ways of so arousing their temper as to cause a display of feeling which would be anything but gentle. The gentleness of the world is largely on the outside-polish, good breeding; but the gentleness which the heavenly wisdom inculcates extends from the inside to the outside. The thoughts are gentle-brought under control by the

various injunctions and instructions of the Word of the Lord. The whole life of the regenerated Christian is brought under control of the Spirit of holiness, which is on all proper occasions a spirit of gentleness, meekness, patience and long suffering.

There may be times when the direction of the Lord's Word would cause His people exercised by His Spirit to seem ungentle, to seem severe even, yet it would be the result of a failure to rightly discriminate on the subject. For instance, it might become the duty of a parent to exercise discipline in his family, and the disciplined ones might consider no discipline as gentleness; whereas the Lord has directed that the parent should have his children in proper subjection, and that he who spareth the rod hateth his child. From the standpoint of the Scriptures all chastisement, however deserved, should be given in moderation, and with the gentlest of heart sentiments toward the transgressor, and with the utmost sympathy for his hereditary weaknesses and blemishes, which require such extreme correction; and no such discipline should be given except at a time when the mind is thus well poised and full of parental sympathy and love. Gentleness and firmness are not in conflict, though sometimes their combination is not rightly understood or appreciated by those who lack the wisdom from above.

GENEROUS, WARM-HEARTED

The fourth point to be remembered in connection with the heavenly wisdom is that those who are exercised by it are easy of entreatment-they are not hard hearted, cold, stony; they can be touched with sympathy, and will manifest their sympathy even though they may not always allow it to rule them nor always allow it to hinder them from exercising proper disciplines. There is a difference between being easily entreated and being "soft," spineless. The wisdom from above has a firm texture of character, without coarseness, roughness, rudeness, hardness.

The fifth element of heavenly wisdom is to be full of mercy-overflowing with mercy, with generous impulses, with kindly feelings, with compassion and sympathy for those in any trouble or distress. This, however, would not mean a mercy without gauges and conditions. Mercy may fill one full and yet be limited and restrained in its course of action, because sound judgment may dictate that in some cases the restraint of mercy would be for the benefit, advantage of the offender. In a word, where the spirit of the world

would be that of vindicativeness, hatred and animosity because of some evil done, the Spirit of the Lord, the wisdom from above, would be full of mercy, compassion, sympathy, and would be restrained from full forgiveness and remission of all penalties only as sound judgment should indicate that such a generous course would be contrary to the best interests of the culprit.

"YE MUST BE BORN AGAIN"

Lastly, the wisdom from above is full of good fruits, and delights in whatsoever things are true, honest, pure, lovely and of good report. Cannot we see the philosophy connected with this wisdom-that the possessor of it is sure to be blessed in his heart experience, to have happiness, joy, peace and blessing

himself, as well as sure to scatter blessings wherever he may go? This is the tendency of this heavenly wisdom; this is the wisdom from above. This is the wisdom, therefore, referred to in the words, "Wisdom is the principal thing; therefore, get wisdom," the wisdom with these characteristics.

We remark, however, that there is only one way to put ourselves into relationship with the Lord so as to be able to receive this wisdom from above. The way is Christ-through faith in His blood as our sin atonement. Still more than this, it means a renunciation of our sins, an endeavor to walk in the Lord's way, leading to a full consecration of heart and life to Him and the consequent begetting of the Spirit. Only from this last standpoint can any hope to receive the wisdom from above, the true wisdom.

RELIGIOUS AND SCIENTIFIC GLEANINGS

PEACE, PEACE, YET NO PEACE!

At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands-each missionary to convert thirty-two thousand heathens in a year-it is well that we try to view the situation rationally, as well as sympathetically.

We certainly have every sympathy for the heathen. We surely greatly appreciate the benevolent intentions of the so-called Laymen's Missionary Movement, which proposes to raise millions of money and accomplish the conversion of heathendom instanter.

Seriously let us ask, How many suitable missionaries, able to really assist the heathen out of darkness into light-to a true knowledge of God-can be found? And where are they? Alasl we know as a fact that our great schools and colleges so richly endowed, are graduating infidels, instead of Christians. To send such men to the heathen would be to do more harm than good.

Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized of Europe and America have assumed the burden of governing the uncivilized, taking from them their land and its riches and compelling submission. Undoubtedly this maintains to some extent a form of law and order, but it also involves a certain amount of injustice against which the heathen mind is rebellious, as the civilized certainly would be under similar circumstances.

It looks as though this year might be expected to be a strenuous one. Behind all the military activity and naval preparations of the civilized world there lies an ambition and a fear. Embroilment in wars with the heathen to maintain hold upon their possessions and to maintain the peace and order of the world may so weaken the strength of some great nations at home as to invite conflict in Europe-possibly between Great Britain and Germany. Nor could we expect the United States, with

its interests in the Panama Canal and the Philippine Islands and in the open door of China, to be free from a share in these troubles.

How long will Christendom require to learn that the present order of things is far from what we may reasonably expect of Messiah's Kingdom? To learn this great lesson in the great time of trouble which approaches will lead all nations to look for, pray for, desire the Kingdom of God's dear Son. With it "The desire of all nations shall come." Haggai 2:7

ANOTHER PEACE-COMPELLING GUN

"Wake up the mighty men. Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the valley of death). Let the weak say, I am strong. Beat your pruninghooks into spears and your plowshare steel use for swords"-Joel 3:9,10

What it will by and by mean to go to war may be guessed from the description of the gun given below. In connection with this preparation for war between nations let us not overlook the fact that governments and generals are becoming afraid of their troops. As the militia declined to serve in Ohio in connection with the strike disturbances, and as the marines rebelled against the government in Brazil, and the soldiers of

Portugal against their generals, so it may soon be in every land in the world.

Germany with her great ammy is becoming fearful because Socialism is gradually making its way amongst the soldiers. And even in Great Britain it was recently foumd necessary to disarm some of the militia or yeomanry. The secret of all this insubordination is knowledge, and behind the knowledge lies education, and behind education the printing press and God's wonderful enlightening power, lifting the veil of ignorance and preparing mankind for the great Day of Messiah with its prelude of trouble.

We wondered some time ago how the insurrection, such as the Scriptures seemed to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education, knowledge, is preparing the way for the world's great disaster, which the Scriptures seem to indicate may be expected within five years, but which, in any event, cannot longer be postponed. Now we can see that the very men who have been trained to use the most up-to-date apparatus for the destruction of human life may be found amongst those who have the charge and care of the armories and ammunitions of war. Truly that day will be a "time of trouble such as never was since there was a nation." Following is the article referred to:-

"This gun, weighing less than twenty pounds, and manipulated after the fashion of an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots per minute. The new arm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid-firing model, since the operator of that gun is compelled to stand in feeding it. This brings him into full sight of the enemy-or rather it brings all three men into sight for three are required for the manipulation of this heavier weapon.

"Where the original French model weighed about twenty pounds, the new gun as fumed out by the Government experts will weigh even less. Its effectiveness, however, it is claimed, will in no wise be impaired. It is said to be certain that the ammy in time will be equipped with the weapon,"
-*The Watchtower*

FINDING WHAT WE SEEK

A group of college men were discussing an odd incident that took place recently in a university located in the western part of the State. Two of the most conspicuous young men in the graduating class had been assigned to take opposite sides of a debate during their last term, upon a religious theme relating to the authenticity of the Scriptures. It happened that the man assigned to defend the Biblical position was known to entertain pronounced infidelistic views, while the counter argument was given to one of the most active church and Y. M. C. A. workers in the class.

The young men studied hard upon the theme for some weeks, and when the debate came off each maintained his side vigorously. The strange sequel was that after the debate the infidel had so convinced himself that he became a member of the church, while the other young man also changed his views and became fully as skeptical as his opponent had once been.

The above illustrates a principle to which we have already called attention time and again. We find what we seek Those who approach the Bible with earnest desire to find in it God's Message will be guided of the Lord. As it is written, "Blessed are they that hunger and thirst after righteousness [Truth]. They shall be filled."

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek-flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrate this principle.

MISCELLANEOUS COLUMN

MORGAN TO MANAGE CHURCH UNITY MOVEMENT

The announcement of members of The World's Christian Unity Commission was the most important feature of the closing session of the House of Deputies at the Episcopal convention.

J. Pierpont Morgan is to be financial manager of the commission, which has for its purpose the bringing together of all Christian denominations of the world.

The appointment of this commission is the most farreaching action of the forty-third triennial convention.

Morgan, it was announced, is treasurer of the commission; Bishop C. P. Anderson, of Chicago, president, and Robert H. Gardinier, of Gardinier, Me., secretary.

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Bishop C. D. Williams, of Michigan, at the mass meeting on Social Responsibility said:

"It is high time the Church saw to it that the Jericho road is cleared of thieves and robbers. We cannot preach chastity without considering the tenementhouse problem, or temperance without realizing that poverty leads to drunkenness, as well as drunkenness to poverty.'

Undoubtedly many dear people have a zeal for God and for Church Federation-not, however, according to the Wisdom from Above, as we see it. Nevertheless,

what they are attempting will succeed, and, according to the Scriptures, will be the beginning of the end of "Churchianity. "

To us its success is an encouragement as demonstrating the fulfilment of prophecy. With the unionists it is a hollow self-deception to assume that any union in unbelief and ignoring of the Bible and of conscience can work real good.

I BELIEVE IN MY JOB

It may not be a very important job, but it is mine. Furthermore, it is God's job for me. He has a purpose in my life with reference to His Plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end, the man whose name was never heard beyond the home in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me-true to myself and to God, who intrusted me with it.

A RECIPE FOR HARMONY

When the spirit of discord or dissension afflicts us with its soul-destroying presence, let us make a mixture after the following formulae and partake of it freely:

Patience .....…….4 parts
Consideration .....2 parts
Universal Love .....4 parts
Silence .....……....12 parts

Take a spoonful in a glass of milk of human kindness every time you feel that dissatisfied feeling coming on. More if necessary. Even excessive use can produce no injurious effects. On the contrary, large doses are exceedingly exhilarating and beneficial.

WHAT TO READ

If lonesome or blue or friends untrue, read Psalms
23 and 27, Luke 15.
If trade is poor, read Psalm 37, John 15.
If discouraged or in trouble, read Psalm 126, John 14.
If you are out of sorts, read Hebrews 12.
If you are losing confidence in men, read 1 Cor. 13.
If skeptical, read John 6:40; 7:7; Phil. 2:9-11.
If you can't have your own way, readJames 3.
If tired of sin, read Luke 18:35, 43; 9-14; John 9.
If very prosperous, read 1 Cor. 10:12, 13.
Happy conclusions-Psalm 121; Matt. 6:33; Rom. 12.

Volume 3, Number 5

RELIGIOUS AND SCIENTIFIC GLEANINGS

INTERNATIONAL ARBITRATION

ENTHUSIASTIC SUPPORT

When the balance-sheets of history are finally adjusted, it will probably be found that the statement made by the President of the United States in December last has had the greatest effect upon the trend of modern thought, on the ultimate well-being of mankind, and as the starting-point in the evolution of a new basis in international ethics. We, on this side of the Atlantic, will have nothing to reproach ourselves with in regard to the part which our statesmen and our people have taken. The recent utterances of our Foreign Minister have riveted the attention of the civilized world, and the governments and the press have, with but a few trivial exceptions, united in a consensus of approval.

FEELING IN AMERICA

Reference was made in our issue of last week to the speech by Sir Edward Grey in favor of full arbitration between this country and the United States of

America, and extracts from expressions of hearty approval from all parts of the kingdom and from all classes and denominations of Christians were added. Since then, the agitation in favor of obligatory arbitration has gathered enormous momentum on both sides of the Atlantic. In the States, Mr. Carnegie, who has recently returned from Florida to New York, is working most zealously in the cause of peace, and his energy seems to have aroused everybody to a fuller sense of the tremendous possibilities involved. America, from coast to coast, is thoroughly awakened on the subject.-*British Exchange*

A FRENCH TREATY

Already we hear from Washington that the President and the French Ambassador have had an informal conversation regarding a forthcoming arbitration treaty between the United States and France along the lines of the Anglo-American negotiations. It will be remembered that when President Taft made his now famous speech in December last, the French Ambassador, who was sitting next to him delighted him by remarking that he was quite sure that France would gladly embrace an opportunity for negotiating for a treaty which aimed at the submission of every issue, irrespective of subject, which could not be settled by the ordinary diplomatic exchanges.

A WORD OF WARNING

Little is heard, or is likely to be heard, of open opposition to the substitution of arbitration for war. Few would dare to advocate the settlement of national disputes by bloodshed in preference to reason, but at the same time there exist subtle influences at work which will need to be carefully watched and guarded

against. The growing wealth and power of the contractors who supply governments with stores and armaments have to be reckoned with. Therefore, it behooves all lovers of peace to be vigilant.

AEROPLANE AT OXFORD-CAMBRIDGE BOAT RACE

Some sensation was caused among the crowds who lined the river banks to watch the Oxford and Cambridge boat race quite recently, for no fewer than six aviators visited the scene by aeroplane. Five of them started from Hendon. These were Mr. C. Grahame-White, who took up Mr. Patterson, the wellknown Northern aviator, as a passenger in his Farman biplane; M. Hubert, also on a biplane, and three pilots of Bleriot monoplanes-Mr. G. Hamel, Mr. C. H. Greswell, and M. Pierre Prier. Leaving Hendon soon after two o'clock, they reached the river at Kew, and then followed the river's course to the Ranelagh Club, where they hovered about for a time, making several circuits, and finally landing in the club grounds much to the amazement of the many members who had attended to witness the Varsity contest. When the race was over Mr. Grahame-White telephoned the result to Hendon, where a large crowd awaited the return of the aviators.

MR. BIRRELL ON ARBITRATION

Mr Birrell, speaking at a great arbitration meeting at Whitefield's Tabernacle, London, referred to the proposals for a treaty of peace between Great Britain and the United States, and said:"It is a family affair that we are beginning with. It is not an offensive and defensive alliance. It is peace between kinsfolk. Let us pursue it to the end. When carefully examined," he added, "the German Chancellor's recent speech really meant no more than that, in his opinion, some antagonisms might hereafter arise even between England and America of so agonizing a character that the terms of no treaty could keep us from each other's throats-kill each other we must. Well," said Mr. Birrell, "if we must, we will. But surely, as the Chancellor admitted, there could be nothing but good in trying as long as possible to keep us from doing anything of the sort."

QUEEN AND CITY WORKING GIRLS

A message from the Queen was given to the congregation of working girls which assembled as usual at All Hallow's Church, London Wall, on Thulsday morning. This is the only church in London, if indeed not in the country which is used in the early mornings as a place where women and girls can take rest and shelter whilst waiting for the opening of the of rices or other places of business where they are engaged. Addressing the women and girls, Mrs. Fowler, the rector's wife, said that the Queen took a great interest in the work being carried on, and sent materials for them to make garments of. Her Majesty had sent a very handsome donation, which amounted to practically double what she had graciously sent before. Mrs. Fowler added that she had received a letter from Buckingham Palace, enclosing 12 copies of a pamphlet describing the work of the London Needlework Guild, of which the Queen was patroness. All the garments made by the women and girls at" tending the church are sent direct to the Queen.

TO SHORTEN THE TEN COMMANDMENTS

Advices from London note that the highest counsels of the Church of England are considering the advisability of modifying and shortening the Ten Commandments-especially the second, fourth and tenth.

Those who admit that God gave those commands must be egotistic in the extreme to attempt to correct the Almighty!

Those who disbelieve in the Divine authorship of the commands would better repudiate them entirely and make new ones to their own pleasement and properly credited to their own wisdom.

God's consecrated people, guided by His Word in the New Testament, realize that the law is just and good. But they see also that it was given to the Jew and not to the Christian "new creatures in Christ."

These latter are Spirit-begotten and are under the Law of the Spirit of Life in Christ-a superior Law-a Law which requires love of God supremely and love for our fellow-creatures as for ourselves. This Law of Love includes all of the requirements of the Mosaic Law and more.

But God is not judging these "new creatures" as flesh beings, but as spirit beings. They are being judged according to their minds, their hearts, their intentions. Thus "the righteousness of the Law of God is fulfilled in us, who are walking, not after the flesh, but after the spirit." Rom. 8:1

WHEN GOD WAS ALONE

This article was republished in Pastor Russell's Sermons, pages 483-90, entitled,
"When God was Alone!"

MISCELLANEOUS COLUMN

SIX HUNDRED THOUSAND BOOKS BURNED

Perhaps the greatest loss in connection with the burning of the New York Capitol is the complete destruction of the State Library, containing 600,000 volumes, among them the most valuable genealogical work in the United States. There also perished in the flames relics and priceless documents, some of them dating back to the Revolutionary War of 1776. The Assembly and Senate libraries were stored with thousands of volumes of law and code books, and also a number of historic documents and manuscripts were likewise wiped out. The total value of the three libraries defies computation, but it was certainly over 500,000 pounds.

TERRIER TACKLES THE CENSUS PAPER

At least one census paper narrowly escaped destruction immediately after delivery last week. The householder for whom it was intended possesses a very intelligent terrier who has made it his duty, whenever he hears the letter box rattle, to rush to the door and carry off the communication in triumph to his basket. Usually some member of the family manages to rescue it in time, but the census paper showed plain marks of business-like teeth when it was retrieved. A delay of a minute or two would have made the paper useless for official purposes.

THE VALUE OF THE ALL-BRITISH SHOPPING WEEK

"Some curious questions have been put to us during this week," said one departmental manager of a large drapery firm recently to a "Morning Post" reporter. "Customers were not content with our assurance that certain articles were British-made, both as to material and workmanship. They wanted demonstrative proof, because their impression was that the articles were of foreign origin. In such cases we gave the towns of origin and produced photographs of the factories and the operatives at work in them. This is where the educative value of the displays comes in. In the future, buyers will be able to associate certain articles with certain towns."

HOW A FRENCH ARTIST OBTAINED A ROYAL COMMISSION

M. Georges Scott, the French artist of Scottish descent, whose equestrian portrait of the King will be one of the features of the forthcoming Salon, has been telling an interviewer how he came to paint the picture. He attended the funeral of King Edward as special artist for "L'Illustration," and a sketch he made of King George was afterward exhibited at a London gallery. To this His Majesty's attention was directed by one of his secretaries who visited the

gallery. This resulted in the artist having an audience of His Majesty at Buckingham Palace, and the portrait then begun is now nearly completed. It represents the King mounted on his favorite charger, Kildare, in a field-marshal's unifonn.

QUEEN VICTORIA AND THE CREATION OF PEERS

The Royal prerogative with regard to the creation of Peels, says the “Westminister Gazette," was one which Queen Victoria considered of great importance. The authors of "Piccadilly to Pall Mall" tell how once, on the occasion of a Liberal Ministry being returned to office, Her Majesty remarked to a lady of the Court, "I wonder what appointments for my household Mr. Gladstone will advise me to make?" "Oh," replied the lady unthinkingly, "I suppose they will make several new Peers." "Theyl" echoed the Queen indignantly.

LOVE CASTETH OUT FEAR

This article was republished in Reprints 4841-June 15, 1911, entailed,
"Love Casteth Out Fear. "

THE BEGINNING OF GOD'S CREATION

This article was republished in Pastor Russell's Sermons, pages 491-98, entailed, "The Beginning of the Creation of God."

GUIDED BY GOD'S EYE

This article was republished in Reprints 4858-July 15, 1911, entailed,
"Guided by God's Eye.

JESUS NO LONGER A MAN

This article can be found in its entirety in Newspaper Sermons, entailed,
“Jesus No Longer a Man."

TAKING HEED TO OUR HEARTS

This article was republished in Reprints 4759-60-February 1, 1911, entitled,
"Taking Heed to Our Hearts."

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Volume 3, Number 9

BISHOP JOHNSON'S PLEA FOR CHURCH UNION

Early in March a "Church Unity Congress" at Los Angeles, Cal., was recorded. Its principal speaker was Bishop Johnson (Episcopalian). His address, as reported in the Los Angeles Times, is interesting, and was as follows:

"We are addressing ourselves to a project which, until within very recent years, has been regarded as fanciful. We are about to confer concerning the reunion of Christendom, than which, a quarter of a century ago, no proposal was regarded as

more chimerical. And yet we are doing this at the present time, conscious that the convictions of Christian men have within twenty-five years so changed that, to a large extent, they coincide with the judgment that has brought us together.

"Until the early sixties, a fatal sense of security seemed to have blinded the Christian world to the inadequacy of the results attending the efforts of the churches.

"Suddenly the Christian world began to realize that possibly it had attained all the success it could expect to have, or deserve to have, under existing conditions. Christendom divided, even into friendly camps (which was not always the case), was not a condition favorable to the largest and best fruitage in the Christian church. Therefore, it is now demanding that at least this one adverse condition shall be changed, so that the church at large shall be able to do work worthy of Jesus Christ our Lord and of the character which He expected the church to do.

AWARE OF WHAT IT INVOLVES

"With such a cry ringing in our ears, you and I come together today and join in this conference, which, until the present time, has been deemed impracticable. I am glad to believe that should we get the ideal of what ought to be done clearly in our own minds, we could, in God's own time, bring about such a reunion of Christian forces as would make the united churches really a tremendous power in the world for God.

"I am quite aware what this statement involves. I am prepared to say that I am, by conviction, committed to a policy which looks forward to its universal adoption, even to the obliteration of so-called denominational lines, and to a genuine effort so to rerelate Christian forces that they may, with no overlapping or friction, plan as with one mind for the upbuilding of the Kingdom of Christ in the world.

"Yes, it is a great thing that we are undertaking to do, and we, in our own time, may only be able to make our own generation believe that the conception is practicable.

"Some of our friends may say that we have not done much, and that may be true, but will it not be fine when we do appear before the Judgment Seat, should we be commended by God because we have not allowed the Christian world, in the presence of fearful social and civic problems, to fail of its duty, without some warning on impending disaster, due to our dismal and pitiable divisions?

"We recognize that a century may pass before the end shall be attained, but if you feel as I do, my brethren, you want to be ahead of your time.

WHAT HIS IDEAL IS NOT

"In order to show what my ideal is, it has seemed well for me to show what it is not. Frankly, my ideal leaves the federation idea far in the rear, and I say it with a profound respect for federation. Right here in this city we have shown what federation may accomplish, and if it has done nothing else, it has made this meeting possible." [Great applause]

"Of course," said the bishop, "there is something seriously wrong in this attitude, but it is the fact and we must face it. I am perfectly satisfied, however, that the churches, merely federated, will not be able to deal effectively with the problem.

"You will see that I regard sectarianism not only as productive of evil, but as being evil and vicious in itself; that is, if the spirit of the greatest of the Apostles is any indication of the Master's aim and purpose.

"It is my feeling that the time has come when we, as Christian leaders, ought to reapproach the Pauline conception of the church. Of course, we will all find that there will be plenty of people in all of our congregations who are determined, at all cost, to be first Episcopalians, Methodists, Presbyterians, Baptists and Congregationalists, and I suppose there always will be such, but I, for one, am praying that the time shall come when the necessity for these names shall

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have passed away [applause]; that the Christian world will soon have formed a platform upon which every Christian may stand without any sense of loss, and with the satisfaction of knowing that it includes every essential to salvation in the Gospel of Jesus Christ."

THE FINAL CONCEPTION

Bishop Johnson's widest conception of this United Apostolic Church is to be found in the following paragraph:

"When a church regards herself as the enclosure for saints, rather than the refuge for those 'called to be such,' she is giving herself a character quite unlike and below that which Jesus had. If the church is the extension of the Incarnation, then she must welcome to her companionship and fold the publicans and sinners who are fascinated by her Master's message; she must so relate herself to them that she will neither suffer defilement nor have an unpleasant sense of contamination in such association, and they, on the other hand, must be led by association with her, to think of and to love noble things.

"In a word, the church is to be the physician of the spiritually sick and halt and blind and yet the guide of the spiritually strong, courageous and brave, and for each in his own place and time, she is to bring a message of love and peace, so that she herself will ultimately become the spotless Bride of Christ."

INTELLECTUAL VICTORY NOT DESIRED

The speaker at great length pursued the discussion of the subject without attempting or desiring to enter into any of the details of the ideal church. He said:

"We could most easily, while purring and smiling, enter upon a conflict to secure an intellectual victory, that would widen and not bridge the breaches."

In conclusion the Bishop stated that when every man was sure of himself in God; when there was no sense of pride and no desire for petty victory, then the thing could be accomplished.

The congress closed with a night session, at which Dr. Robert J. Burdette delivered an address on "The Church with an Alias," and Bishop W. M. Bell talked of "Christian Unity in the Foreign Field." A very large audience was present, and their delight was frequently expressed in laughter and applause.-Exchange

A GERMAN ANTI-MILITARY CRITIC

Col. Gadke, a German military critic, has joined the chorus of civilization in protest against the huge waste of armies and navies. These armaments, he says, do not tend to preserve peace, but to menace peace; and, furthermore, upon the eight great nations they impose an annual expenditure of upward of $2,000,000,000.

The argument is not new. The figures add nothing to public information. *Interest in them is due almost wholly to the source from which they come.* German authorities have hitherto upheld the military spirit and maintained that a standing army is a standing benefit. *An opposing voice from that quarter naturally compels attention.*

In the course of events, however, it is fairly certain that German public sentiment will be forced into revolt against the Kaiser's militarism. It is either that or bankruptcy. New York World

WHAT GOD WINKED AT

This article can be found in its entirety in Newspaper Sermons, entitled, "What God Winked At. "

MISCELLANEOUS COLUMN

MONEY TO BE DICTATOR

The trust system seems to be laying hold of everything-railroads, steamships, steel production, smelting, bridge works, oil refining and selling, meat, products, groceries. Above all it has made a money combination or banking system, the most gigantic the world has ever known. Billions of dollars of the people are in the banks, and the banks are controlled by wealthy syndicates. This money trust has a power of

control which is marvelous. As in Great Britain the titled aristocracy hold the land and collect immense revenues and bring great pressure to bear socially and financially, so now it is in this country, with evidently more to follow.

AN ILLUSTRATION OF THIS POWER

As an illustration of this power we note the facts recently set forth in the New York Press respecting the Magazine Trust. This Trust has recently bought up several magazines and put them under one management. And directly and indirectly it is able to dictate the policies of nearly all the others. The Editor of *Hampton's Magazine* sets forth that, having refused to enter the combine, his magazine is suffering boycott. Thus the capitalist syndicate, which is said to be headed bye. P. Morgan, the banker and trustifier, says:'lla~llptoll's Magazzue is warned to cease 'muckraking,' to cease attacks upon Wall Street methods, to cease attacks upon the trusts in general." Mr. Hampton says:

"Constantly increasing pressure has been brought to bear on us to change our policy since Wall Street started its attempt to corner the magazine market and organize the biggest of all trusts. First this took the form of withdrawal of advertising. That failing to be effective we have been threatened in various ways. A few months ago we were notified that if we printed an article relative to a certain great corporation, the president of that corporation would make trouble for us with our stockholders. We printed the article. Within a month various magazines and newspapers and 'news bureaus' began to attack the stock of *Hampton's Magazine.*

MONEY WIELDS CLUB

"About this time we were advised that 'no bank with Wall Street connections' would have anything to do with this corporation as long as it remained under its present management. Also stockholders advised us that they had been approached, apparently by agents of Wall Street brokerage houses, who endeavored to secure their proxies to vote at the meeting.

'The American people are in the grasp of the 'money trust.' In the past the banker's only question has been the character of the business man, his experience and skill, the nature of his business, its conditions and the probable chances of success. Conditions have changed. 'Thou shalt not run counter to Wall Street' is not the eleventh commandment-it is the first in the American business world."

This matter of coercion along financial lines is one of the most powerful methods of warfare ever known. Yet it keeps within the law. The effect will be to keep the surface of things quite smooth, whatever may be the turbulence beneath. The cry of "Peace, peace," where there is much discontent, will apparently be borne out by the facts, so far as the great newspapers and magazines represent them. The excuse will be that the public will get as much information as is good for them. What will happen to personal liberty under such conditions no one can foretell. God's people are to be peacemakers, to "seek peace and pursue it." Nevertheless the Scriptures forewarn us that as all of these attempts to control the pressure and growing discontent of our time will prove unavailing, so, ultimately, there will be a great explosion, which will reach to the uttermost corner of the earth-the time when newspapers and banks, politicians and everybody will be lost, and when every man's hand will be against his neighbor. We see it coming!

While we see the storm coming, let us remember the words of the Prophet, "We will not fear though the earth [society] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [anarchy]." Psa. 46:2

CHRIST'S ASCENSION FROM HADES

This article can befound in Its entirety in Newspaper Sermons, entitled, "Christ's Ascension from Hades."

"AM I MY BROTHER'S KEEPER?"

How long Cain brooded over his sacrifice being rejected by the Lord, how long it took for his wrong desire, his envy, to conceive and bring forth the sin of murder we are not told-merely the fact is stated that

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this was the bitter fruit. The Lord did not hinder the murder, and even dealt most generously with the murderer to whose attention the matter is called by the inquiry, "Where is Abel, thy brother?"

As the question implied ignorance on the Lord's part, Cain may have wondered to what extent the Almighty was omniscient, all-seeing and his answer was in line with this. "I know not:am I my brother's keeper?" This question continually recurs, not only among the members of Adam's natural family but also among the brethren of the Lord's family, the New Creation. To what extent is one his brother's keepers How far does our responsibility go?

Let us look first at the spiritual family. Its members are declared to be bounder or holden one to another by the cords of love, by membership in the Body of Christ, so that if one member suffer all the members suffer with it, and if one member be honored all the members are honored.

EVERY MEMBER IS NECESSARY

The Apostle, expatiating on the importance of the various members of the body, declares that even the humblest is necessary-that the hand may not say to the foot, I have no need of thee; and that as in our natural bodies we take the greatest care of those members which are least pleasing, so in the spiritual family those which are least attractive of themselves need our attention and sympathy and covering with the garment of charity more than do others. The new commandment which the Lord gave to His disciples was, "That ye love one another as I have loved you." We cannot love the world with that deep, intensive love-it is not incumbent upon us to sacrifice our own interests for the world; but it is made obligatory that we have the Lord's Spirit toward all the household of faith, so that, as He did, so shall we rejoice to lay down our lives for the brethren, serving them with our moments and our hours at the cost of our own ease and comfort.

TERMS OF MEMBERSHIP IN THE BODY

According to this, the law of our Head, the terms and conditions of membership in His Body, we are our brothers' keepers; each one has a responsibility for his fellow-not to intrude upon him as a busybody, but to look out for his interests, his

welfare, and to do all for that brother that he would have that brother do for him-yea, more than this:that he would lay down his life for his brother, as Christ loved the church and gave Himself for her.

If all the Lord's brethren could realize this to be the Divine rule governing the New Creation and realize that only those who live up to this rule are making their calling and election sure, what an awakening of zeal among the brethren for the service one of another would result, and what a blessing would come to all of the Lord's dear flockl Let us take heed that no man take our crown-that we be found possessors of the Master's Spirit toward the fellow members, and thus be accounted worthy of a share in the Kingdom class.

As for the world:We are to remember that while there is a wide gulf between the natural man and the New Creature in Christ, nevertheless according to the flesh there is a brotherhood which we are not to disdain nor overlook. The entire groaning creation are our brethren according to the flesh, and have claims upon us that the Lord would have us recognize.

LOVING THY NEIGHBOR AS THYSELF

They are our "neighbors," and according even to theJewish letter of the law the neighbor must be loved as one's self-his interests are to be safeguarded as we would guard our own interests. Hence, in the whole world of mankind, this question, "Am I my brother's keeper?" would properly be answered Yes, each one should be on the lookout for the interests, the welfare of others as well as his own, and so doing would not be disposed to override or cheat his neighbor, but, act cording to the Golden Rule, to do unto others as he would have them do to him.

We cannot hope that the world, blinded by selfishness and devoting all the energies of life along selfish lines and ambitious channels -we are not to expect the world to appreciate this high standard of the Divine Law. But surely all who are New Creatures in Christ should appreciate it, and in their dealings with the world, therefore, should not only be just, but more -loving and generous and kind, unwilling to injure, willing to bless.

Thus the Lord's people are to be peculiar people in that they unselfishly will seek to be their brothers' keepers, looking out for the interests of the others as well as for their own interests; not necessarily laying down their lives for their neighbors, but ready to do good unto all men as they have opportunity, especially to the household of faith.

THE VOICE OF ABEL'S BLOOD

Putting the matter in figurative language, the Lord declared to Cain that Abel's blood cried from the ground for vengeance. It was another way of telling Cain that the Lord was omniscient, knew everything

that transpired, knew that his brother had died at his hand. In this figurative sense all sin cries for the punishment of the wrong-doer-it is the voice of Justice.

The Apostle Paul, referring to the death of our Lord, who similarly was murdered by His brethren, and whose blood might be expected to cry out against them, against the whole world of mankind, tells us that, instead of crying for vengeance, our Lord's blood -shed as a sacrifice on our behalf, as an atonement for our sins- cries out not for justice but for mercyl O. how gracious, that our dear Redeemer laid not the sin to the charge of those who crucified Him and despitefully used Him, but that in His generosity He is willing to make an appropriation of His precious blood on behalf of the sinners, to effect their reconciliation to God by the blood of the cross-by His death on the cross!

The Apostle's words are that the blood of Jesus speaketh better things for us than the blood of Abel. (Heb. 12:24.) Let us not forget that blood stands for or represents something higher than itself-that when we speak of the blood of Christ we are not referring merely to that which coursed His veins and arteries and which flowed from His wounded side, but we are speaking of that which the blood represents, namely, the life; as the Lord said. "The Life is in the blood."

REDEMPTION BY THE PRECIOUS BLOOD

Hence, whenever the shedding of the Blood is referred to, the giving up of life, the death, is the main thought -thus the passage, "We are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ," signifies that we are redeemed with the incorruptible life of Christ -the life which was not under penalty, not forfeited, not condemned, but approved, and which was yielded up as a sacrifice, as a corresponding price, a ransom, for the forfeited life of Adam and his race.

The curse of God was upon Cain the murderer -Divine condemnation rested upon him; he was cut off from communion with God, previously enjoyed, and in an outcast condition severely. The Lord declares through the Apostle that no murderer hath eternal life. This signifies that anyone having the spirit of murder in his heart is unfit for eternal life, could not, according to Divine arrangement, be granted that great boon or blessing-he himself must die, because unfit for life.

HOPE FOR CAIN

This does not mean that there will be no hope for Cain in the future; we know not to what extent he may have repented of his crime before he died. But we are sure that he, as well as all mankind, not only will receive a just recompense or punishment for their sins, but also secure a measure of the blessing which God has provided for every member of the race through the dear Redeemer, who bought us with His precious blood.

On the other hand, for one of the Lord's consecrated ones, begotten of the spirit, to commit murder intentionally, willingly, in the first degree, would undoubtedly mean his Second Death; because it would signify that the spirit of love, the Spirit of God, must have entirely perished in his heart ere such a deed could be deliberately and intentionally committed. We would have no hope for such an one. More than this, for wilful and deliberate hatred toward a brother to be engendered in the heart would seem to mean the perishing of the spirit of love there, and if so would mean the Second Death.

However, because of the weakness of the flesh it would be very unsafe for any of us to attempt to judge closely upon this point. But it would be well indeed that we should be fearful along these lines, as the Apostle suggests, "Let us fear, lest a promise being left us of entering into His rest any of us should seem to come short of it." (Heb. 4:1.) Let us fear, therefore any approximation of a feeling of hatred, anger or malice against a brother in the Lord or against anybody. Let us strive more and more that the new mind shall control positively in our thoughts and intentions, and so far as possible in our outward deportment.

"Consider the lilies of the field.... Wherefore if God so clothe the gresa of the field which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Matt. 6:30.

"Does poverty pinch and cause anxious thought? take that also to the Lord in prayer; and then, while diligently using the means at hand, to provide things decent, . . . patiently and confidently wait and watch the indications of providence, assured that He . . . who clothes the grass of the field . . . is both able and willing to clothe and feed you and yours." R. 1865, c.2, p.6.

HUMAN IMMORTALITY, DIVINE IMMORTALITY

This article can be found in its entirety in Newspaper Sermons, entitled, "Human Immortality, Divine Immortality."

PRAY ALWAYS

This article was republished in Reprints 4883-September 15, 1911, entitled, "Pray Always."

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Volume 3, Number 11

BROOKLYN EAGLE SUED FOR $100,000.00

Pastor Russell appeals to the Courts

Seeks redress for alleged continuous libel by "The Eagle "
Seeks to defend his honorable name
The Brooklyn Academy of Music insufficient to accommodate the vast throng desirous of hearing the Tabernacle Pastor just prior to to his sailing for England

Shortly after Pastor Russell removed to Brooklyn, The Brooklyn Daily Eagle," for some unknown reason and without excuse manifested antipathy toward him.

From time to time it has published scurrilous articles against him, the virility of which has increased to such an extent that further forbearance with this paper "has ceased to be a virtue."

At the request of "The Eagle's" representatives Pastor Russell, and those connected with him in his work, have on several occasions furnished "The Eagle" with information concerning the nature and character of said work, but the same has been either ignored or so garbled by "The Eagle" as to make him and his work appear ridiculous, tending to hold him up to public contempt. The articles published by it relative to "miracle" wheat and Pastor Russell's alleged connection therewith, have been so false and libelous that Pastor Russell, on the advice of his attorneys, has sued "The Eagle" for libel claiming $100,000 damages.

THE COMPLAINT

The complaint made by the plaintiff through his attorneys, after setting forth that the defendant is a domestic corporation and has a large general circulation in New York and elsewhere, further says:

"SECOND:That at the time of the publication hereinafter mentioned plaintiff was and still is, a resident of said Borough of Brooklyn, City of New York, and for more than thirty years last past, and at all the times hereinafter mentioned, plaintiff has been and still is, engaged in preaching the Gospel to the people of the United States of America and Europe and elsewhere; that he is now and for some time past has been, the regularly elected Pastor of a large congregation of Christians at the Brooklyn Tabernacle, of the Borough of Brooklyn, City of New York, to whom he preaches at regular intervals and whom he serves as Pastor, having assistants who represent him in his absence; that he is also, and for some time has been, the regularly elected Pastor of a large congregation of Christian people at the London Tabernacle, of London, England, whom he serves as Pastor, and to whom he preaches at stated intervals, having assistants there to represent him during his absence from said congregation, and that he is and for

several years past has been, popularly and favorably known throughout the United States of America and Europe and other countries as 'Pastor Russell,' and is recognized and addressed by such title, he being the leader, teacher and Pastor of thousands of Christian people who reside throughout said countries; that for many years past plaintiff has been and now is, the Editor of a Religious Journal, known as 'The Watch Tower,' which is published twice each month and circulated throughout the United States, Canada and European countries and is read by thousands of Christian people in said countries; that his sermons are published each week in a large number of newspapers throughout the United States, Canada, Great Britain and Australia, and have been so published for a long space of time, and as such minister of the Gospel, at the times hereinafter mentioned, and long prior thereto, plaintiff has borne a high reputation for honesty, integrity, fairdealing and truthfulness, and of being an honest and fearless preacher of the Gospel of truth as set forth in the Holy Scriptures, and has always enjoyed the respect and confidence of the people in his own community and in the community at large, wherever his sermons have been heard or read; that he is and for many

years past has been, the President of the Watch Tower Bible and Tract Society, a religious corporation, and President of the Peoples Pulpit Association, also a religious corporation, both of which said corporations are engaged in spreading the Gospel and generally in religious and philanthropic work for the betterment of mankind, and which said religious corporations receive their support, both moral and financial, from Christian people living throughout the United States and Canada; that for some years past plaintiff has regularly written for periodicals and Magazines, religious articles dealing with Biblical questions which have been published throughout the United States; that plaintiff is the author of a certain series of religious works or books, published in six volumes, and which are known as "Studies in the Scriptures," a large quantity, to wit:six million volumes of which have been sold and placed in the hands of the people throughout the United States and foreign countries, which books are sold and distributed by the aforesaid religious corporations of which plaintiff is the President; that the good name, reputation and moral standing of plaintiff are absolutely essential to the proper and successful promulgation of the Gospel in the manner adopted and used by him as aforesaid; that all of his publications, compositions and writings aforesaid have been devoted exclusively to religious questions and doctrines; that during the period of time herein mentioned he has given, and is now giving, all of his time, energy, influence and strength to the preaching of the Gospel, both orally and by the printed page, etc.

"THIRD:That on, prior and subsequent to the 23rd day of September, 1911, the defendant at divers times, published in its said newspaper, 'The Brooklyn Daily Eagle,' certain articles concerning the sale of a certain seed wheat, and that the plaintiff was directly interested in the sale of 'Miracle Wheat' and derived a personal advantage therefrom.

"FOURTH:That prior and subsequent to the 23rd day of September, 191 1, the defendant at divers times published in its said newspaper, 'The Brooklyn Daily Eagle,' certain articles and cartoons or pictures concerning the conduct, management and existing conditions of a certain Bank in said City of New York known as the Union Bank, in which said articles it was charged or intimated that the directors, officers, managers or persons in some way connected with said Union Bank had violated their obligations to the depositors and patrons of said Bank and that said directors, officers, managers or persons in some way connected therewith, were guilty of a violation of the laws of the State of New York (in that they had defrauded the depositors and patrons of said Union Bank) and were criminally liable to prosecution for such misconduct, and that an investigation into the affairs of said Bank was being conducted, and that the District Attorney of the County of Kings would present and had presented the facts concerning said Union Bank to the Grand Jury of Kings County, and that it was rumored that said Grand Jury had returned five indictments in connection with the affairs of said Bank for some criminal offense connected with the management of said Bank, and its affairs had become so malodorous that the defendant, in its said newspaper, named and designated said Union Bank as the 'Onion Bank.'

"FIFTH:That on the 23rd day of September, 1911, and in the same issue of its said newspaper which contained an article concerning the official investigation

into the affairs of said Union Bank, aforesaid, the defendant, contriving and fraudulently intending to injure the plaintiff in his good name, fame and reputation, maliciously composed, printed, published and circulated of and concerning the plaintiff, a certain picture, drawing, photograph or cartoon, with inscription thereon, together with a certain article and words in connection therewith, in its said newspaper, 'The Brooklyn Daily Eagle,' so published and circulated throughout the Borough of Brooklyn, City and State of New York, and other places throughout the world."

Then follows a copy of the Cartoon and publication.

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"SIXTH:That the building shown in the picture, photograph, drawing or cartoon, aforesaid, is intended to represent and does represent the said Union Bank Building, and the words across the top of the door, to wit-'Onion Bank,' represent and were intended by defendant to represent said Union Bank; that the figure of the man standing in the door of said building, as represented and shown upon said picture, photograph, drawing or cartoon, represents and was intended by defendant to represent, some director or officer or person connected with said Union Bank calling out to an old man who appears in the street, as shown by said cartoon or picture; that the figure of said old man, as shown on said picture, photograph, drawing or cartoon, and which appears therefrom to be in the street in close proximity to said Union Bank, represents and was intended by defendant to represent the plaintiff herein, who, in said picture, photograph, drawing, cartoon or caricature, is represented as going through the streets carrying in his hand a package of 'Miracle Wheat,' and as a 'street hawker' crying out his wares or goods for sale; and the words, 'You're wasting your time, come on in here,' appearing on said picture, photograph, drawing or cartoon, represented and were intended by defendant to represent some officer of said Union Bank, or some person connected with said Bank (who was engaged in defrauding its depositors and patrons), calling to and inviting plaintiff to cease selling wheat and come on in the Bank and join others in defrauding its depositors and patrons, that his, plaintiff's time could be much better employed in said Bank and greater returns could be realized by plaintiff in engaging with those in the Bank in 'fleecing,' cheating and defrauding its patrons and depositiors; that the words, 'Easy Money Puzzle,' appearing on said picture, photograph, drawing or cartoon, were intended by defendant to represent and do represent that both plaintiff and said Union Bank directors and officers were engaged in an unrighteous and unlawful scheme or business, and that plaintiff by misrepresentations, fraud and deception was obtaining'easy money' or dishonest money or tainted money from the people; that in connection with said picture, photograph, drawing or cartoon appear the following printed article or words:'If Pastor Russell (meaning plaintiff) can get a dollar a pound for 'Miracle Wheat,' what could he (meaning plaintiff) have got for Miracle stocks and bonds as a director of the old Union Bank'; that by said entire drawing, caricature, cartoon, picture and print, and the words printed in connection therewith and as a part thereof, defendant meant and intended to show and charge, and did represent and charge, and it was so understood by those who saw it, that plaintiff as a Minister of the Gospel, as a Pastor of Religious congregations of Christian people, was selling said 'Miracle Wheat' and as a

'street hawker' was going about the streets selling the same at a large price, and was thereby defrauding the people and by the use of a fraudulent scheme, trick or misrepresentation plaintiff was wrongfully obtaining from the people, in an easy, slick, deceptive and fraudulent manner, large sums of money for his own personal gain, and that plaintiff, because of his cunning and ability to manipulate a dishonest scheme enabling him to sell wheat at one dollar a pound, was wasting his time in so selling wheat when he might associate himself with dishonest men and engage in the fraudulent sale of stocks and bonds and thereby reap a far greater amount of dishonest money, and that if he, plaintiff, as the Pastor of a congregation of Christian people could fraudulently induce people to pay one dollar per pound for Miracle Wheat, he would succeed much better in engaging himself with a number of criminals in inducing the people to buy fraudulent stocks and bonds.

"SEVENTH:That the statements and representations made, and attempted to be made and conveyed by said picture, drawing, caricature, cartoon or print and by various inscriptions that appear thereon, and by said words, article or reading matter published in connection therewith and as a part thereof, as aforesaid, were and are wholly false and were printed, edited, composed and published by the defendant maliciously and with a wrongful intent of injuring the plaintiff in his good name, fame and reputation and in his professional career as a Minister of the Gospel.

"EIGHTH:That by reason of the foregoing, the plaintiff has been brought into scandal and reproach and has been held up to odium, scandal, disgrace and contempt among his neighbors, friends and the readers of his Journal, books and other writings and among his parishoners and members of his congregations, as well as his business and professional reputation as President of the Religious Societies aforesaid, and has received through the mails, insulting and insinuating letters and writings by reason thereof and has been seriously injured in his peace of mind and has been grievously disturbed and his feelings injured and has been held up to public ridicule and scorn, as a result of all of which plaintiff has suffered injury to his reputation, good name, fame and standing, all to his damage in the sum of one hundred thousand dollars."

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PASTOR RUSSELL INTERVIEWED

A Representative called on Pastor Russell for some facts respecting "Miracle Wheat" and other matters

He states why some Ministers Oppose Him

"The Eagle" the Channel

We report the interview, as follows:

"Pastor Russell, the Brooklyn Eagle has attacked you in connection with 'Miracle Wheat.' It has given the inference that you are a wheat speculator and gulfing the

farmers by selling ordinary wheat for $1.00 a pound. Your neighbors and the public would be interested in hearing your explanation of the matter."

"I have nothing to do with 'Miracle Wheat.' I am not in the wheat business in any sense or degree. The Eagle is merely following out its nagging and slandering policy which it has toward me since my coming to Brooklyn. Slander, misrepresentation, and vilification seem to be the policy of The Eagle for some years-a very different policy, I understand, from the one which gave it its reputation originally. My friends tell me that its course toward me is much the same that it pursued toward Dr. Talmage. Indeed, one Baptist minister remarked, 'The filthy Eagle killed Dr. Talmage-literally. He died of a broken heart.' I know nothing about that, but I do know that The Eagle has not killed me and I do not propose to let it."

"But, Pastor Russell, was there not some wheat sold at the Tabernacle and was it not called 'Miracle Wheat ?'

"Contrary to our wishes, a reporter of The Eagle purchased one pound of 'Miracle Wheat' at the Tabernacle. He bought it from Mr. Bohnet's representative, who obtained the privilege of using a basement room at the Tabernacle for preparing the wheat to be sent out by mail in pound packages. Mr. Bohnet had promised that the proceeds of his wheat would be donated to our Free Tract Fund for sending out the Bible Message in all languages. Mr. Bohnet has an interest in a farm in Pennsylvania on which he grew this 'Miracle Wheat.'

"Where Mr. Bohnet got his seed will interest you. Three years ago the newspapers contained extensive accounts of this 'Miracle Wheat' which was found in Virginia by a man named Stoner, who gave it its name. He claimed that he found it in answer to prayer. The newspapers quoted the U. S. Agricultural Department's Report made by Assistant Secretary Miller. The report declared that the 'Miracle Wheat' yielded between two and three times as much crop to the acre as other wheat and that it requires only about one-fourth as much of it for seed. I copied the newspaper accounts in my Journal, The Watch Tower. Subsequently Mr. Stoner's agent called at my study and showed me samples of the 'Miracle Wheat,' one with as many as one hundred and twenty stalks from one seed, and told me that most of his orders for the wheat had come from my free notices.

"I gave the item as news and as evidence of the fact that we are entering the New Dispensation in which God has promised to bless the fields and to increase their productiveness. I recognized at once what a value such wheat would have to all mankind. If it would merely double the crop it would mean an increase of five hundred million dollars in the value of the wheat crop of our country and give us cheaper bread. If it would increase the crop still more, returns would be still larger.

"About then my friend, Mr. Bohnet, came to my study and collected a few grains of the wheat which was shown to me by Mr. Stoner's agent. Mr. Bohnet planted those grains and this year wrote me that he had a sufficiency to sell; that he would dispose of it at $1.00 per pound and give the proceeds to our Free Tract Fund. Does it seem strange to you that The Eagle holds up my friend as a criminal

because of his desire to benefit the farmers of the world and his further desire to turn the proceeds of his wheat into free tracts? Yes, that would seem strange. But that is not what The Eagle attempted to do. It merely wished to slander me-to kill me, by inferring, insinuating, hinting, caricaturing, etc."

"But is not a dollar a pound a new price for wheat?" "I had nothing whatever to do with the price of the wheat. That was the concern of Mr. Bohnet and those who sent him their mail orders. I know nothing about wheat nor about farming. I have heard of forty or fifty cents per pound being paid for seed wheat of specially productive strains, but I never before heard of wheat which would produce two hundred kernels from one, as many testify of the 'Miracle Wheat.' If I were a farmer I would pay, if necessary, not only one dollar per pound, but even ten dollars per ounce, in order to get a start in wheat of this character."

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WHY MINISTERS OPPOSE HIM

"Pastor Rwsell, you are aware that Protestant ministers of nearly all denominations are opposed to you some of them, apparently, to the extent of hatred. You yourself have intimated that The Eagle is fighting you and slandering you, especially to please the Protestant ministers here. Would you now care to say what is the basis of this ministerial hatred toward you? Before you answer, let me tell you that, while some ministers are noncommittal, and a few speak well of you, others are very bitter and indulge in insinuation and slander, jut to the extent that they think their hearers unprincipled enough to enjoy hearing them. Some speak boldly against you. For instance, two ministers were coming away from one of your crowded meetings. One said, 'If that man had lived two centuries ago he would have been burned at the stake.' The other answered, 'That is what they ought to do to him now.' On another occasion a gentleman asked a minister whether or not he had been to hear you. The reply was, 'I had rather have joined in stoning him out of town.' I suppose you know, too, that many ministers endeavor to keep their congregations from going to hear you and advise them to burn your books without reading them? Now, Pastor Russell, I believe the public would be interested in knowing just what is the true explanation of this condition of things. It seems the more remarkable because we are living in the day when all denominations are shouting for Church Union, Federation, Christian Brotherhood, etc."

PASTOR RUSSELL'S EXPLANATION

"The question is a large one and no one answer would, probably, fit every case. Apparently there are noble-minded, true Christian men in the ministry of all denominations-men who love righteousness and hate iniquity. But, alas, there are others who, apparently, are possessed of the same spirit which controlled the Chief Priests and Pharisees of the Jewish nation and made them bitter against our Redeemer, to the extent of plotting His death. The fact that Saul of Tarsus had the same spirit and became the murderer of St. Stephen and a persecutor of the Church, and nevertheless in all good conscience verily thought that he was doing God service, proves to us that opponents of God and His Message and servants today may number amongst them noble characters similarly deceived in respect to what is the Truth and its spirit. I cannot attempt to judge the hearts. Some of my

bitterest opposers may be sincere and honest. I can judge only of the fruits, as the Master told us we should do -'By their fruits ye shall know them.' Some of those who oppose me are probably actuated by jealousy. The fact that I have the largest congregations everywhere I go, and in addition have the largest congregations through the newspapers, seems to excite a feeling of opposition. The smallness of their own congregations they may be inclined to charge to me, forgetting that they were jut as small before I came here.

"A Baptist minister, talking to a friend of mine, charged me with one after another of The Eagle's slanderous insinuations, but each charge was disproven. Finally he said, 'Well, anyway, it is just terrible for him to advertise his meetings all over the city, Seats Free and No Collectionsl The time was when we raised considerable money from the seatings of our Churches, but public sentiment grew against it until pews were made free. Now, with Pastor Russell advertising No Collections, the people will presently feel that we are committing a crime if we pass the collection box. And then what will we do? We have hard enough time now by employing every hook and crook to meet our expenses, and could not do so except for the wealthy.'

"This was a surprise to me. I had no thought of offending others. I was merely following the course which I had pursued for thirty-six years-of preaching the Gospel without money and without price. Freely have I received and freely would I give. I have no thought that people are injured by giving money for God's work. I believe, on the contrary, that it becomes a source of blessing to them, if given from the heart. My work is supported entirely by voluntary gifts. The only difference seems to be that I get the money without asking for it, while others have great difficulty in obtaining it.

"But really the chief opposition of my brother ministers to me is became of my doctrines. While I am most courteous and have spoken kindly in every address to all Christians, I show no mercy to the creeds of the Dark ages.' I smite the creeds hip and thigh upon every proper occasion. I am endeavoring to awaken Christendom to the fact that with good intentions in our hearts we have all been worshipping most horrible creed-idols which utterly misrepresent our gracious Heavenly Father, our Redeemer and the Bible. I am doing all in my power to smash those creed-idols and to overthrow the creed fences. Why? Became I believe the creed-idols to be hindrances to the true love of God and the true study and understanding of His Word. As for the creed-fences, I believe that they are largely responsible for the separating of God's people into sects and parties and that if they were destroyed, the people of God would come together as one for the

study of His Word.

"One of the pecularities of the case is that not one in ten of my ministerial brethren bow down to the creedidols themselves-they have repudiated them long ago and have said so publicly and privately. Yet custom and reputation and the love of money and ease and honor of men hinder them from taking a stand in full harmony with the conscientious convictions which they privately express. These

feel grieved that I should call attention to their inconsistencies and ask, 'Do you, then, charge us with hypocrisy?' I reply that I will not use so cruel a term, but will say that I believe many ministers are seriously lacking in honesty.

"Another class of ministers feel bitterly toward me because I make plain to the 'common people' that 'Higher Criticism' and 'Evolution' theology is thoroughly unchristian, yea, anti-christian. For twenty years past the colleges and seminaries have been turning out refined, polished, gentlemanly infidels ten times as well equipped to overthrow the faith of Christian people as Thomas Paine or Robert Ingersoll ever were. They do it in an artful manner, putting light for darkness and darkness for light. They tell people that they are as much inspired as was St. Paul. This means, either that the people should appreciate the words of their preachers more than ever, or that they should appreciate the words of the Apostles less than ever. The latter is the effect. They tell the people that their forefathers were monkeys and that 'By Evolution ye are saved, and that not by faith, it is a law of nature.' The names and words of Jesw and the Apostles they still use to conjure the 'common people,' but they have no faith in the teachings of Jesus and the Apostles and they do not teach the Gospel which they taught, but another, an unscriptural one. If man never fell from Divine favor and under sentence of death, but, on the contrary, has been rising for six thousand years, then surely he would need no Saviour, no redemption, no resurrection. They do make void the Law of God through their traditions and philosophies and science falsely so-called.

"Christian people are, to a large degree asleep as respects spiritual things, and their ministers, are angry with anything likely to awaken them. This is the reason why they are so anxious to keep the people from reading my books and my sermons in the newspapers. They fear that they will awaken and ask them questions which they cannot answer. This, young man, is the secret of the opposition of the ministers which you have noted. Alas, I fear that many of them will have much to answer for in due timer I do rejoice, however, that nothing in my Bible tells me that they will be tormented to all eternity, however unjust or hypocritical they may be in their course.

"By the way, you may have noticed that our Baptist friends are especially bitter. In my presentation of the 'whole counsel of God' I have touched their doctrine, of course, and they are mad because, when exposed to the light, it is ridiculous to every sensible mind, their own included. I show the people that, according to the Baptist doctrine, only those immersed clear over the head in water belong to the Church of Christ at all or have any right to the Communion Table. I emphasize the fact that Baptists teach that only the Church can be saved, that all others will be lost, and that lost means eternal torture. I put the two and two together for them and show that, according to their teaching, all Roman Catholics, Lutherans, Presbyterians, Methodists, Congregationalists, etc., are bound straight for eternal torture.

"Of course, intelligent Baptist ministers no longer belive this. I am glad that they do not. But why do they not have the courage of their convictions and come out and overthrow this misrepresentation of Bible baptism and ascertain the truth upon the subject and uphold it? Ah, that is the question-Whyl It seems easier to berate and slander me than to courageously stand for the Truth. Well, I believe

that we are in the hour of judgment mentioned in Revelation 14:7. It is mine to sound forth the truth as loudly as possible. And the Truth itself is the Lord's test, proving which of us are merely sectarian worshippers and which worship the Lord in the beauty of holiness, in spirit and in truth. To my understanding, the election of this Age will soon be completed-'the Bride Class.' Then following the great time of trouble mentioned in the Scriptures and symbolized as a fire will come the glorious rule of righteousness, the Kingdom of God's dear Son for the blessing of the world, for its enlightenment and uplifting out of sin and death, out of ignorance and superstition, that all the willing and the obedient may attain everlasting life through Jesus Christ our Lord."

NOW A DELICATE QUESTION

"Pastor Russell, will you permit a delicate question, asked only because of the slanderous reports circulated by your enemies-chiefly by ministers? It relates not to your public ministry, but to your private life of years ago. It is charged that your wife got a divorce from you on the charge of cruelty and that her Court testimony charged you with improper conduct with two young women who were your wards. Would you like to tell the public if there is any truth in these charges?"

Pastor Russell replied:"My wife did not obtain a divorce, but merely a separation. The only item of cruelty charged and admitted was that on one occasion when leaving home I refused to kiss her. To a sympathetic jury that seemed very strange and grossly cruel. My wife did attempt to injure me by insinuations, but under cross-examination under oath acknowledged that she did not charge and did not believe that I had ever been guilty of any improper intimacy with these women or anyone else. My household at that time was small and, having some knowledge of medicine, it was customary for all the members of the family to call on me when ill. The two occasions sought to be used against me inferentially were visits to the sick and absolutely free from anything improper, as my wife well knew. Indeed under oath in her plea my wife declared that she and I have never co-habited. She stated the truth. Indeed the truth is still broader, for I have never at any time committed adultery nor fornication nor other immoral acts. I say it not boastfully, but in my own defense, and that the Gospel that I preach be not slandered. I have lived the life of a eunuch, as did the Great Teacher. (Matt. 19:12) And I have never violated His high standard of Law on this subject, as expressed in Matthew 5:28. How many of my slanderers say these things I know not. But, by the way, I did not matrimonially defraud my wife [1 Cor. 7:5], as her plea seemed to imply. We lived a celibate life by mutual consent."

"It would seem, Pastor Russell, as though you were as unfortunate matrimonially as our Rev. John Wesley and others of lesser note."

"Well," replied the Pastor, "I have no desire to say one word against my wife. Her course is inexplicable. For thirteen years she was a most noble and devoted wife. She came under the influence of what is popularly known as 'Woman's Rights,' and, because she could not have her own way and write what she chose for the columns of my Journal, The Watch Tower, she endeavored to coerce me and took one step after another, apparently determined that, if she could not coerce, she would crush and destroy my life and influence. But 'my life is hid with Christ in

God.' Nothing can by any means stop my work until it shall have accomplished the Divine intention. Until then I am immortal as respects my life. When, from the Divine viewpoint, my work shall have been accomplished the Adversary, no doubt, will have full power, not only against my reputation, but also against my life. When God's time shall come, I am ready to be offered. Only if, in God's providence, I should perish as an evil-doer, let not my friends forget that so others have perished martyrs to their convictions and their faithfulness to the Word of God. Of these was St. Paul, St. Stephen, John the Baptist and our Lord Himself."

OFF FOR GREAT BRITAIN

"It is reported that you leave for British appointments shortly. Will you visit the Continent also this time?"

"My engagement with the London Tabernacle is that I shall visit them twice a year, Spring and Fall. I go to fulfil my fall engagement. I shall not visit the Continent this time. While giving Sundays to London, I will devote the week days to the British public in other cities. By now I am nearly as well acquainted with the British as at home. Nearly three hundred newspapers there are publishing my sermons. One of them claims to reach a million readers."

"How many American papers are now publishing your sermons?"

"My sermons are handled by a Newspaper Syndicate to whom I supply them free. They tell me that their American list, including Canada, numbers about one thousand papers, reaching about twelve millions of readers. At that rate my weekly audience is nearly as large as that of all Protestant ministers combined. They reach such as attend Church. I reach and endeavor to benefit people who never attend Church. Hundreds of readers attest a work of grace is being accomplished in the hearts and minds of many who had lost all faith in God and in the Bible and who were, therefore, without hope in the world. Still, I am not expecting to convert the world, remember. That work belongs to Messiah's Kingdom. I am merely attempting to co-work with God in the finding of His saints and in the building them up in the 'most holy faith' through the knowledge of His Word. As for the world, my message to it is, 'Whatsoever man soweth, that shall he also reap'-every evil word, every evil act, every violation of conscience will have its effect upon the character and thus have to do with either elevating or degrading each individual.

"To give you an illustration of the effect of the Truth upon some:A storekeeper in Mississippi became deeply interested in God's Word and made a full consecration of his life to the doing of the Divine will. He afterwards told me his experience. Being a broadminded man, he took the creeds for what they said, and believed that all except the saintly were foredoomed to an eternity of torture. He knew that himself and the vast majority of his neighbors were not saintly, but believed that it would be not only unloving but unjust for the Almighty Creator to permit them to come into life handicapped by sin and weakness and then to eternally roast them if they did not surmount all of those difficulties of heredity and environment and become saints. He says that he fully expectd to go

to eternal torture and was determined to be one of the multitudes going there who would deserve a part, at least, of what he would get. He shaped the entire course of his life to do evil. He was not fighting against the real God. He was really fighting the creed-idols. Finally some free literature from my pen reached his desk. It touched a responsive cord. He wrote for more and more. He studied. He came to an understanding of God's Book, and, in his own language, 'The true knowledge of God made a new man of me.' Error does not have a sanctifying effect. The fear which it produces is unhealthy fear, of which God says, 'Their fear toward Me is not of Me, but is taught by the precepts of men.' " Isa. 29:13

SIN LIETH AT THE DOOR

Thls article was republished in Reprints 3927-30 (R3927-R3930) - January 15, 1907, entitled, "Sin Lieth at the Door."

GOD IN THE HOME

Thls article was republished in the Overland Monthly, pages OM256-OM258, and pages OM292-OM293, entitled, "God in the Home."

AN EAGLE TRANSFORMED

Years ago Brooklynites joined in giving their confidence and support to a newspaper of lofty ideals, far-sightedness and love of liberty. Because of these qualities it was named after the king of birds, The Eagle. In its palmy days its ideals were held above reproach, but, as time sped on, it aged, grew sluggish and wearied of its lofty heights; its eye became dim, and it settled down to rest upon its fading laurels.

Meantime other birds were born with less kingly names, and some of them "yellow." These circulated far more widely than the aged Eagle was able to do. And the aged bird which once commanded respect, bethought itself how it might maintain an imposing prestige. And it said unto itself, Go to, now, I also will dab myself with yellow, but I will not flock with the "yellow" journals. I will be a class by myself and endeavor to make up with pompous reserve what I lack in virility, in up-to-dateness.

And it came to pass that the shrewd old bird said to itself, I will use religion as a cloak and will curry favor with the preachers and be their mouthpiece; yea, I will put in a religious reporter who shall be a Seller or purveyor of sanctimoniousness. And the thing pleased the preachers and helped to pull the circulation of The Eagle to the bottom of the list of Brooklyn dailies. And the purveyor or Seller of religious space waxed great and fat. He displayed watches and various trinkets

which were given him by the preachers and in which he gloried, and for which he sold The Eagle and its waning influence.

And it came to pass that a certain Pastor Russell stood up in Brooklyn to tell the people the Truth and to free them from the chains of superstition and error. And this Pastor feared not the preachers, neither The Eagle, nor other birds of prey. He showed that many Christian ministers had foresaken the Bible and the Cross of Christ and were merely deceiving their confiding flocks by taking texts from the Bible, which they did not believe to be a Divine revelation, and that they sought insidiously to undermine the faith of their people and to turn their hearts from the Bible, the Word of God, that they might give the more earnest heed to their preachers and to the theological professors and their teachings of Higher Criticism and Evolution.

Moreover this Pastor Russell called the attention of the common people to the fact that the teachings of an eternal hell and of a temporary purgatory for the great mass of humanity except the saintly few are alike unscriptural, as well as irrational. He proceeded to

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explain that the preachers believed none of those things and know well that the Scriptures in the original tongues do not teach them, but that they still give the inference and endeavor to hoodwink the people who pay them salaries to guide them into the Truth.

Now when the preachers of Brooklyn had heard that Pastor Russell had come to their city and to stay, they were vexed; yea, they were angry; yea,they "gnashed upon him with their teeth," as certain Scribes and Pharisees did toward the Master nineteen centuries ago. They said to themselves, If this man gets the ear of the people he will cause us no end of trouble. Our glory will become as a fading flower. Under his instruction the people will ask us all kinds of Bible questions. We can hoodwink some of them, but not all of them. If we tell the people the Truth respecting Hell and Purgatory-that we have long known that the words in the original Hebrew and Greek do not teach such places of torture-our adherents will think of us as deceivers and their confidence in us will be lost. Not only will Pastor Russell start the people thinking along religious lines and get them to study their Bibles, but, additionally, we will be discredited in another way by his course. At his meetings the seats are free and no collections are lifted. Cold shivers run down our back when Pastor Russell advertises "No Collections," and it gives both the sheep and the goats of our congregations the impression that our most important work is to gather "golden fleece." So they hated Pastor Russell because he told the truth, because the common people heard him gladly, and because he refused to beg in any sense of the word in the name of the Lord.

And the preachers did commune with The Eagle, saying, "Hie thee, there. Peck the man with thy bill. Scratch him with thy claws; yea, become a vampire and suck his life-blood. Destroy him, lest he take from us the sheen of our tinsel. Have we not given thee trinkets? Yea, did we not bolster up thy waning circulation? Dost thou not, Oh decrepit Eagle, owe thy very life to us?"

Thus prodded and fearful of its life, The Eagle has made several attacks on Pastor Russell, not, however, in the bold manner of an eagle, but stealthily-in the dark, as a vampire. But half-blinded with age the poor old bird struck wildly and did itself harm-thus:

On several occasions its religious reporter was the Seller of false reports respecting Pastor Russell's meetings. This Old Bird went to the Academy of Music-knew that its capacity is 2,600; knew that it was crowded and some turned away and that those who could, listened eagerly to the Gospel of Christ stripped of its filthy rags of human tradition; and then said religious reporter wrote up a little "snicker" to please the Brooklyn preachers, who were his buyers, as he was the Seller. Meantime the blind Old Bird never thought of the fact that the 2, 600 people present would know of its misrepresentation and thus destroy its reputation for veracity and honor.

EAGLE ATTACKS WOMEN

But this was not enough. A wise eagle would have known that however little it cared for the feminine sex, it is dangerous to make an attack upon the Brooklyn women. The wise bird in its early days of chivalry would have treated women with respect, but the foolish Old Bird wrote up in its "snicker" that nearly all of Pastor Russell's audience were women-intimating that women are nobodies anyway; and that they are a senseless bundle of imitation fruits and flowers and feathers, represented by their hats. The Eagle may never have had true chivalry; but, in its early days, it had some common sense and knew better than parade its disdain of womankind. However, in this item also it displayed either the blindness of its Seller or its preference to falsehood; for the fact is the reverse of the insinuation. The number of men at Pastor Russell's services are usually in excess of the number of women, which is so unusual a matter that the public take notice of it; hence 2,600 people repeatedly convicted The Eagle of malicious untruths or blindness.

Not content with the foregoing attacks the pitiable Old Bird, in the hands of its Seller and for the approval of its ministerial backers, has made an attack upon Pastor Russell along the lines of his domestic troubles-as though good and great men in every age and profession have not had domestic troubles-as though no one connected with The Eagle ever had, or are now having, domestic troubles.

ANOTHER ATTACK ON WOMEN

The poor Old Eagle screams to the public that a terrible thing occurred; that Pastor Russell, having made a provision of alimony for his wife, gave all the remainder of his property to the Bible and Tract Society for the publication of the Gospel of Christ, so that when the Courts of Pennsylvania allowed his wife an additional alimony he was without means to meet the same. It screams that he was in danger of arrest for this horrible condition of things when, in its younger days, it would have known what any old "Mutt" would know, that the Courts of Pennsylvania had no jurisdiction over a citizen of Brooklyn for his arrest on any such grounds.

But it finds another ground for spiteful attack, not only against Pastor Russell, but against women, by holding up to public contempt the statement that a number of Pastor Russell's female admirers contributed approximately $10,000 to pay the alimony. Have women no right to give money for religious purposes, or to ministers, if they choose? If they have not, if it is mean and ignoble for them thus to assist in Christian work, what shall we think of the Churches of Brooklyn that are not only attended chiefly by women, but supported chiefly by them? But note the lack of veracity in the Old Bird, for it so happens that not $1 of that alimony was contributed either directly or indirectly by a woman. The facts are that nobody was asked to give a cent. Five Christian gentlemen residing in different parts of the United States communicated with each other, voluntarily raised the money and paid it over through an attorney.

Poor, old decrepit, blind Eagle-foolish bird of preyl You are injuring yourself and hastening your death. Give it up, Old Bird. Die quickly and gracefully in the records of the past and stop trying to be "yellow," for you are too old to know how, and are merely making yourself ridiculous.

A JOYFUL MESSAGE FOR THE SIN-SICK

This article was republished in the Overland Monthly, pages OM179-OM182, entitled, "A Joyful Message for the Sin-sick."

Volume 3, Number 12

RELIGIOUS AND SCIENTIFIC GLEANINGS

MR. ROCKEFELLER'S FORMER PASTOR AN EVOLUTIONIST

REV. DR. AKED CLAIMS BIBLE IS FOUNDED ON MYTH

Rev. Dr. Aked, until recently of the Fifth Avenue Baptist Church, is quoted in the "New York Press" as follows:

"The flood is not believed to be a fact in history by a student of the Scriptures or by a student of science. The story of the flood and many others in the Bible are too much at variance with themselves to warrant belief in them as history. It may be startling to be told that the Bible is founded on a myth, but-."

We admire frankness. We believe that all ministers who disbelieve the Bible should be frank enough to say so. Then it would rest with their congregations to decide whether or not they desired their services at fat salaries. The truth is that the majority of the ministers, less courageous then Dr. Aked, less conscientious, less honest, fear to lose their job and hence falsify in a negative manner, by

allowing the people to suppose that they still hold to the vows which they took at the time of their ordination to the ministry.

We disagree with Dr. Aked when he says that Bible students do not believe the stories of the flood, etc. The people who disbelieve the Bible do very little studying, as we might expect. The people who are Bible students, especially if they get the proper light upon it, find their faith in it continually increasing. We would like to recommend to Dr. Aked and others who doubt the stories of the Bible respecting creation and the flood that they read a book entitled "The New Creation," published by the Bible Students Association, Brooklyn, N. Y. Well did the Lord through the Prophets of old testify of our day, "The wisdom of their wise men shall perish. The understanding of their prudent men shall not be manifest." (Isaiah 29:14) Would that those who are losing their faith in the Bible could get a glimpse of its real beauties and harmonies from the standpoint of "The Divine Plan of the Ages, or Bible Keys." What a revelation it would make-what a recurrence to the testimony of the Word of God respecting the fall, the redemption and restitution!

Those who deny the fall of our first parents, who claim that primitive man was cousin to the ape, should not claim to be Christians at all. Why? Because the Redeemer declares that He "came to seek and to save that which was lost," while these wise men tell us that nothing was lost and that everything is being gained

and was being gained before Jesus came into the world.

Another reason why they should not claim to be Christians is that they disbelieve the only record which tells about Jesus and reveals Him as a Savior. Jesus believed the story of the fall, the story of the flood, the story of Jonah and the great fish, the story of Sodom and Gomorrah, etc. He quoted these as true. If He was not as wise as Dr. Aked to know the truth from untruth, then evidently He was not as suitable a person to be the Savior of the world as Dr. Aked would be, and all should be worshiping and reverencing and following Dr. Aked and the Higher Critics and Evolutionists, instead of Jesus.

It is nothing short of foolishness to say that Jesus was the Son of God, the world's Redeemer and Messiah, and yet to say that He was deceived by the myths of primitive man and less wise than Dr. Aked, et. al., in respect to what constitutes truth.

On the other hand, if it be claimed that Jesus was wise and that the Bible misrepresents Him and that He never endorsed the story of Adam and Eve and the flood, Jonah and the great fish, etc., then the Bible record is a falsification and unworthy of any belief or acceptance. In that event, where will Dr. Aked find another, better, fuller record concerning Christ and what Dr. Aked's "wisdom of this world" decides on the subject ?

The sooner we give up the folly of claiming to be Christians while denying the foundation of Christianity, the better it will be for ourselves and everybody else. It

is such insincerity that is nauseating the world and making professed ministers of Christ and their preaching a byword.

IMBECILITY AND EPILEPSY MARK TOPERS' CHILDREN

That the sins of alcoholic parents are visited upon the children unto the third generation was shown by Dr. Alfred Gordon, of Philadelphia, who presented a mass of careful statistics showing that many cases of insanity, epilepsy, imbecility and immorality exist chiefly in those whose parents and grandparents were lopers. He spoke at the fortieth annual meeting of the American Society for the Study of Alcohol and Narcotics, in convention in Philadelphia.

His study embraces 298 cases of mental deficiency observed in 117 families, taking into consideration only the living members, the mortality of children at an early age being very great. He declared that alcoholism is unquestionably one of the direct causes of imbecility, idiocy and feeblemindedness in the offspring.

"The pictures traced from facts, gathered with a great deal of accuracy, show that alcoholized individuals create degenerates and the mentally feeble," said Doctor Gordon. "They, by their turn, continue the chain endlessly, if not interrupted. One such family is capable of throwing into the community dozens of useless or dangerous individuals."

CREATES MENTAL DEGENERATES

Dr. D. H. Kress, superintendent of a Sanatorium in Washington, discussed "The Relation of Narcotics to Race Suicide and Longevity.

After pointing out the small birth rate in France, England and Germany, Doctor Kress said that no country is more endangered by race suicide than the United States. Turning to Baltimore, he said there were 8,375 births there in 1875, and yet in 1910, when the population had increased about 100 per cent, the numbers of births was only 8,796.

He urged before an increase in the birth rate an improvement in the quality of the children born. "Sterility and high living," he said, "are the chief causes of the trouble. Drunkenness, where women nurse their own children, is rare."

CRITICISES USE OF COFFEE

The use of caffeine in various forms, notably coffee, was greatly deplored, and the speaker declared such an inebriate more hopeless than one addicted to alcohol.

"The Prevention of Inebriety" was treated by Dr. G. Milton Linthieum in an interesting paper. In concluding his remarks he said:

"Legislation must follow education and not education legislation. The keyword of the prevention of inebriety must be education-education of the child, education of the young, education of the fathers and mothers, of the medical students, the young physicians, teachers, professors and lawmakers as to the true, scientific facts of alcoholism and inebriety. "

SINNER, ONE HUNDRED YEARS OLD,YET ONLY A CHILD, ELECTROCUTED

This article was republished an the Overland Monthly, pages OM127-OM131, entitled, "An Infant 100 Years Old to be Electrocuted."

MISCELLANEOUS COLUMN

THE UNITY OF THE CHURCH NOT MERE UNION

We have been told a thousand times, what we never needed to be told at all, that the prayer of our Savior, that all His people should be one, does not contemplate the solidarity of one universal ecclesiasticism. We ought all to understand the difference between union and uniq. Union is the joining together, and may exist organically and outwardly where there is no essential oneness of li* and purpose; that is to say, union may be mechanical, like a tree that has been made by nailing branches to a trunk, with twigs tied on with wire. Such a tree lacks essential oneness and can never bear fruit.

But unity means essential oneness, as when a tree grows its own twigs. The unity for which Christ prayed is a unity of aim, of life, of spirit. He prayed that the various parts of His church, even to the individual members of it, might stand so related to each other that they would co-operate with one mind and one spirit in saving men.

Evidently the Apostles so understood His doctrine; for they did not undertake to bind into one ecclesiasticism the various churches which they planted in various regions of the world. These churches were largely self-governing, subject to no instituted, general, governing body, subject only to the authority of the Apostles and their own constituted local authorities.

CLOTHING FOR RESTITUTION TIMES

"Wool not the product of sheep is being utilized abroad for the making of men's clothing. This is known as "limestone wool," and is made in an electric furnace. Powdered limestone, mixed with certain chemicals, is thrown into the furnace, and, after passing through a furious air blast, it is tossed out as fluffy white wool. When it comes from the furnace the wool is dyed and made into lengths like cloth. A pair of trousers or a coat made of this material cannot, it is claimed, be burned or damaged by grease, and is as flexible as cloth made of sheep's wool." Everyday Life

And yet when the occasion arose, as occasion did arise over the question of the circumcision of the Gentiles, every church was ready to hear the decision of a council really to pass on such a question. They were organically separate, as to their ordinary ongoing, and yet they were essentially united; there was no union,

but there was unity. This is what Christ contemplated, we are bold to say it was all He contemplated.

Having put this in the clear, we now have a question to ask:What is the attitude of Christ toward an ecclesiastical arrangement which is at war with this purpose of His to preserve unity in His church? Does such an ecclesiastical arrangement align itself obediently under this great prayer of His? Or does it violate the whole purpose and meaning of His prayer?

We have a further question:Is the ecclesiastical situation of American Methodism such as to promote unity, or have we an arrangement that in hundreds of places scandalizes the name of unity? If any one thinks to cut the ground from under the present trend of American Methodism by showing that Christ did not pray for organic union, let that somebody tell us whether we have what Christ did pray for, and tell us whether the present situation is at war with what He prayed for and whether this trend is really in the direction of fulfilling the prayer of the Master.
-*Western Methodist*

INSANITY GREATLY ON INCREASE

In 1905 the population of Massachusetts was 3,003,635. In that year there were 11,661 insane patients in the care of the State, including epileptics and inebriates. October 1, 1909, there were 14,374 insane in State institutions, or one to every 227 of the population, which, according to the last census, was 3,366,416. The increase in population was only 362,779, while the increase in the accumulation of all classes of insane patients was 2,710. Therefore, in the last five years the increase in insanity has been 11.16 per cent greater than the increase in population.

SALVATION OF THE CHURCH AND THE SALVATIONOF THE WORLD

This article appears in its entirety in Pastor Russell's Sermons, pages SM42-SM49, under the title of, "Two Distinct Salvations."

CHARACTER OF LOVE REQUIRED OF HEAVENLY ASPIRANTS

This article was republished in Reprints R4849-50 -July 1, 1911, entitled, "The Love Required of the New Creation."

THE KEYS OF DEATH AND HELL

"O grave [sheol, hades-hell] where is thy victory. " 1 Cor. 15:55

Death is spoken of throughout the Bible as an enemy. Merely hymn-book theology presents it as a friend, an angel sent of God. Death is introduced to our attention in the distinct understanding that had Adam not transgressed the Divine

commands he need not have died, nor ever have been cast out of his Eden home. St. Paul emphasizes the fact that death is the penalty of sin and that the resurrection of the dead will come to mankind as the result of the redemptive work of Christ. He says, "Since by man comes death, by man also comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive; but every man in his own order," band or cohort. 1 Cor. 15:21-23

As Genesis introduces death as a penalty for sin, Revelation concludes the great drama by pointing out Christ's victory and the destruction of sin and death, the release of all the members of Adam's family from his sentence and eventually the bringing of all the willing back to fellowship with God and to eternal life. Between these two extremes of Divine Revelation are the assurances of the Prophets and the words of Jesus and His Apostles explaining the processes of redemption and reconciliation. St. Paul summarizes these with the statement, "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 . . . As by one man's disobedience [the] many were made sinners, so by the obedience of one shall [the] many be made righteous." Rom. 5:12-19

DEATH A RAVENOUS MONSTER

In the poetic language of Scripture death is symbolically represented as a great monster which has been swallowing up the human family, never satisfied. Millions on millions have already been devoured. Mankind in vain has looked for a Deliverer-for one able to vanquish death and to deliver the prisoners from the great prison-house of sheol, hades, the grave. This monster was granted pemmission to devour the race by Him who created us, because we were unworthy of eternal life. Death, therefore, is backed by the mandate of the Almighty, and He cannot overthrow His own decision.

The Divine proposition is that whoever would meet the requirements of Justice against Adam and his race might purchase or ransom them, and have full right to deliver them from the prison-house, the tomb. For four thousand years there were promises looking forward to this great Messianic Deliverer, but only promises-nothing was accomplished. Finally, in due time, God sent forth His Son.

He says that "He came not to condemn the world [not to add to its condemnation, not to add to its sorrow or pain or trouble or hopelessness], but that the world through Him might be saved" from death-have life, perfect and everlasting, deliverance from the jaws of the monster and from his prison-house. But although more than eighteen centuries have since

elapsed, the race is being swallowed up of this great monster, death, more voraciously than ever-ninety thousand every day. His prison-house, sheol,hades, the tomb, is supposed now to contain twenty thousand millions of Adam's children. Why the delay? Did God's plans go awry? Was the Savior insufficient for His work? Was His sacrifice imperfect and unsatisfactory?

The Scriptures assure us that the sacrifice that Jesus offered (Himself) was a satisfaction, "ransom price," for the sins of the whole world. They tell us that the Heavenly Father manifested His approval of the sacrifice when he granted the Pentecostal blessing, and that Jesus is even now at the Father's right hand waiting (Heb. 10:12, 13) until the time shall come when the heathen and the uttemmost parts of the earth shall be given to Him, that He may establish His reign of righteousness, blessing the world and releasing all the prisoners of Sin and Death.

The delay is not in any sense an indication of weakness, nor of any change in the Divine Program. It merely indicates that there is another feature of the Almighty's purpose which we did not for a time discern. The work is to be a great one. Twenty thousand millions are to be delivered from death's prison-house. And all of them will need instruction, uplifting, chastening, schooling to prepare them for the Divine blessing of life everlasting. The time for instruction and uplifting is declared to be a thousand years. The power for the instruction is the Messianic Kingdom, the Rulers of which will be Messiah and His Bride-joint-heir with Him in His Kingdom. During the past nineteen centuries God, by His Word and providences, has been calling and drawing a "little flock" to Christ to be His Bride.

And not until all of these shall be called, drawn, tested, proven faithful unto death as followers in the Master's footsteps, will the elect Body be complete and the slaying of the great monsters, Sin and Death, be begun and accomplished. For that day the saints are waiting and praying, "Come, Lord Jesus, come quickly!" And for that day the whole creation is waiting, although not clearly infommed respecting the blessings in store for them-Rom . 8:19, 21.

"THE LAST ENEMY" IS DEATH

St. Paul points us to the great Deliverer, the glorified Messiah, at the time when He shall take the Kingdom under the whole heavens and begin the fulfilment of the prayer He taught us, "Thy Kingdom come, Thy will be done on earth as in heaven." He tells us He must reign until He shall have put all enemies under His feet-"The last enemy that shall be destroyed is death" (I Cor. 15:26!. The meaning is clear. Messiah's Kingdom will address itself promptly to the rectification of every fomm of unrighteousness, financial, political, social, religious. He will rule the world with a rod of iron and every nation and every system or element contrary to the Divine standards of righteousness will be broken to shivers with His "iron rod." Thus will righteousness be established in the earth in the midst of "a time of trouble such as never was since there was a nation."

But the putting down of sin will be but the beginning of Messiah's work. Satan being bound, and the reign of sin thus estopped, each transgression will receive a just recompense and each good endeavor a just reward. Gradually mankind will rise out of sin and therefore proportionately come from under the power of death, until all the willing and obedient shall be fully delivered from all danger as respects the monster which has devoured our race for sixty centuries. Not only so, but those twenty thousand millions who have gone into the prison-house of death will be released-not all at once, but gradually, as the Apostle declares, "Every man in his own order," or band.

By the close of the thousand years of Messiah's reign, His victory over Sin and Death will be complete. Every member of Adam's race will have been lifted from the prison-house of death. It will be a prisonhouse no longer, for there will be no prisoners in it; mankind will have been lifted out of the clutches of Sin and Death, weakness and depravity, by the processes of restitution, resurrection, uplifting. (Acts 3:19-21) The victory over sin will be complete, because all who love sin and are willingly its servants after being released from the condemnation of the Adamic death, will be destroyed in the Second Death. Thus Adamic Sin and Death will finally be completely routed and the prison-house of death be broken up. And Adam and his family, not willingly sinners, will all be set at liberty-restored to human perfection, as the earth will be brought to Edenic perfection.

O DEATH, WHERE IS THY STING?

Then will be brought to pass the Divine prophecy, "O. death, where is thy sting? O. grave, where is thy victory?" 1 Cor. 15:55

We must notice when this is to be brought to pass. It is not now true. The sting of death is in us all, for as the Apostle explains, Sin is the sting of death. And because all have been stung by sin, all are dying. It will require the entire Messianic Age to fully extract from humanity the virus, the sting, of sin by bringing mankind to perfection. Only as the sting of death is removed will the power of death relax, because it is a

part of the Divine Law that "The soul that sinneth, it shall die." Death now has its sting. But when that which is perfect shall have come, the sting will be gone, the imperfection and weakness will be gone, the cause for sin will also be gone.

Not now, but then, will be brought to pass the saying, "O. hades, where is thy victory?" Hades, sheol, the grave, has been having a victory over Adam's race for over sixty centuries. And its victory will not be entirely overthrown until the Redeemer shall have delivered from the power of the grave the last member of the human family-for all of whom "He died, the Just for the unjust, to bring us back to God."

Thus, as the Apostle says, with the culmination of Christ's Kingdom, with the deliverance of all mankind from the power of Sin and Death, death will be swallowed up in victory. The Apostle probably quoted from Hosea 8:14, where we read, "I will ransom them from the power of the grave [sheol]; I will redeem them from death; O death, I will be thy plagues [gradual destruction]; O grave [sheol], I will be thy destruction; repentance shall be hid from mine eyes." The Almighty will never change or turn from this decision. Death and the grave, sheol, hades (the Bible hell), are to be destroyed. Every member of Adam's race is to be delivered by Him who redeems all.

KEYS OF DEATH AND HADES

A key is a symbol of authority and symbolizes a legal power to open the prison-house and to release the prisoners. Adamic death has been a legal penalty upon our race-a just penalty. But although all shared the condemnation and weakness,

God foresaw that some of the race, if granted the opportunity, would gladly return to loyalty to His laws. He has, therefore, made provision through Jesus for every member of the race, great and small, rich and poor. Worldwide redemption will be provided and world-wide opportunity for the coming to a knowledge of the Truth and for being uplifted or resurrected will be afforded. The right or power to release mankind from the power of death and from the prison-house of the tomb, sheol, hades, the grave, is represented by the key in the hands of Messiah. He gained that key, that rightful authority to set us free from the grave, by the redemption which He accomplished at Calvary.

This figure of the prison-house was used also by the Lord through Isaiah the Prophet. Is it not written that the Lord was anointed to preach a message of good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives of Sin and Death and the opening of the prison-house of death to those that are bound? And did not Jesus apply this very prophecy to Himself? (Isa. 61:1; Luke 4:18) Surely our Lord opened no earthly prison-doors at His first advent. But just as surely He foretold that He would open the prison-doors and set all the captives free. His death, "the Just for the unjust," was in order that He might have the authority to release the prisoners-by His death He secured the key.

Eventually this glorious work will be consummated, and in the consummation of it the elect Church of this Gospel Age is invited to have a share. Hence the Church is called out from the world first, under a special Covenant of sacrifice, that she may with her Lord, the Redeemer, become part of the Seed of Abraham on the spirit plane. Gal. 3:29

HADES CAST INTO GEHENNA

"And death and hell (hades) were cast into the lake of fire. This is the Second Death." Rev. 20:14

In the symbolic language of Revelation, Messiah's reign is described as a glorious opportunity for all mankind to come back into harmony with the Almighty and to attain everlasting life through the great Mediatorial Kingdom. The symbolic picture of which this text is a part, describes the establishment of Messiah's Kingdom, the saints of this Gospel Age being with Him in His throne, in His Kingdom, reigning with Him-a Royal Priesthood. Rev. 20:1-6

The context further describes that period, in which all mankind shall be brought to a knowledge of the Truth, when all shall "stand before the great White Throne," Messiah's Judgment Throne, to be tried, to be tested, to be proven whether they will accept or refuse the perfection and eternal life which Divine mercy will then make possible for them. During that thousand years of Messiah's reign, as we have seen, death will be gradually swallowed up in victory. And as the prisoners of the tomb are gradually released, the grave will be destroyed, will be no more.

The statement, "death and hades were cast into the lake of fire, which is the Second Death," is merely another way of explaining to us that Adamic death, and the grave connected therewith, will be superseded by the Second Death. Any of the race who, by the close of the Mediatorial reign, shall not have come up to perfection and shall not have gotten entirely free from the power of sin and the

tomb, will themselves be responsible for their wrong condition, their imperfection. The great Mediator will have done everything right, proper and necessary for all. Whoever then shall come short of eternal life will himself only be to blame. And the trial time over, any not fully delivered, any still held by sin, will be

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willingly held, and all such will be turned over to the Second Death, destruction, symbolized by fire.

Let it be remembered that the valley of Hinnom, outside of Jerusalem the earthly, where only the vile refuse was destroyed, will find its antitype in the Second Death, symbolically represented as a lake of fire outside the New Jerusalem. In it will be consumed utterly, completely, everything out of harmony with the Divine will.

THE WICKED RETURNED TO SHEOL

In the New Testament, as we have seen, hades stands for the grave or state of death, which results from Adam's transgression; while Gehenna represents the Second Death, which will come only upon those who shall first have been delivered from the Adamic sentence, or shall have had at least a full opportunity for deliverance and who will manifest their love for sin more than for righteousness and who, therefore, will be sentenced to the Second Death.

But in the Old Testament there is no distinctive word used to represent the Second Death-the extinction which will be the penalty of personal wilful transgression. To meet the difficulty the word sheol is used a second time. For instance, we read of some who will be wilfully wicked after enjoying a knowledge of the Truth-not merely inheritors of imperfection and weaknesses which they have not overcome, but intelligently wilful sinners-"The wicked shall be returned to sheol together with all people who forget God." (Psa. 9:17) In our Common Version the prefix re is improperly omitted.

The "wicked" are only those who sin against light, knowledge and opportunity, and only those can be said to forget God who have once known Him-who have been brought to a knowledge of the Truth and turned from it. Truly the Resurrection Hope is the great theme of the Bible.

RANSOM AND SIN ATONEMENT

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"Ransom-Ransom Price -Sin Atonement. "

Volume 3, Number 13

RELIGIOUS AND SCIENTIFIC GLEANINGS

PULPIT HAS LOST POWER

The Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit,addressing 5,000 University of Wisconsin men and women at a convention at Madison, Wis. It is said the cloth has lost its power-it has,'said Dr. Abbott. It is said the pulpit has lost its power-it has. But a man, altruistic in the highest sense and spiritual, will never lose his power.'-Press Report.

It was certainly appropriate that Dr. Abbott should make the above statement to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges of our day along the lines of Higher Criticism and Evolution. The people are coming to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and no saving from a fallen state, but needed merely to be let alone in his evolutionary progress. According to Higher Criticism the Bible in general is unreliable. Moses never wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them-never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

NO WONDER CHURCH ATTENDANCE IS SLIM

On the other hand the public notice that the very

ministers who thus preach Evolution, Higher Criticism, unbelief in the Divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position?

The result is that the masses have less and less confidence in the clergy. The people do not know what the clergy believe even when they hear them speak, for their address may be from the standpoint of the creeds or from the standpoint of Higher Criticism, according to their moods. The result of this uncertain sounding of the trumpet is that the masses are coming to the conclusion that the whole matter of religion is a big guess and that some of the guesses are influenced by temporal considerations.

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism! Those who have brought about this condition of things during the past thirty years are the college professors and the best educated of Christendom. And

now they stand astonished at the results, which they should have foreseen. Verily they are fulfilling the Divine prophecies of Isaiah, which, referring to our day, declare,"The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest." (Isa. 29:14.) No wonder the civilized world is in trepidation as it sees the onward march of Socialisml And however honest and well intentioned many Socialists may be, the result of their effort will spell anarchy and a time of trouble such as the world has never yet seen-a time of trouble, however, predicted by Daniel the Prophet, whose prediction was endorsed by Jesus Himself.-Dan. 12:1; Matt. 24:21.

What is the remedy? No remedy can possibly reach the disease! The Bible rightly understood is the balm of Gilead which alone could have helped. But matters have gone so far that comparatively few have sufficient confidence in the Bible to be willing to make a reexamination of it in the light of the Divine Plan of the Ages, which alone shows the harmony of the Word of God, from beginning to end.

PASTOR RUSSELL HEARD FROM

Our reporter called on Pastor Russell immediately after his return from his British appointments. He was just ready to start on his World Tour as chairman of the Committee appointed by the International Bible Students Accociation to examine into and report on the Progress of Foreign Missions in the conversion of the world to Christianity. Replying to our reporter's queries Pastor Russell said:

I had a very enjoyable sojourn with the British. Since I left here on October 4th I delivered 55 addresses in 24 cities to approximately 44,000 people:In England, 31 meetings (12 of these in the London Tabernacle); in Scotland, 14 meetings; in Ireland, 6 meetings, and in Wales, 4 meetings; and going and coming on the steamers I had excellent opportunities for literary work.

While abroad did you learn of the further attacks made upon you by the Brooklyn Eagle?

Oh, yes! friends sent me clippings from the Eagle respecting myself; one remarking on the Eagle's 70th anniversary that the Eagle evidently belonged to the nest mentioned in Revelation 18:2, "A cage of every unclean and hateful bird." Another wrote, "The Filthy Eagle." Another declared its three score and ten past and its decline well under way, remarking, if by reason of (financial) strength it attain four score, yet it will be with labor and sorrow. I am sorry for the poor old thing. Once it had quite a decent reputation.

I can speak for the "Peoples Pulpit Association" and for your many friends in Brooklyn and everywhere, and assure you that the Eagle's spite toward you is fully realized. We are sure that you have a complete answer to every charge. These answers your friends do not need, but perhaps you would give the public a few words through the columns of Peoples Pulpit. Our little journal reaches twenty readers to the Eagle's one in this great city.

Surely, I will be pleased to reply to any queries you may suggest. But you must not expect me to render evil for evil or slander for slander. As a follower of Christ I am under orders to copy the Captain of our salvation, "who when He was reviled, reviled not again," but committed His interests to Divine care. He died for those who cried, "Crucify Jesus and release Barabbas the robber."

The senility of the poor old Eagle is shown by the character of the news it purveys. "Think of a Twentieth Century newspaper dishing up matter dated 1894, in its venomous attacks upon a preacher; and his chief faults are that he has the largest audiences and refuses to allow collections to be taken; and proves to the people that the Bible is true and that the fault is with the creeds of the Dark Ages; and proves also from the Bible that God is love, and that

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He has not provided eternal torture for any of His creatures, but that the Bible hell and punishment for wilful sins are wholly different from what we once supposed. Neither the Eagle, nor the preachers whom it represents, any longer believe the eternal torture theory, but they want the people to so believe until ready to drop the Bible entirely and join the "Higher Critics" in their new Gospel, viz., "By Evolution are ye saving yourselves and your race; your first parents did not fall; they were Apes; ye need no Redeemer, nor faith in one."

The poor old Eagle miscalculates the mental and moral caliber of its reader, or else I do. It's intelligent readers should see through its venal attacks, and should not be deceived. Those of its readers who are of filthy mind-"Let them be filthy still." (Rev. 22:11) I do not crave their good will. "Birds of feather flock together!" Those who have charge of advertising my meetings have promised me that they will never again use the Eagle columns.

I have little to add to the interview you published last October. I then explained matters quite fully. I have many Christian friends who know me personally and through my books on Bible study, and through my sermons which reach ten millions of readers weekly.

I remind you briefly of the facts:A most excellent and noble wife became mentally poisoned by "Women's rights." When I refused to allow such ideas a place in my journal, The Watch Tower, she became my bitterest enemy. First she tried.to coerce me. This failing she since seeks to destroy my influence. Yet never was a wife more kindly treated. Our property by mutual consent was all devoted to the Lord's cause whilst we were in fullest accord. Provision was made merely for the necessities of life for both of us. When she changed her mind she demanded the money we had devoted to God's cause. I paid her forty dollars per month. She appealed to the courts for more money. However, that is all settled, for in 1909 during my absence in Europe preaching, five of my friends, all men, made up a purse of $10,000, settled with Mrs. Russell and took her receipts for five-years' allowances ordered by the court, which they knew I had not means to pay.

What about Rose Ball going to Australia?

Why, of course, she did not stay a child in short dresses all the time. She married and went to Australia with her husband Remember, this is quite ancient history which the Eagle considers news. Twenty years ago Rose kissed my wife and me every night when she retired. And she did this at my wife's suggestion. It was at that time that she came crying to me and sat on my knee to tell her troubles-as to a father.

No one knows better than my wife that there was absolutely nothing impure in any of my dealings with that foster child. I did not get a chance to furnish my testimony in Court because the trialjudge discerned that no immorality was charged in my wife's plea and ordered everything of the kind stricken from the court records.

On what plea then did she get a divorce?

She did not get a divorce at all; the court merely made a decree of separation. A sympathetic jury concluded that we both would be happier legally separated. My wife's charge contained not a suggestion of immorality. It charged "cruelty." The evidence submitted to her attorneys seemed to them rather slim proofs of cruelty, and two sets of lawyers abandoned her case. The third set of attorneys "cooked" up some so-called evidence including the story about Rose Ball, then married and gone to Australia and who long years before was our foster child. Emily Matthews, the housemaid of twenty years ago, had also married. Hearing of the case she came to Court voluntarily to testify on my behalf. But before I could put her on the witness stand the Court had ruled that portion of my wife's testimony "out of court" and to be stricken off the Court records.

My wife knew everything and never for one minute doubted my faithfulness as a husband. She merely sought revenge, because I did not accede to her "women's rights" notions.

So far from claiming immorality on my part, my wife's bill of complaint charged that I had never cohabited with her in the eighteen years of our married life. And her attorney taunted me with this. They neglected to tell the full truth; that the arrangement was by my wife's full consent, and changeable at notice by either party. She well knew that I had never indulged in sexual intercourse with any person; and to this moment I have lived an absolutely celibate life.

Did you ever purpose or threaten your wife's incarceration as a lunatic?

Never! On one occasion I did say to a mutual friend that so great a change-from being a most devoted wife to be so bitter an enemy-seemed so inexplicable that I wondered if it could be the effect of "change of life"-which for a time quite upset one of her relatives, as it does many women. I am still perplexed!

UNITED STATES INVESTMENT CO., LIMITED

Asked what he knew about this concern Pastor Russell said:I know all about it. It is a little "Holding Company" of $1000 capital. All business people will

understand. It is perfectly legal every way. I was one of the incorporators in the interest of the Bible and Tract

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Society. I have not one dollar invested in it; nor have I been even nominally connected with it for many years.

PHILANTHROPIC CEMETERY SCHEME

The Eagle mentions a Cemetery scheme in which you made money, and it implies fraud. Will you throw a little light on that, please, Pastor Russell?

Surelyl To denounce that as a fraud is like the charging of Jesus with being Beelzebubl That Cemetery has been a Godsend to many. It is now selling family burying plots for $15, such as the other cemeteries ask $150 for.

Is there anything fraudulent about that? Is it not philanthropic? Would not the people of Brooklyn be delighted to have such a beautiful Cemetery near them and to be able to purchase lots for $15 each? I so believel How glad we would be if such a philanthropy were inaugurated in every large cityl The original thought included the furnishing of caskets, embalming, funeral car (for casket and pall-bearers) and cemetery plot, all for about $50.

I have not now and never did have any money in vested in the enterprise. I merely gave advice. I advised that several ministers be made Directors to hold office for life, and that these represent various denominations not possessing denominational burying grounds. Rev. Witherspoon, Rev. Young, Bishop Whitehead and myself where chosen. If I gave the cemetery more attention and counsel than some others it was probably because it appealed to me more than to them, as helpful to many in their time of distress. If there is anything dishonorable in the matter I fail to see it. Even though I removed from Pittsburgh I did not resign my Directorship, but still keep in touch with the Cemetery. I would be glad to be associated with a local work of the same kind, to the extent that my other duties would permit.

PASTOR EMERITUS AT PITTSBURGH

The Eagle says that your work at Pittsburgh never amounted to much and implies that you have no friends or influence there now. How about that?

If that were true it would merely corroborate Jesus' words, "A prophet is not without honor, except in his own city." But I fear that I cannot thus claim to be a great teacher, for I have both friends and honor there. The Bible House Congregation, of which I was Pastor for several years, still holds me as its Pastor Emeritus. And I have a standing invitation to come whenever possible. Any Sunday if word were sent I would have a congregation of 600 to 800. And very few Protestant preachers there have so many any time. And few, after being gone for years, would be much more than "remembered. "

But the Eagle is so prejudiced that it sees crowds only when they go to hear its ministerial favorites and then it sees double or treble or quadruple. For instance,

when it got hold of an "English Preacher" willing to help it down Pastor Russell, the Eagle showed its great "influence" and "advertising value." It gave lengthy reports and "boomed" the "Reverend" and his "gospel of spite" and reported "large audiences," when there were but 225 and they dwindled to 20. On the other hand, when I have spoken at the Brooklyn Academy of Music to a packed house of 2,300 and many turned away, the Eagle report implied that it was insignificant. No great newspaper could afford to be so careless of the truth; its managers would know that the public would sooner or later learn the facts.

Not prejudices, but facts, are what the public expect of newspapers. Nor then do they specially care for facts of 20 years ago to be misrepresented. President Lincoln truly said, "You can fool all the people some of the time, and some of the people all the time, but you can't fool all the people all the time." We commend that to the Eagle as sound advice, good to be taken in large doses if it hopes ever to recover from its present bilious spell.

The Eagle publishes letters showing that it is not your only enemy. I presume you knew you have more?

Oh, yest "Whosoever will live godly will suffer persecution." Yet I have the consolation of knowing that "they hated me without a cause." No human being can truthfully say that I ever did him injury by act or word. One casts a stone claiming that I say I discovered new truths in the Bible while they say I have not. Another casts a stone saying that I claim to be teaching the old truths of the Bible, while they say I am preaching a new gospel of my own making. Others are angry because I get crowded houses while they get but few; and that I can get along without lifting collections or making solicitations while they are pinched for money while using every means of getting it. Crucifixion and burning are no longer sanctioned by law; therefore the stone and mud-throwing instead.

The position of the Eagle people is hard to understand. They are championing ministers whose "Creeds" consign every Eagle man to a hell of torture eternal-except he be a saint, which none of its force would claim to be. It is fighting the one preacher of Brooklyn who is showing that the Creeds of a darker day misinterpreted the Bible on this point. In other words they are fighting their well-wisher. Or do they hold that eternal torture is only for their enemies and

not for themselves and their friends and their ministers and their congregations.

Well, Pastor Russell, what is your vengeance upon these your enemies, clerical and lay?

Oh, nonel They are blinded, some by envy, some by malice, some by creeds and some by greed. I am waiting and praying for Messiah's glorious Kingdom to scatter present darkness-to open all the blind eyes, as God has promised.

What then?

Oh, then they'll be ashamed! Do you remember how it reads, "Your brethren that hated you, that cast you out, said, The Lord be glorified [i.e. we cast you out for the good of the Lord's cause]; but He shall appear to your joy and they shall be ashamed." (Isaiah 66:5) My revenge will come in then-in helping them up out of their meanness and hardness of heart to the blessings then to be free to all the willing and obedient.

HIS CO-WORKERS AND WORK

Will you give our readers a brief statement of the work you are carrying on and of your co-laborers in it?

With pleasure! Our Association is charted as philanthropic, for the promotion of Christian knowledge by printed page and orally. It is Biblical, but unsectarian. Everything found in God's Book is its creed. Thirty-four ministers are members of the Association at present. Some of these are traveling constantly, addressing Classes of Bible Students, teaching them how to study the Bible most helpfully. Others go out for Sunday meetings in the cities adjacent to New York to instruct similarly. And these latter during the week labor at the Brooklyn Tabernacle, where we conduct a Religious Correspondence School. Letters pour in upon us from all parts of the world, in various languages, asking help in the proper understanding of the Holy Scriptures. We have more than twenty typewriters in constant use.

We also have branches in Great Britain, Australia, Germany, Denmark, Norway, Sweden, South Africa, India, Greece and Switzerland where other laborers are similarly engaged. We have free literature in 18 languages explanatory of the Bible. We also handle Bibles and Bible Study helps in various languages, which we supply at wholesale rates.

These ministers, their wives and children and office helpers live together as one large family of about 100 persons in a comfortable Home. In it each family has its own quarters, but all meet in a large Dining Room for morning worship and at meal times. Frequently visitors drop in for a meal (the Dining Hall is large enough to accommodate 200), and they are made very welcome.

At meal times a leader conducts impromptu Bible Studies on whatever Bible subjects may be submitted. Thus we have a continual Bible School with lessons three times daily. All except children are required before admission to the family to profess a full consecration to the will of God as found in the Bible; and additionally to have taken the following:

VOW UNTO THE LORD

1. Our Father, which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

2. Daily will I remember at the Throne of Heavenly Grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy

in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

3. I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

4. I Vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.

5. I further Vow, that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public-in the presence of a congregation of the Lord's people.

6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

7. Exceptions in the case of Brethren-wife, children, mother, and natural sisters. In the case of Sisters-husband, children, father, and natural brothers.

Needless to say our large Home is one of the holiest and happiest on earth. We cannot imagine a happier home amongst people not yet perfected by the First Resurrection. The aim is to provide just a sufficiency of money for the reasonable comfort of each. And as the Eagle truly says the amount is small. But it is sufficient, and helps to insure that none will ever join the family and profess consecration "for filthy lucre's sake." Our food and home arrangements are simple and satisfactory though quite inexpensive in com parison with what the same would cost if each family

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lived apart even more plainly. Our family illustrates the declaration of the Bible:"Behold, how good and pleasant it is for brethren to live together in unity." Psalm 133:1

WHY DO SOME OPPOSE?

With everything so philanthropic and so pure, so sensible and so Scriptural, why do ministers and the Eagle and others hate you and persecute you? And does this extend to all of the family?

Yes, it extends to all, but to me more particularly. I suppose because I am the most conspicuous figure at the front. The reason is the same that led to the persecution of the Apostles and the early church and even put to death the Redeemer. Jesus explains that it is the natural hatred or opposition of Darkness to Light. The purer the Gospel ray the fiercer the oppositionl Ignorance, Superstition and Selfishness are behind the persecution.

Still it is hard to understand the lack of rhyme or reason in it all. No minister of any prominent denomination would profess to believe his own Church Creed or to defend it. All fiercely denounce sectarianism and call for Christian union. Yet because I show up the errors which they no longer believe they are angry with me. Knowing their doctrinal weakness they dare not contradict me fairly, but content themselves with saying, Pastor Russell is a heretic; he is emptying our churches, and causing a falling off of our revenues. Then they use the cowardly weapons of slander, misrepresentation, etc.

"THEY ARE QUITE MISTAKEN"

They are quite mistaken regarding the source of their troubles. The falling off of church attendance and their financial stringency has been progressing for thirty years. Their own preaching has done it. Their colleges and seminaries have been teaching Evolution and their Higher Criticism has been undermining all faith in the Bible, until now these things are in the Sunday School Lessons as well as in the Public School Books.

Thus many of the Preachers and their people have lost all confidence in the Bible as God's Message. The people find no spiritual nourishment in the story that Adam and Eve had monkey parents-that they never were in God's Image, never fell from it, and never needed to be redeemed. The people, more honest than the preachers, are too honest to pretend a religion which they do not feel and therefore carry their pickles and dimes to the Moving Picture Theatres and feel that they are spending them more honestly.

Alas! Our wealthy and learned men are destroying the very faith necessary to the preservation of Society; and Anarchy is threatening the whole civilized world. A Socialism without the Bible will soon mean a Godless Socialism and that means Anarchy. Surely the wisdom of the wise seems to have perished as the Bible foretold. Isaiah 29:13, 14

ARE YOU SELF-CONCEITED?

This was our reporter's final query. Pastor Russell replied frankly:

The Eagle and all the preachers who are my enemies say that I am. And I must concede that they have some excuse for so concluding. I presume they judge me by themselves. If they were in my place they feel sure they would be proud and conceited if they had invitations from all over the world-if they had written books which in twelve languages are in nearly four million homes-if their weekly sermons were being regularly published in twelve hundred Newspapers in America and Great Britain.

But no one realizes more than do I my unworthiness of such success and popularity. God's providence has favored my humble efforts! I am as much astonished as my enemies" It is the Message and not the Messenger that is great. It is God's Message, not mine. As foretold it is "Good tidings of great joy for all people."

As for publicity; A Newspaper Syndicate handles my sermons which I supply to them free-glad to have their assistance in reaching twelve million readers weekly.

They see to it that I am well advertised and boomed. I merely submit for the sake of the cause.

PASTOR RUSSELL'S WORLD TOUR

As is generally known Pastor Russell was chosen as a member of the Committee for the investigation of Foreign Missions. The other members of the Committee are Dr. L. W. Jones, of Chicago; General Hall, of the U. S. Army; Mr. Pyles, of Washington, D. C.; Mr. Kuchn, of Toledo, O.; Prof. Robison, of New York, and Mr. Maxwell, of Mansfield, O.

The Committee met at the Waldorf Hotel, New York, in September last and outlined its work and elected Pastor Russell its Chairman. Pastor Russell started on the tour December 3rd and was joined by other members of the Committee at Pittsburgh, St. Louis and Dallas, Texas. Pastor Russell has promised to be back March 31st next-however long the others of the Committee may prolong their stay. It is understood that arrangements are under way for a mass meeting at the Hippodrome on Sunday afternoon, March 31st, to hear a report of the Committee.

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MISCELLANEOUS COLUMN

MAN AND THE WORLD

A VERY SMALL GRAVEYARD WOULD HOLD THE WHOLE HUMAN FAMILY

"How little mankind figures in the scheme of nature is shown by a rather morose calculation of the Italian Professor Zuccarini, who has figured out, among other things, that estimating the world's population as 1,500,000,000 the whole human race at present living could stand comfortably shoulder to shoulder in an area of 500 square miles.

"Taking the number of generations in the past 6,000 years as 200, the room taken up by them all on the above plan would be only half the size of Germany, or for the sake of comparison, less than the area of the state of Colorado. To bury all the people on earth would need a graveyard little larger than that area.

"If the dust left by each body be estimated at onetenth cubic yard, which is a liberal estimate, it would cover only forty square miles to a depth of about three feet. This certainly seems insignificant compared with the great coral reefs and other immense deposits built up by the shells of tiny infusoria." *New York Sun*

WHERE CENTENARIANS COME FROM

Germany with a population of 55,000,000, has 80 centenarians, one in 700,000 of its population; England, with a population of 28,000,000, has 146, one in 200,000; France, with a population of 40,000,000, has 213, one in 200,000; Spain, with a population of 18,000, has 410, one in 45,000; the United States, with a population of 90,000,000, has 3,000, one in 25,000; while Bulgaria, with a population of less than 4,000,000, has 3,883 centenarians, or one to the thousand.

The race is losing its stamina in proportion as it becomes civilized. Bulgaria is a civilized nation, but fortunately the people of that country have clung tenaciously to the habits of their ancestors, and still subsist on the same simple fare as did the hardy natives of their mountains a thousand years ago.

Yoghurt is still their national dish. This preparation, according to the researches of Tissier, Grigoroff, Metchnikoff and others, contains the friendly bacteria which are capable of driving out of the intestines the disease-producing germs which, by producing putrefaction and other changes in the food, generate poisons which harden the arteries and thus produce premature old age. *Good Health*

LUNACY ON THE INCREASE IN THE GERMAN ARMY

Dr. Krausse of Berlin, a military surgeon, has provoked widespread astonishment by his statement, bristling with statistics, that cases of lunacy in the German army and navy have doubled in the last twenty years.

"Dr. Krausse says that in the army the increase is due to the enormously greater demand on soldiers' brains and simultaneously on their physical em durance. In the navy it is due to the rapid changes in the climate during long voyages, to excessive heat and the mental work required in modern naval warfare.

"Five in a hundred of the German troops fighting the natives in southeast Africa suffer from mental collapse, the highest percentage ever known." *New York World*

MIND BLANK FORTY YEARS

THE VICTIM OF EXPLOSION IS DAZZLED BY MODERN INVENTIONS

"Waking as if from a long dream, John William Exline, whose mind was made blank by an explosion forty years ago, is now trying to reconcile present day conditions with the world as he remembers it.

"Forty years ago Exline was a sawyer in a mill at Findlay, O. An explosion wrecked the mill and injured

all of the employees. Exline was hurled many feet, picked up unconscious, and after hovering many days between life and death, recovered from bodily ailments, but was mentally deranged.

"Now his mind has cleared and he is dazzled and amazed by telephones, automobiles and aeroplanes. To him all three are almost beyond belief. His astonishment is childlike." *New York World*

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THE END OF THE WORLD A FALSE THEORY

This article can be found in its entirety in the Newspaper Sermons, entitled,
"False Theories of Divine Plan "

SANER VIEWS ON BAPTISM

This article can be found in its entirety an the Newspaper Sermons, entitled,
"The True Import of Baptism."

REV. HUNTLEY'S BAPTIST VIEWS

Reply by Pastor Russell

Asked if he had seen the Reverend Huntley's Views on Baptism Pastor Russell replied as follows:

Yes, I noticed the Reverend gentleman's statement. His presentation of Baptism followed my lines quite well. I am glad of it. He merely corroborated my declaration that "remarkably few Baptists of today could or do stand by their theory if put to the test." This I mentioned as complimentary to Baptists-as indicating that they, like the remainder of Christendom, are in advance of their creeds formulated in the darker period. But now to be frank, I must say something less complimentary and that is that the Baptists who hold the more advanced, enlightened views are quite in the minority and to be found chiefly in the large cities of the North. The majority of Baptists in the South style themselves "hard shells" and will not give an inch. I never attack Christian men and women, but respect the religious liberties of all. I do attack the God-dishonoring creeds of the Dark Ages which so confused our forefathers as to lead them to persecute one another, even to burning at the stake. Yet even in attacking those creeds which have so long and so injuriously divided the one Church of the Living God into six hundred sects, I always adhere to the Truth and prefer to understate rather than to exaggerate.

I will cite you to Baptist authorities on the subject of Baptism and Church membership-not, however, with a view to proving what the more advanced Baptists of today believe, but to prove that they are advanced and that their creeds need revision so as to agree more nearly with the views of advanced Baptists.

The Reverend Huntley is quoted as declaring that the "Baptist Church is an entirely different thing from the Church of the Living God whose names are written in heaven." This is exactly what I hold, namely, that the Baptist Church is

not the Church, but merely one of the many sects, each of which used to claim to be the Church and used to roast each other as heretics. Baptists generally are not so frank. They generally claim that there is only one true Church of Christ, entered by the door of water immersion. Now compare this with the quotation from "The Star Book on Baptist Polity." It declares, "A Church is the body of Christ in its relation to Him as the Head." It is the "spiritual temple," as being composed of spirit or regenerated members, thus distinguished from all worldly "organizations." (Page 28) "Persons may become members of the Church by Baptism." (Page 36) "No person can properly be received into membership in the Church unless having thus been baptised; and as baptism must precede actual Church membership, so it must precede all privileges of Church membership." (Page 31)

We quote from a Baptist standard publication "A Catechism of Bible Teaching," as follows:"Why ought Baptists not to take the Lord's Supper with believers of other denominations?" Answer, "Because we think they have not been baptised." (Page 34) "The action performed in Christian Baptism is immersion in water." (Page 32) "Can there be Christian Baptism without immersion?" Answer, "No." (Page 33)

What do these statements mean, if they do not signify that Baptism is the door into the "spiritual

temple" as distinguished from all worldly organizations and that only water immersion is Baptism? Now let us see respecting the fate of believers and unbelievers-the Church, the spiritual temple, entered by water Baptism, as in contradistinction to others not thus saved. We quote as follows from the "Baptist Catechism," answer No. 41:"At the resurrection believers (above explained to be immersed persons) being raised up in glory shall be openly acknowledged and acquitted." Answer No. 42:"The souls of the wicked at their death shall be cast into the torments of hell." Answer No. 43:"The bodies of the wicked being raised out of their grave shall be sentenced with their souls to unspeakable torments with the Devil and his angels forever."

As Baptist Doctrine makes no allowance for any but two classes, every human being is to be expected to share one or the other of these described fates. The blissful estate is for the saintly, immersed Baptist and, so far as the statement shows, for no others. All others, therefore, appear to be treated under the head of wicked-disobedient neglecters of immersion at least. That Baptists do not recognize the unimmersed Christians as being of the Church of Christ is manifest from their refusal to partake with them of the Lord's Supper, which they recognize as being only for the true Church, the "spiritual temple."

The Rev. Huntley has stolen a march on his Baptist friends by declaring the Baptist Church merely one of a number of sects and not the "spiritual temple" of "The Star Book of Baptist Church Polity." (Page 28) It is for this reason that we declare that the Reverend gentleman has come over to our position on the subject of immersion. Evidently he now sees as we teach, not as Baptists generally see-

that the saintly people of all denominations will in glory constitute the Bride, the Lamb's Wife and joint-heir in Christ's Kingdom. It is our hope also that the gentleman may ultimately see that the glorified Messiah and His Bride are to reign for a thousand years for the blessing, uplifting and restoration to human perfection of whosoever will of the non-elect world.

THE ROBE OF CHRIST'S RIGHTEOUSNESS

This article was republished in Reprint 4842, June 15, 1914, under the title of "The Robe of Christ's Righteousness."

Volume 3, Number 14

RELIGIOUS AND SCIENTIFIC GLEANINGS

2,000 PRESBYTERIAN CHURCHES WITHOUT MINISTERS

That there are 2, 000 pastorless churches in the Presbyterian denomination was the assertion made by Dr. Joseph Wilson Cochran, secretary of the board of education, to the general assembly at Louisville, Ky.

"We are gaining barely enough men to supply the church," he said. "In calling for more men we are calling for heroes who must face starvation wages "

THE STATE OF THE CHURCH.

What is the state of the church? Does it stand foursquare against the introductions of the world? Parents have no time to teach their children. Families do without morning prayer. Why does not the church demand that the standards of the church should not

be lowered? We are living the life of heathen. The worship is materialism and commercialism. Are we going to let the church sink to these low levels, or are we going to devise some means whereby the worship of God shall be established for every day?-Hon. S. H. Blake at the Anglican Synod.

A METHODIST BROTHER DEFENDS PASTOR RUSSELL.

Editor of Age Herald, Birmingham, Ala.

"I note there is a strenuous opposition to the 'Scripture Studies' as promulgated by Pastor Russell of Brooklyn, N.Y., and that this opposition has become so pronounced that the Pastors' Union on various occasions has given verbal expression to their views on the subject, and that recently a movement was started

throughout the country to muzzle the press, and stop the publication of his sermons in the newspapers.

"It is evident from this that we have reached a crisis in the religious world hitherto unknown since the Dark Ages, and which I thought impossible in this enlightened Age. To hinder free thought, free speech, free investigation and the publication of religious truth, is the most daring venture I have ever known ministers of the Gospel to make.

"Rather than to take the step of stopping the mouth of one of God's humble servants who is earnestly setting forth his views on the Bible, I would suffer my arm severed from my body --yea, my head. Remember what Jesus said about offending one of His little ones who believes on Him:'And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck and he were cast into the sea.' (Mark 9:42) Why do they not meet Mr. Russell in the forum and from their pulpits combat his teaching by the Scripture? Are they not able to meet him? Does he not support every argument and every thought presented, by Scripture?

"Again, why do they not rest their case in the hands of God like the wise Gamaliel did in the days of the Apostles, when Peter and others were on trial?

Gamaliel rose up in the council and said:'Refrain from these men, and let them alone, for if this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it, for you fight against God.'

"In some places Mr. Russell's books have been collected and burned in the streets, with the result that his books multiplied many fold in those places. God will take a hand in this fight as sure as we live. Beware! I warn them that the more thoughtful among them may not bring condemnation upon themselves.

"There is already widespread discontent. Somehow our people are feeling after God and looking around for spiritual food more substantial than they have been feeding upon. Let them look. Let them search for Truth wherever it may be found. Our people are intelligent and able to think for themselves and will do it. All can read, and have Bibles and other books explaining the Bible, or can get them if desired. When leaders of churches unite to force people to accept or reject creeds according to their views by restraining the liberty of speech and the liberty of the press, to prevent the publication of doctrines of the Bible according to other men's views, they have departed from the rational idea of dealing with the subject, and we cannot hold with them. *S. A. Ellis*

THE NEGRO QUESTION

IS HE HUMAN OR BEAST? HAS GOD MADE PROVISION FOR THE SALVATION OF THE NEGRO? WILL HE EVER BE RAISED TO THE POSITION OF EQUALITY WITH THE WHITE MAN? WHAT WILL BE HIS FINAL DESTINY?

DISCUSSED IN THE LIGHT OF THE BIBLE

For centuries the Negro Question has provoked much discussion. To the worldly-wise the problem seems nearer a solution now than at the beginning. Some have resorted to the Bible in an effort to establish their contention that the negro is a "brute beast," therefore not the object of Divine favor, but foreordained slave of man, with rights equal only to other beasts of the field. These arguments, claimed to be based on Scriptures, we here examine:

CAIN'S SIN

Advocates of the "beast" theory insist that Cain married a black beast, a regress, and for this cause he was a sinner, and therefore his sacrifice was not acceptable to God, Gen. 4:7 being cited in proof of this contention. In our common version this Scripture reads, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." And even this translation is so twisted as to make it read, "Unto thee shall be her desire and you shall rule over her (the regress, his wife)." Such is scarcely worthy to be dignified as an argument.

The facts are, Cain and Abel brought to the Lord their offerings; for sacrifice Abel bringing an animal, Cain the fruits of the ground. There is nothing said about Cain's offering being a sin, nor that it was even wrong on his part to bring such an offering. The first mention of his sin was his jealousy, which led to the murder of his brother. Adam and all his race were under the condemnation of death and the Lord desired to teach men that this sentence could be

removed only through the shedding of blood. By the sacrifice of animals God instituted types, foreshadowing that the death sentence of man could and would be removed only by the Great Sacrifice for sin, the blood of Jesus. The fruit of the field could not represent such sacrifice, hence was not acceptable to God. The sacrifice of the live animal typified the Great Sacrifice, hence was acceptable to Jehovah.

God was demonstrating to Cain and Abel what was acceptable to Him, and had Cain been in the proper attitude of heart he would have learned the lesson, and would then have brought an animal for an offering. But instead he became angry with his brother, and because of his anger, God rebuked him in these words (Leeser translation), "If thou doest well, shalt thou not be accepted? and if thou doest not well [now that you know what would be acceptable to Me as a sacrifice], sin lieth at the door and unto thee is its desire; but thou canst rule over it" (you can get the victory over this wrong attitude of mind if you desire). Cain failed to learn the lesson, and continued in the wrong attitude of heart until the murder of his brother resulted.

At this time Cain had no wife and therefore his sin could not have referred to her. Later he went and dwelt in the land of Nod, east of Eden, and there he married, undoubtably, his own sister. Such was the custom of early times, and it could not have been otherwise, since there were no other human beings on the earth.

The Bible shows that it was not a sin in the sight of God for a white man to marry a regress. Note the fact that Moses married a regress, and had children by her. Had this been a sin on Moses' part he would have been rejected from Divine favor. On the contrary, after his marriage, Moses was chosen to be the representative and leader of God's people out of Egyptian bondage, and it is declared of him in the Scriptures that God made him the head of the house of servants, the nation of Israel, as a type of the Great Head of the house of sons, Jesus Christ. To show that God was not displeased with Moses marrying a regress, when his sister Miriam upbraided him for his marriage to the regress the Lord defended him and smote Miriam with a plague of leprosy as a punishment for her improper conduct.

The Bible shows that God has manifested His favor toward the negro. For instance, Zipporah was an Ethiopian, Ebed-Melech was also an Ethiopian, one of Zedekiah's household, and very zealous for Jeremiah, the Lord's Prophet, and was specially honored by the Prophet.

The eunuch to whom Philip was sent with the message of salvation was unquestionably an Ethiopian. (Jer. 13:23; Acts 8:27) Philip nowhere intimates that this Ethiopian was a beast and not a man, but on the contrary, Philip was ready to preach the Gospel to him and to accept him as a brother in Christ upon his confession of faith.

The great weight of evidence is to the effect that the Queen of Sheba was a regress and Solomon is presumed to have referred to her in Cant. 1:5, 6.

Coming down to more modern times, we note that the Emperor of Abyssinia claims to be a descendant of the Queen of Sheba. He is a negro, yet an able warrior and general, successfully defeating the Italian army a few years ago.

It is further argued that in Jonah 3:8 the word "beast" refers to the negro, because it says that both "man and beast" were commanded to wear sackcloth as a sign of humiliation before God, and that it would be inappropriate for cattle and sheep to wear sackcloth. This argument loses all of its force, however, when we read in the preceding verse, "Let neither man nor beast, herd nor flock, taste anything, let them not feed nor drink water." Thus we see that it was commanded that the brute beast should participate in this fast before God.

We are confronted with a Scripture, Exodus 19:13, which reads, "There shall not an hand touch it.... whether it be beast or man." It is insisted that the beasts of the field have not hands and therefore the "beasts" here refers to the negro. This argument is without weight when we observe that the Hebrew word used, here translated "hand," is "yad." The Hebrews used the same word for "paw." For instance, 1 Sam. 17:37, we read, "The paw tyad] of the lion and the paw of the bear."

The inspired witness of the Lord settles this question beyond doubt when he says (Acts 17:26), "God hath made of one blood all nations of men for to dwell on all the face of the earth."

The beast of the field God created without moral sense, but of man it is written, "God created man in His own image." (Gen. 1:27) God endowed man with reasoning faculties, the sense of justice, of right and wrong. This endowment He did not give to the brute beast, and yet we know from experience that the negro possesses these Godlike qualities.

THE FACTS TO THE CONTRARY

It is argued that those negroes who show a development of moral sense, intellectual power and ability, are only those who are offspring from a union between the white man and the negro.

The facts are exactly to the contrary. If the negro is a brute beast, then it would be impossible, as

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demonstrated by scientific experiments, for the offspring above mentioned to propagate its own species. The great Creator has so fixed the boundaries and limitations that it is impossible for different species to intermingle. For instance, a cross-breed of a horse and a donkey, a dog and a cat, cannot be secured with powers of propagation. It follows, therefore, that if the negro is a brute beast the offspring resulting from the cohabitation of a white man with a regress would not be capable of propagation. This scientific demonstration cannot be set aside by any amount of sophistry or theorizing. In this respect science and the Bible are in perfect harmony.

The Scriptures teach that Adam was the original head of the human family. Later, all except Noah and his family were destroyed in the great Flood. From that time Noah is recognized as the head of the different nations of the earth.

Prior to the flood there was no rainfall. After the flood there was a great climatic change which caused fermentation, before unknown, a change which Noah learned by actual experience. The atmospheric changes caused the grape juice to ferment, producing alcohol. Noah, not knowing this, drank freely and became intoxicated. Prior to the flood climatic conditions were the same all over the earth. After the flood the climate was different in many parts of the earth. A change in the climate that would cause fermentation would evidently have an effect upon the color of the skin and the complexion of the human race. This would vary in different parts of the earth.

THE FIRST BLACK MAN

It is generally conceded that Noah's son, Ham, went southward, locating in Africa. The strong rays of the sun would evidently affect the complexion of his offspring. We read that afterwards Ham had a son whom he named Kush. The word Kush means black, and it is very probable that he was so named because of his color, and that he was the first black man. In harmony with this we find that the black race comes from Africa. Shem, another son of Noah, remained near the Mediterranean Sea, and from him sprung the millions of Armenia, Persia, Assyria and Egypt. The other son, Japheth, went northward, and his offspring populated

Turkey, Russia and Europe. Undoubtedly the climate and soil had much to do with the difference of offspring of these three sons. This is well illustrated in the begetable family. For instance, the apple, which reaches so great a degree of perfection in a cold climate, if transferred to a warm one, will soon die out entirely and produce no fruit. The same is noticeable if the tropical fruits are transferred to a cold climate.

All are agreed that dogs are of one general family, and yet we find that locality, climate and the kind of food subsisted upon has much to do with the differences in these animals. The same principle applies to the human race; therefore we explain that the differences of color are the result of the climatic conditions, soil and environment.

In considering this question we are not to forget the strong pre-natal influence of the mother's mind upon her offspring, co-operating with the influences of the climate and soil. Suppose, to illustrate, a man and wife should go from North America to China. Not only would the influence of the climate and soil be manifest upon themselves, but the same would be still more manifest in the children, and each succeeding child born in that condition would increasingly resemble the Chinese. How often have we noticed that the offspring of parents who come from Austria or Germany and reside in North America soon lose the characteristics of the Austrian and the German and take on those of the American. There is a suggestion in the Bible illustrating this point, as noted in the Songs of Solomon 1:6, where it is supposed the Queen of Sheba, who, as we have heretofore noted, was a regress, speaking to the King, says, "Look not upon me because I am black, because the sun hath looked upon me" (that is to say, the sun hath made me black).

GOD MADE OF ONE BLOOD ALL NATIONS

From the foregoing Bible testimony the reasonable mind must conclude that the negro is a human being; and since the Apostle declares to us that "God made of one blood all nations of men for to dwell on the face of the earth," and since we read in the Scriptures that Adam was the father of the human race, we are able to reach a definite conclusion as to why the negro as a race has been and is much degraded. The reason thereof is:

God made Adam a perfect man, mentally, morally and physically, and gave him the right to live in happiness and peace so long as he obeyed God's Law. Adam was clearly informed that a violation of God's Law would result in death. (Gen. 2:17) Adam violated God's Law, and the sentence of death was passed upon him, taking from him the right to live and the right to the enjoyment of the perfection and blessings of Eden. God sent him forth into the unfinished earth, there to battle with the elements, to feed upon the less nourishing foods the earth produced, and thereby to gradually suffer the penalty of death. (Gen. 3:17-24)

Eden was the only perfect place in the earth; all other parts were in an unfinished condition. By Adam's disobedience he lost access to Eden, hence suffered the

natural results of earning his bread in the sweat of his face and of eating the poisonous foods of the unprepared earth.

God had given Adam the power to propagate his own species, therefore, this penalty of death pursued the spark of life transmitted by Adam to his offspring, and as a natural result all of his children were born under the condemnation of death. In proof of this we read (Rom. 5:12), "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

NEGRO A SOUL

Those who argue that the negro is a beast and not a man, say, a negro has no soul and therefore there is no future life for him. To this we answer, Neither has a white man. A soul is a sentient being. Man himself is a soul; but he does not possess a soul. Concerning man we read, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" Gen. 2:7.

Thus we see that the soul is that which results from the union of the breath of life with the body, or organism. The dust out of which God made man was not conscious, the breath of life was not conscious, but when God had formed the organism and breathed into the nostrils the breath of life, a soul was the result; namely, a conscious being, a creature, a man. It was the man (soul) to whom God said, If you violate My Law you shall die. It was the soul (the man) that disobeyed Jehovah; it was the soul (the man) that was sentenced to death and that actually died. The Scriptures declare, "The soul that sinneth it shall die." (Ezek. 18:4) Again we read, "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" Psa. 89:48

The Scriptures nowhere teach that man has an undying, or immortal, soul. The expression, "immortal soul," is nowhere found in the Bible. All souls-that is to say, all breathing creatures-die alike. There is no difference between the death of man and the death of a beast, and in death man has no preeminence above the beast; as we read, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast." Eccl. 3:19

Whether the negro is a man or a beast we see there is no difference in his death and the death of any other creature. But the Bible clearly shows that the negro is

not a beast, but a man, a soul, a being, subject to death, and that he came, in common with all men, under the sentence of death by virtue of the disobedience of Father Adam. God created no creature with the quality of immortality, that is to say, indestructibility. Originally God alone was immortal; as we read, "He only hath immortality, dwelling in light which no man can approach unto. " (1 Tim. 6:16) But this immortality He has promised to certain other creatures conditionally, as we shall discuss later.

WHERE ARE THE DEAD?

Adam was legally dead from the moment he was sentenced to death and driven out of Eden. The execution of the judgment of death began at that time and was completed in the actual death of Adam 930 years later. The direct offspring of Adam were begotten and born within that period of time and hence all "were conceived in sin, and brought forth in iniquity." (Psa. 51:5) Since we see that in death man has no pre-eminence above the beast, it follows conclusively that in death the white man has no preeminence above the negro. The Scriptures declare, "All go unto one place, all are of the dust, and all turn to dust again." (Eccl. 3:19, 20) It follows, then, that the white man and the black man in death occupy exactly the same position.

Some erroneously conclude that when man dies the body alone returns to the dust and the soul lives on, and in support of this erroneous position they cite and misinterpret the following Scripture:"Then shall the dust return to the earth as it was, and the spirit return unto God who gave it." (Eccl. 12:7) The word here translated "spirit" is not synonymous with the word soul, but is from the same Hebrew word translated "Breath of lives," and means the life principle, or right to live, which God gave to Adam, and which Adam forfeited by his disobedience, and actually lost at the time of his death. At death the body returns to the dust; the spirit, the breath of life, returns to God; therefore the soul, the moving, breathing creature, the man, ceases to exist, and goes into the condition of death. Hence, with propriety, we say that at death the man, the soul, goes to hell; not to a place of torment, nor fire and brimstone, but the Bible hell, which means the death condition.

FOUR WORDS FROM WHICH HELL IS TRANSLATED

The Hebrew word "sheol" is the only word in the Old Testament that is translated into the English word "hell." It nowhere means a condition of tomment, but

in every instance means the condition of death, nonexistence. In proof of this we cite some Scriptures where the word is used. "Oh, that Thou wouldst hide me in sheol [the grave] until Thy wrath be passed." Job 14:13) "If I wait, sheol [the grave] is mine house; I have made my bed in the darkness. " Job 17 :13

This word "sheol" in our common version is translated "grave" more times than it is translated "hell." It means the same in every instance, namely, the condition of death. In that condition there is no consciousness, there is no knowledge; as we read, "In death there is no remembrance of Thee; in the grave ['sheol'], who shall give Thee thanks?" (Psa. 6:5); and again, "The living know that they shall die, but the dead know not anything." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave ['sheol'] whither thou goest." Eccl. 9:5, 10

In the New Testament we find three words translated "hell," according to our common version of the Bible. The original manuscript is in the Greek language, and the Greek words "hades," "gehenna" and "tartaroo" are translated into the English word "hell." "Hades" in the Greek has the same meaning as "sheol" in the

Hebrew, both meaning the condition of death, oblivion, the grave. The Apostle Peter, quoting from Psalm 16:10, wherein the word "sheol" is translated "hell," says, "Thou wilt not leave My soul in hell [hades]; neither wilt Thou suffer Thine Holy One to see corruption." (Acts 2:27) He then proceeds to explain that the Prophet, as recorded in the Psalm, spoke concerning the resurrection of Jesus Christ, that "His soul was not left in "hades" ["sheol," the death condition], neither did His flesh see corruption." Acts 2:31

The Greek word "gehenna," translated in our authorized version "hell," likewise refers to the condition of death, destruction. It was the classical Greek manner of expressing the Hebrew phrase, "the valley of Hinnom," which valley, located just outside the walls of the city of Jerusalem, was used by the Jews as a place for destroying the offal of the city. Into it were cast the bodies of dead animals, and sometimes the bodies of criminals, but in no instance were live creatures cast into this valley. In casting bodies over the precipice one might lodge on a projection of the rocks from the edge thereof, and therefore not reach the bottom of the valley. A body thus lodged would be consumed by worms and the one reaching the bottom of the valley would be consumed by the fire kept burning for that purpose.

Thus the valley represented a place of complete destruction. Jesus defined it as a place of destruction, and not a place of torment, when He said, "Fear not them which can kill the body' but are not able to kill the soul; but rather fear Him (God) who is able to destroy both soul and body in "gehenna." (Matt. 10:28) Here Jesus was speaking to His disciples and used plain language. On the contrary, when He spoke to the multitude, He always employed a parable. (Matt. 13:34) On another occasion He used this same word in addressing the multitude, and in accordance with the invariable rule, used it in a parabolic sense, when He said, "If shine eye offend thee, pluck it out; it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hellfire ['gehenna' fire], where the womm dieth not, and the fire is not quenched." (Mark 9:47, 48) On this occasion He was showing theJews, who were rejecting Him, that it was better for them to part with anything, even though it were as dear as an eye, than to be destroyed in "gehenna"-the worm and the fire both symbolizing destruction.

The Greek word "tartaroo" occurs but once in the Scriptures, and is translated "hell." It is found in 2 Pet. 2:4, which reads thus:"God spared not the angels that sinned, but cast them down to 'hell' ['tartaroo'], and delivered them into chains of darkness, to be reserved unto judgment."

As this has to do with certain angels that sinned, and not with humanity, and since there are many today more or less under the influence of Demonism-Spiritism-we will send further information upon postcard request.

"Hades" represents a condition of death from which God has promised a resurrection. "Gehenna" represents a condition of death from which there will be no resurrection. But in no instance does either of these words represent a state of conscious torment. The negro being a descendant of Father Adam and coming under the judgment of death passed upon Adam, passes at death into exactly the same condition as that occupied by all other members of the Adamic race, and is, therefore, subject to the same Divine laws relative to Adam's race. "All in Adam

die." (1 Cor. 15:22) "By one man [Adam] sin entered into the world, and death by sin, and so death [sentence] passed upon all." Rom. 5:12

SALVATION FROM DEATH

Has God made provision for the salvation of man from death, and if so does this provision include the negro?

The sentence of death passed upon Father Adam, is not subject to reversal; it cannot be reversed,

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because "God cannot deny Himself;" "it is impossible for God to lie." Having sentenced man to death on account of disobedience to His Law, Justice demands that man shall be held in death. However, while God could not consistently reverse His own judgment, He could make a provision in His Law for the satisfaction of that judgment-that is to say, He could provide that another meet the requirements of the Law in place of Adam, and thereby release Adam and his offspring from the sentence of death; and if such provision is made, of necessity it must include all of Adam's race, the negroas well as the white. Before the foundation of the world God made provision in His Plan that mankind should be redeemed from the condition of death and ultimately be delivered from the baneful effects of sin.

The angels of heaven, beholding the condition of man resulting from sin, came to earth for the purpose of attempting to uplift humankind, but, departing from their first estate, and assuming human form, some invaded the sanctity of Adam's family, debauched the human race and turned all of their thoughts and conduct into channels of wickedness-Noah and his family alone being free from their baneful influence. "Noah was a just man, and perfect in his generation." Gen. 6:9

The great deluge followed, in which only Noah and his household were preserved. After the great flood, man again began to multiply and fill the earth. Nearly two thousand years had passed since God drove Adam from Eden. The burdens of sin fell heavily upon his offspring with no tangible hope of relief. Then it was that God called upon Abraham and said, "I will bless thee and make thee a blessing, and in thee shall all the families of the earth be blessed." (Genesis 12:2, 3) Having strong faith in this promise, Abraham gave glory to God, patiently waiting for the time when this promised blessing should come. Yet it came not in his time. Abraham slept with his fathers, not having received the fulfilment of the promise. The promise was then given to Abraham's offspring, Isaac, and later to Jacob. These also passed into death, not having received the fulfilment of the promise.

God established the House of Servants, viz., the Jewish nation, to whom He renewed the promise time and again through the mouth of the holy Prophets. With this nation He made a Covenant, and as part of and incidental to said Covenant, He provided for annual sacrifices of animals, the shedding of whose blood foretold in type that there should come the Great Sacrificer, who, by His own blood, would redeem Adam and his race from the sentence of death. Two

thousand years more passed away. Men continued to fight the battles of life, suffering bodily pain and mental anguish.

WONDERFUL MESSAGE OF THE ANGELS

But theJews had faith in the promise that the Great Deliverer would come, and, as it is written, at the time of the birth of Jesus, the whole world was looking for the coming of a great king. The birth of this Mighty One was heralded by the messengers of God who declared unto the shepherds, "Behold, we bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:911) Of this Mighty One it had been prophetically written in the Scriptures, "For unto us a Child is born; unto us a Son is given, and the Govemment shall be upon His shoulder, and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." Isaiah 9:6

The Babe, Jesus, in due time grew to manhood, attained His legal maturity and entered upon the mission for which He had come to earth. The majority of theJewish nation rejected Him and denounced Him as an impostor, even as it had been foretold. (Isa. 53:3) But the devout Jews believed that He would set up an earthly kingdom, and so, in due time, when He rode into Jerusalem and presented Himself as their King, they hailed Him with glad hosannas and proclaimed Him to be their King.

They understood not, as indeed they could not understand at the time, that Adam's race must first be redeemed from the death sentence before a King could be raised to bless them; and when Jesus was crucified upon the cross His followers scattered and fled, their hopes being dashed to pieces. In due time God raised Jesus from the dead. Jesus appeared to His disciples, instructing them to wait at Jerusalem until they were endued with the Holy Spirit, and then they should know of God's great Plan. At Pentecost man for the first time knew the real purpose of the coming of Jesus to earth, and the object of His death and resurrection. The faithful ones who had consecrated their lives to follow Him, now receiving the Holy Spirit, their minds were illuminated, God making known unto them the deep things of His Plan. This is in harmony with the Master's words respecting the necessity of His departure. See John 16:7-13.

WHY JESUS CAME

Satan, the mighty Adversary, seduced Mother Eve, causing her to disobey God. Adam, knowing the penalty, voluntarily became party to the transgression and therefore came under the sentence of death. Satan

thus told the first lie when he said to Mother Eve, "Ye shall not surely die" (Gen. 3:4); and by this means became the murderer of the human race, as Jesus declares in John 8:44.

For four thousand years following, man suffered and groaned under the great load of sin and death, of which Satan was the author. The Apostle declares, therefore, that "Jesus partook of flesh and blood [became man], that He through death might

destroy him [Satan] that hath the power of death." (Heb. 2:14)Jesus himself declares, "The thief cometh not but to steal and to kill and to destroy; I am come that they [mankind] might have life, and have it more abundantly." John 10:10

Therefore, in harmony with God's Law, in order for man to obtain life, Jesus must lay down His own pure, holy, human life, that which corresponded exactly to Adam's prior to his sin. When Jesus was thirty years of age, the time had arrived for the great Antitypical Sacrifice, foreshadowed by the sacrifice of animals, to be offered up. At Jordan, Jesus presented Himself to the Heavenly Father, and became that Great Sacrifice. Three and a half years after we behold Him dying upon the cross. Three days later he was raised from the dead, and forty days thereafter Jesus ascended into the presence of Jehovah, there to apply the merit of His Sacrifice, and to open the way for man to return to God and receive life everlasting.

RANSOM FOR ALL

Now the question arises, For whom did Jesus die, for the white man alone, or is the negro also to receive the benefit of the Ransom? The Apostle answers this question, "Jesus Christ, by the grace of God, tasted death for every man." (Heb. 2:9) And again, "He gave himself a Ransom for all, to be testified in due time." (1 Tim. 2:6) If, therefore, the negro is a descendant of Adam, it follows beyond question that he, in due time, must with every other man, receive the benefits of the great Ransom-price provided by the Lord Jesus Christ. The provision made for the salvation of Adam's race must of necessity include the negro also.

THE MYSTERY

God's Plan is yet a Mystery to the world. It first became known to mankind at Pentecost; and from time to time throughout the Gospel Age clearer light has been shed thereon. The Seed of Abraham, according to the promise, the Apostle Paul declares, is The Christ, the Anointed, and this Christ is composed of Jesus the Head, and the Church, the members of His Body, whom God has been electing, or selecting, throughout the Gospel Age.

All those who are to become of this class must first be justified by faith in the merit of Christ's sacrifice, and then present themselves in full consecration to God, be accepted of Him and begotten by His Spirit. Their begetting, therefore, is as New Creatures, and, from God's standpoint,they cease to be men, but become New Creatures in Christ Jesus, to which class the promise is given that if they continue faithful followers in the footsteps of Jesus unto death, they shall be partakers of his glory, honor, and immortality, become sharers with Him in His glorious reign for the blessing of all the families of the earth. They are otherwise designated in the Scriptures as God's Elect, who shall have part in the First, or Chief Resurrection. Gal. 3:16, 27, 29;1 Pet. 1:1-4; Rev. 20:6; 3:21

Is it possible for the negro to be accepted and made part of this class in glory? The Apostle answers the question in these words, "There is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's Seed and heirs according to the promise." (Gal. 3:28, 29) This Seed is to be the instrument through which the blessing is to flow to all the nations of earth, and God has declared that He is

selecting these out of "every tongue and people and nation, and hath made us unto God, Kings and Priests, and we shall reign on the earth." Rev. 5:9, 10

History bears evidence to the fact that throughout the Gospel Age there have been a few of the negro race who have devoutly followed in the footsteps of the Master, and today we have some who give every evidence of full consecration to the Lord, faithfully following the leading of the Great Master. In Messiah's great Kingdom the glorified members of the Body of Christ, which is the Church, will not be like either the white or the black man, no longer flesh and blood; as the Apostle declares, "It cloth not yet appear what we [the Church] shall be, but we do know that when He shall appear we shall be like Him." 1 John 3:2; Phil. 3:21; 1 Cor. 15:50, 53, 54

HOPE OF MASSES

Every effort made for the uplift of the negro race is commendable, and should have the sympathy of all honest men. Such efforts, however, are like the man trying to lift himself by his own bootstraps-all such must fail. Messiah's reign of righteousness is the only panacea for all the ills to which humankind is heir. When God's Elect class has been completed and glorified with the Head, Jesus Christ, then will the Kingdom of Heaven be established; then will the Government be upon Messiah's shoulder; then will be

the time of blessing all the families of the earth, according to the promise made to Abraham. Speaking of that glorious reign of Messiah, St. Peter says:"Times of Refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who was before preached unto you, whom the heavens must retain until the Titnes of Restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began." Acts 3:19-21

Sin has greatly degraded the human race, whites as well as negroes. The greater the ignorance, the farther mankind have wandered from God, the greater their degradation. That they are to have an opportunity of restoration to all that Adam lost is indeed glad tidings of great joy, and every heart shall be filled with joy that hears and obeys such glad tidings. Restoration means that a full opportunity shall be given to all of Adam's offspring, negro and white, to come back into harmony with God and to be restored to that which Adam once possessed, namely, a perfect organism, perfection of mind and heart, and have restored to him the Godlike qualities of justice, wisdom and love.

To accomplish this the dead must be raised and given a knowledge of the great truth that Jesus has purchased them from the sentence of death and opened the way for them to return to life and happiness. Jesus Himself declared, "The hour is coming in which all that are in their graves shall hear My voice and come forth, the righteous [meaning the faithful Christians] to a resurrection of life, and they who have done evil [meaning all who have not been children of God] to a resurrection of judgment." (John 5:28,29, R. V .) All the dead in hell ("Hades, " the tomb, oblivion) must be brought forth and given a knowledge of the Truth. (1 Tim. 2:4) Mark well that the fall and plan of redemption apply to all mankind. All

came under the condemnation of death. (Ram. 5:18) "Jesus gave Himself a Ransom for all, to be testified in due time." (1 Tim. 2:5, 6) All will be brought forth from the tomb (John 5:28) for the very purpose of having a trial for life. The Apostle declares, "God hath appointed a day, in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31

There could be no judgment without a trial, and there could be no trial without knowledge, hence all-negroes included-must be brought forth from the condition of death for the purpose of being tried for life. Messiah's Kingdom will be a Kingdom of righteousness, where every man will stand equal before the Law, for God is no respecter of persons. (Acts 10:34) Then, "The loftiness of man shall be bowed

down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day." (Isa. 2:17) There will be but one standard and that the standard of righteousness. They who obey to the best of their ability will be rewarded with progress and health, and they who refuse to obey the Messiah, after being given a knowledge of the Truth, will be destroyed from amongst the people-will go into "Gehenna," the Second Death, from which there is to be no resurrection. Acts 3:23; 2 Thess. 1:9; Rev. 20:14, 15

WHEN THE SPIRIT AND THE BRIDE SHALL SAY "COME"

Messiah's Kingdom fully established, the message of glad tidings will go forth to all the families of the earth, and "The Spirit and the Bride will 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) This wonderful Water of Life, the Message of Truth, will be opened to every man, negroes and whites; there is to be no limitation; but the proclamation will be, "Whosoever will, let him take of the Water of Life freely." The teeming millions of earth shall hear the glad sound and respond thereto. "And the ransomed of the Lord shall return, and come unto Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10

The Ransomed of the Lord here mentioned mean all of Adam's race. They shall return from the "land of the enemy," from the condition of death; they shall come unto Zion to the great Messiah; they shall come with songs of joy and gladness, for the time of their blessing will then be at hand; their hearts will be made glad with the knowledge of the Truth that they may obtain eternal life in a state of happiness. The Apostle declares that this glorious reign of Christ will continue until every enemy of the human race shall be destroyed, the last enemy being death. (1 Cor. 15:25, 26) That glorious Kingdom will accomplish the wiping away of all tears from all eyes, and there shall be no more sorrow, nor crying, nor pain, nor death, because the glorious reign of Messiah will result in everlasting life and blessing to all of the obedient.

NO RACIAL QUESTIONS TO SOLVE

At that time there will be no racial questions to solve because Messiah's Kingdom will have solved them all. At that time there will be no class distinctions nor castes, neither rich nor poor, neither high nor low,

because every man will be loving his neighbor exactly as he loves himself. The light of the glorious Truth will shine in darkest Africa as brightly as it will shine in any other part of the earth. The effulgent rays from the Sun of Righteousness will then drive away all superstition and ignorance, and the Great Deliverer will restore the obedient ones to perfection, to the image and likeness of God, as was Adam in his perfection. Is not this a glorious prospect that God has for those of mankind who will seek to know and do His will?

Let us close our eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before our mental vision the glory of a perfect earth, for the Messiah will restore even the earth to an Edenic paradise as a habitation for man. (Isaiah 35:1-6; Ezek. 34:26, 27) In that glorious earth restored not a stain of sin will mar the harmony and peace of perfect society; not a bitter thought, not an unkind look or word; love welling up from every heart will meet a kindred response in every other heart, and benevolence will mark every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay; not even fear of such things. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will be earth's society. There will be no strife; the race question will be fully settled; every man will be standing upon an equality before God, every man a brother to every other man, loving his brother as himself.

DARK HOUR PRECEDES PERFECT DAY

But we would be derelict in our duty if we failed to call attention to the dark hour that must immediately precede the ushering in of Messiah's reign of righteousness. Let no one be deceived into believing that the present kings of earth, civil, financial and ecclesiastical, will peaceably surrender their power to the Great Prince of Peace. The Divine testimony is that Satan is the god (ruler) of this present evil order of society. The mighty ones of earth, as well as those of lower degree, have imbibed his spirit of selfishness, and, being largely under Satan's control, will surrender their power only at the hands of One Mightier than they. The great development in recent years in invention and education has not tended to lessen the chances of a conflict, but rather enhanced the same.

In the time of greatest prosperity known to the human race, in the time of the greatest enlightenment man has yet experienced, the nations of earth have armed themselves to the teeth, and are today standing with hand upon sword-hilt ready to fly at each other's throats. During the past quarter of a century the nations have become more intimately acquainted with each other, until today every civilized nation of earth is within easy communication with every other nation by the use of the cable and the telegraph. Each nation has its representative in every other nation. By these means the nations of earth are assembled as they have never been in times past.

Writing prophetically of this time, the Lord's inspired witness said, "Wait ye upon Me, saith the Lord, until the day that I shall rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour

upon them Mine indignation, even all My fierce anger, for all the earth [social order-governments] shall be devoured by the fire of My jealousy." (Zeph. 3:8) Referring to the same time the Prophet in another place says, "And at that time shall Michael stand up, the great Prince that standeth for the children of Thy people, and there shall be a time of trouble such as never was since there was a nation, even to that same time." Dan. 12:1

What part will the negro question play in this great controversy? We cannot state with exactness, but reaching a conclusion in the light of the Scriptures, and in view of conditions as they exist today, the race question will evidently have its part in this mighty conflict. The great Adversary, who caused the fall of our first parents, he who has blinded the minds of men to the glorious Message of God (2 Cor. 4:3, 4) throughout the whole Age, is diligently seeking to stir up strife between the negroes and the whites, which can result in no good to either.

SEEK MEEKNESS
IT MAY BE YE SHALL BE HID

From the foregoing Scriptures it must be clear to the reasonable and thoughtful mind that the solution of this great question lies only in the establishment of Messiah's Kingdom of righteousness. At that time, as it is written, "Judgment also will I lay to the line and righteousness to the plummet." (Isa. 28:17) "And righteousness shall be the girdle of His loins." (Isa. 11:5) Such a reign of righteousness alone can settle this and all other great questions with which the race now contends.

What then should be the attitude of one today who in the light of "Present Truth" beholds the storm arising from every quarter and the great Time of Trouble approaching with rapidity? We answer in the language of the Prophet, "Seek ye the Lord, all ye meek of the earth, which have wrought His

judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) For more than eighteen centuries the Christian has prayed, "Thy Kingdom come, Thy will be done on earth. as it is done in heaven." Even the world unconsciously awaits the coming of this

Kingdom. Therefore let him whom God has favored with some knowledge of His great Plan turn his heart to the Lord, present himself wholly to God, that he may know and do His will, and thus prepare himself for the ushering in of the Kingdom, which shall uplift all the families of the earth.

MISCELLANEOUS COLUMN

EVOLUTIONISTS ARE PERPLEXED

Time after time the world's scientific conclusions have contradicted each other. It is not long since Evolutionists gave the impression to the public that but a little while ago they ascended from monkey parentage. Their latest pronouncement is

that man three hundred thousand years ago was quite intelligent, perhaps equally so with man of the present time. They have dug up a skeleton in England which they claim teaches this. Hear the testimony set forth by the "London Standard."

In a work-room of the Royal College of Surgeons, in Lincoln's Inn-fields, there lies at the present moment the skeleton of what is probably the earliest European man yet discovered, with the sole exception of that specimen of our species who owned the huge "Heidelberg" jaw. It has been brought to light in the ordinary course of extending a brickyard about a mile to the north of Ipswich, and English scientists and archaeologists have carefully lifted it, and are investigating its claims to antiquity. Professor Keith, curator of the Museum of the Royal College of Surgeons, who removed it from the earth in which it was preserved, showed it to a "Standard" representative.

First, there is soil, then a boulder-clay layer riddled with chalk, and then mid-glacial sand. The skeleton was found just where the boulder-clay meets the midglacial sands, and its preservation is due to the chalky glacial sand. One may calculate, perhaps. that the man dates from 300,000 to 400,000 years ago, for all the beds of the rivers of England were cut out subsequently to the period marked by the boulder-clay and glacial sand.

HIGHLY CIVILIZED

Professor Keith took up the jawless head of the skeleton, and pointed to the cast of the brain formed by the infiltration of the boulder-clay. "There is the third frontal convolution, you notice, with which speech is connected. It is very well developed, and so

one may conclude that our friend belonged to a stage of advanced civilization. The forehead is sloping, but quite similar to our own foreheads. Here is a bit of it-the supra-orbital bone-just above the eyes, and you note that it is not pushed to the extreme and menacing development of the later 'Neanderthal' man.

"However, the remarkable thing is the similarity of form between this earliest European and ourselves. In fact, the later 'Neanderthal' man is quite oldfashioned, so to speak, while this man, in most of the configuration of his skeleton, is of our own time. If our surmises are correct, this means that, physically, modern man was a developed creature before the beginning of the glacial period. Thus two types of primitive man existed side by side, but one type endured. "

Our learned professors get themselves into all this difficulty because they have concluded that the Bible is a foolish, old Book, not at all Divinely inspired. A return to faith in the Bible would correct all their difficulties. To our understanding the Bible teaches that man has been on the earth only six thousand years-and surely the present rate of increase of population accords well with this theory. According to the Bible account we may understand that the last glacial period was at the time of the last great flood, which occurred in Noah's day, as previous great floods had occurred long before man came into the world. These floods were all accompanied by glacial periods. They came from the falling in upon the earth of great bodies of water which previously surrounded the earth like rings, as now seen around Saturn. These rings gradually, one after the other, drew

nearer the earth, spread out like an envelope, made it temperate for a time, and finally burst at the poles, bringing floods. These floods produced the Arctic glaciers. According to the Bible account, therefore, we would say that the man whose skeleton has recently been found was drowned in the flood in Noah's day-about 4,300 years ago, instead of 300,000 years ago. Let us stick to the good old Book.

1H517

GONG OF TROLLEY CARS TO CLANG IN OLD JERUSALEM

The ancient capital of the Jebusites, whose known history runs back to 1400 B. C. is to resound with the gongs of the trolley car and the fire engine.

The narrow, tortuous and dirty streets which the naked feet of the crusaders trod, are to be asphalted and drained and kept clean and will be washed down by an up-to-date water supply.

The city, which was the seat of David's kingdom, will be lighted by electricity.

Doubtless the Jericho and Jerusalem, and the Zion and Dead Sea electric railways will be operated. *New York American*

THE TRINITY OF THE BIBLE

More Logical than the Trinity of the Creeds
This article can be found in its entirety in the Newspaper Sermons, entitled,
"The Trinity of the Bible."

Volume 4 Number I

RELIGIOUS AND SCIENTIFIC GLEANINGS

PULPIT HAS LOST POWER

"The Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit, addressing 3,000 University of Wisconsin men and women at a convention at Madison, Wis. 'It is said the cloth has lost its power-it has,' said Dr. Abbott. 'It is said the pulpit has lost its power-it has. But a man, altruistic in the highest sense and spiritual, will never lose his power.' "Press Report

It was certainly appropriate that Dr. Abbott should make the above statement to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges along the lines

of Higher Criticism and Evloution. The people are coming to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and no saving from a fallen state, but needed merely to be let alone in his evolutionary progress. According to Higher Criticsm the Bible in general is unreliable. Moses never wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them-never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

NO WONDER CHURCH ATTENDANCE IS SLIM

On the other hand the public notice that the very ministers who thus preach Evolution, Higher Criticism, unbelief in the Divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position?

The result is that the masses have less and less confidence in the clergy. The people do not know what the clergy believe even when they hear them speak, for their address may be from the standpoint of the creeds or from the standpoint of Higher Criticism, according to their moods. The result of this uncertain sounding of the trumpet is that the masses are coming to the conclusion that the whole matter of religion is a big guess and that some of the guesses are influenced by temporal considerations.

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism! Those who have brought about this condition of things during the past thirty years are the college professors and the best educated pulpiteers of Christendom. And now they stand astonished at the results, which they should have

foreseen. Verily they are fulfilling the Divine prophecies of Isaiah, which, referring to our day, declare, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest." (Isa. 29:14) No wonder the civilized world is in trepidation as it sees the onward march of SocialismlAnd however honest and well intentioned many Socialists may be, the result of their effort will spell anarchy and a time of trouble such as the world has never yet seen-a time of trouble, however, predicted by Daniel the Prophet, whose prediction was endorsed by Jesus Himself. Dan. 12:1; Matt. 24:21

What is the remedy? No remedy can possibly reach the disease! The Bible rightly understood is the balm of Gilead which alone could have helped. But matters have gone so far that comparatively few have sufficient confidence in the Bible to be willing to make a re" examination of it in the light of the Divine Plan of the Ages, which alone shows the harmony of the Word of God, from beginning to end.

The Handwriting on the Wall

MENE MENE TEKEL UPHARSIN

"Weighed in the balances and found wanting"

The Book of Daniel is one of those against which the "Higher Critics" expend special energy, some being inclined to call it a fiction, while others declare it to be a history of the period of Antiochus Epiphanes (over three hundred years after Daniel's death) and that it was written by some unknown writer who attached Daniel's name as a disguise. Modem science and the "Higher Critics" are very much opposed to anything in the nature of positive prophecy-anything claiming to be of direct Divine inspiration, and in any sense of the word attempting to foretell the future.

The Book of Daniel is pre-eminently marked with these characteristics and hence it, more than any other book of the Old Testament, has the reprobation of these gentlemen. But the Lord, through the Apostle and the Prophet, forewarned us of these wise men, whose wisdom would become a trap and a snare unto them:"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid [obscured]." Isa. 29:14; 1 Cor. 1:26-29

Our Lord also pointed out that these tilings are hidden from the wise and prudent of this world and revealed unto babes-made clear to those who make no boast of wisdom according to the course of this world. (Matt. 11 :25) How true to facts we find this to bel While many of the great and reamed are stumbling into "Higher Criticism" and other fomms of infidelity, the Lord's "little ones"-meek, humble, teachable, learning from the Father's Word-are being instructed, and are growing in grace and in the knowledge of the Truth.

To those who have clearly in mind the presentations and interpretations of Daniel's prophecies, as presented in Studies in the Scriptures, there is no need for elaborate arguments to prove that this wonderful

Book of Daniel is not a fiction-that it is more wonderful by far than any fiction that could have been written. And to them it will be useless for any to declare it a history of events which happened in 167 B.C. and falsely set forth as a prophecy by Daniel; for they see fulfilments past, present and to come, far larger and grander and more wonderful than anything which occurred at the date named-they see in these fulfilments unmistakable evidence of superhuman intelligence, and that, as Daniel declared, the Most High God therein revealed the secrets of His Plan still future. Matt. 24:15

BABYLON THE FIRST UNIVERSAL EMPIRE

Daniel was carried captive with Jehoiachim, King of Judah, and many of the nobility of the land of Israel, eighteen years before the final captivity by the Babylonians in the days of Zedekiah, when the land was left desolate, without an inhabitant, and the seventy years of desolation began. Daniel was fourteen years old when carried captive to Babylon, and consequently lived to the extreme age of over one hundred years. Dan. 1:21

Babylon, the capital city of Babylonia, was the richest and most wonderful city in the world in its day. Indeed, at its zenith Babylon was mistress of the then civilized world-the first Universal Empire.

Wealth and prosperity are likely to beget luxurious ease and also to excite the cupidity and ambition of enemies. Accordingly, the Medes and Persians had consolidated, and their army, under Cyrus, for several months had been besieging Babylon, whose citizens, however, felt quite secure behind their immense walls, and amply provisioned for a longer siege than it was

supposed any army could enforce. So great was the confidence of the King of Babylon in the strength of his capital that he made a great feast to a thousand of his lords.

This feast seems to have been in the nature of a boast of the greatness of Babylon; and as though to emphasize his power and to remind his nobles and lords that none of the gods of the surrounding nations had been able to deliver their peoples out of the hand of Nebuchadnezzar, Belshazzar had called for the vessels of gold and silver brought from the Jewish Temple, and these were profaned by drinking therefrom to the honor of Bel, the god of Babylon.

FLUSH OF CONFIDENCE CHANGED TO TERROR

In the midst of the revelry of the feast, the King, his counsellors and lords were astonished to see a part of a hand writing certain fiery letters upon the wall of the palace. The revelry ceased, a hush of fear came over all; the flush of confidence upon the King's face gave place to one of terror; he trembled and called for the advice of the wise men to interpret the wonderful message, but they were unable to explain the matter satisfactorily. The King was greatly disappointed; but his mother came to his assistance, infomming him of Daniel, who had given to his father, Nebuchadnezzar, an interpretation of a dream, when all the wise men of Babylon had failed; and accordingly Daniel was sent for.

The aged Prophet, at this time about ninety years old, as an officer of the kingdom, doubtless resided in one of the palace buildings near by, and in response to the King's command he stood before him. The King, realizing the importance of the message, manifested his anxiety by offering-first to the astrologers, and now to Daniel-a great reward for the interpretation-to be robed in royal purple, with a royal golden chain as insignia of rank, and to be third in dignity and power in the Empire. The first thing in the account which strikes us is the nobility of God's servant in renouncing all claim to these gifts as a reward for the service of interpreting God's message-"Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the King, and make known the interpretation."

LESSON TO BE LEARNED FROM DANIEL'S COURSE

We may stop here long enough to take a valuable lesson, to the effect that all who would be the mouthpieces of the Lord, and speak forth His Word should, like Daniel, do so without stipulation of compensation. Only from this standpoint can any hope to be entirely free and untrammeled in speaking words of truth and soberness, which may be very distasteful to those who inquire the mind of the Lord. Had Daniel thanked the King for the promised gifts, and thus accepted them as a reward for his service, he would have felt obligated to the King to such an extent that it might have warped his judgment, or have weakened his expression of the Lord's Message. And the King in turn would have felt that, having paid for the information, it should be a smooth, favorable message.

And just so it is with some of the Lord's true servants in Mystic Babylon. They have the opportunity presented to speak the Lord's Word; yet many of them are handicapped by reason of having received honors and robes, and are more or less inclined to hide and cover the message now due to Babylon in this its Laodicean Epoch. They are bound by the "chain of gold around their necks." Rev. 3:14-22

The aged Prophet displayed gentleness as well as fearlessness in the delivery of his message. It was stated as kindly as the truth would permit but the truth was not withheld by reason of fear. He recounted to the King his father's exaltation to power, and ascribed it not to the god of Babylon, but to the God of Israel. He reminded the King that pride had caused his father's downfall, resulting in his degradation to bestial conditions for "seven times" ("seven times" corresponding to the seven years, a "time" signifying a year-a lunar year of 360 days) Applying the Scriptural scale-"a day for a year" (Ezek. 4:5, 6)-each "time" would represent 360 years, and "seven times" would be 7 x 360 years or 2520 years of Gentile domination, which period, by most careful calculation, we understand will end, in October, 1914. [See Scripture Studies, Vol. 3, p. 15S, etc.]

Daniel reminded King Belshazzar that in the end Nebuchadnezzar had acknowledged the God of heaven as the real Ruler amongst men, and he then charged home to the King that instead of profiting by this experience, of which he well knew, he had lifted up his heart to pride, had ignored the only true God, and had even brought what he knew were the sacred vessels of Jehovah's service to profane them in the worship and glorification of idols-"gods of silver, gold, brass, iron, wood and stone, which see not, nor hear, nor know." He pointed out to the King that he had thus dishonored and defied "the God in whose hand [power] thy breath is [the God of all life-Acts 17:28, 29], and whose are all thy ways [who has full power to control your course]." This true God he had not glorified, but dishonored.

1H520

THE FATEFUL WORDS ON THE WALL

By thus kindly but plainly showing the King the truth, the Prophet prepared the way for the exposition of the fateful words-"Mene, Mene, Tekel,Upharsin. "

"Mene" was repeated, probably for the sake of emphasis-"Numbered! Numberedl"-the limit of the time of your dominion has expired.

"Tekel"-short weight, lacking.

"Peres" signifies divided, and its plural form, "Upharsin " gives the thought of broken or crushed into pieces-destroyed.

Nothing in the word "peres" signifies Medes and Persians, but the Prophet knew from the interpretation of Nebuchadnezzar's vision that the Babylonian dominion would be followed by the MedoPersian kingdom, and he also knew that the Medes and Persians were already besieging the city.

So far from being offended with the plain words of the Prophet, Belshazzar seems to have felt their truth, and gave command that the honors already promised should be bestowed upon Daniel. But meantime other matters were transpiring in his capital, of which the King and his lords were unaware, so that the fulfilment of the doom written upon the palace wall was close at hand.

While the Babylonians were feasting and reveling in fancied security, Cyrus, the general of the united forces of the Medes and Persians, having studied up a plan of attack, had already caused a great ditch to be dug above the city, to divert the waters of the River Euphrates into a new channel. This river flowed through the center of Babylon diagonally, and was protected by enormous gates of brass, which were supposed to be equally impregnable as the threehundred-foot wall.

CORRESPONDENCIES BETWEEN FALL OF LITERAL BABYLON AND THAT OF MYSTIC BABYLON

Indeed, it would appear that the Babylonians had never a fear of attack from the river, and had left it comparatively unguarded. Consequently, when Cyrus had diverted the stream into the new channel he found little difficulty in marching his troops under the brass gates into the city, so that at the very time the revelry was progressing in Belshazzar's palace the soldiers of Cyrus were taking possession of the entire city, and very shortly after Daniel's interpretation of the writing the troops reached the palace, Belshazzer was slain, and the new empire of Medo-Persia was inaugurated-"without fighting," as the tablets declare. Thus did Babylon fall suddenly-"in one hour."

The thoughtful Bible student must of necessity have always in view the many correspondencies which the Scriptures institute between Literal Babylon and Mystic Babylon, and when he is studying the account of the fall of Literal Babylon his attention is naturally drawn also to the foretold fall of Mystic Babylon, in the end of this Age. Indeed, he must be comparatively blind who cannot see that the wonderful prophecies which speak of the fall of Babylon were not wholly fulfilled by Cyrus the Persian. The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of filling to the full the prophetic picture. Much of these prophecies still wait for fulfilment in Mystic or Symbolic Babylon today; and this fact is abundantly supported by the prophecies of the Book of Revelation, written centuries after the

fall of Literal Babylon, which unmistakably refer to Mystic Babylon, and use language almost identical with that of Jeremiah.

We request that at your convenience you read Isaiah 13:1-19, in confirmation of what we have said. We recommend further that you compare Jeremiah 50:15, 29 with Revelation 18:6; and Jeremiah 50:38 with Revelation 16:12; and the 46th verse of Jeremiah 50 with Revelation 18:9. Compare also Jeremiah 51:69 with Revelation 18:4-6; and verse 13 of Jeremiah 51 with Revelation 17:1-15; and verses 37, 63, 64 of Jeremiah 51 with Revelation 18:2, 4, 21.

It will be noticed, further, that, as Literal Babylon sat upon the literal River Euphrates, so Mystic Babylon is said to sit upon the waters (peoples). It should be noticed, also that as the literal city was captured by the diversion of the literal waters, so Symbolic Babylon is to fall by reason of the diversion of the symbolic Euphrates, which in Rev. 16:12, it is foretold, shall be "dried up-that the way of the Kings of the East might be prepared."

The Kings of the East, or Kings from the sunrising (R.V.), are, we understand, the Kings of Christ's Kingdom, who are also Priests-the Body of Christ, the Royal Priesthood:"Thou hast made them unto our God kings and priests, and they shall reign on the earth." (Rev. 5:10.) From this standpoint of view, Cyrus with his army, overthrowing Literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords, who with His faithful will shortly overthrow Mystic Babylon, and take possession of the world in the name of Jehovah, to establish the Kingdom for which He taught us to pray, "Our Father;...Thy Kingdom come, Thy will be done on earth as it is done in heaven."

1H521

CYRUS A TYPE OF THE CONQUERING CHRIST AND HIS MESSAGE.

This likeness of Cyrus to Messiah is not merely in the particulars noted. It should be remembered that the name Cyrus sigIufies "the sun," and that thus in his name he reminds us of the prophecy of Christ-"The Sun of Righteousness shall arise with healing in His beams. "

Moreover, there were sundry very remarkable prophecies respecting Cyrus, made long before he had come into prominence. Through the Prophet Isaiah (Isa. 44:28) the Lord speaks of Cyrus as His shepherd, who would lead back Israel; and again (Isaiah 45:1-4), He calls him His Anointed, saying, "Thus saiththe Lord to His Anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron; and I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob My servant's sake, and Israel Mine elect, I have even called thee by name; I have surnamed thee, though thou hast not known Me."

In this prophecy Cyrus is evidently indicated, and yet just as evidently a greater than he is indirectly referred to, viz., the Prince of the kings of the east, who in

Revelation is shown as drying up the symbolic Euphrates and destroying Symbolic Babylon, and delivering Spiritual Israel. And the time for the fulfilment of the symbol is clearly indicated, by the drying up of the Euphrates, under the sixth vial of the "Day of Wrath;" and the fall of Babylon, under the seventh vial, resulting in the liberty of all of God's people from the thraldom, through false doctrine, which has been upon them for lo, these many years, is portrayed as resulting.

Babylon literal fell because, when tried in the balances by the Lord, she was found wanting; Mystic Babylon falls for a similar reason. Literal Babylon never was Israel, but the Israelites were for a time swallowed up in Babylon; likewise Mystic Babylon never was Spiritual Israel, though for a long time Spiritual Israel has been in captivity to Mystic Babylon. As the same Cyrus who overthrew literal Babylon made the proclamation which permitted literal Israel to return from captivity, so it is the King of kings who, upon taking His great power as earth's new King, will set free all of the Lord's people-and in advance He sends the message to those who have ears to hear, saying, "Babylon the Great is fallen, is fallen, and is become the habitation of demons and the hold of every foul spirit, and a cage of every unclean and hateful bird . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."-Rev. 18:2-4.

BABYLON'S FEAST FORESHADOWS SHORT LIVED JOY THAT WILL FOLLOW CHURCH FEDERATION

The great feast which preceded the fall of Babylon would seem to correspond well with the great denominational Union expected soon (Church Federation), and the correspondingly short season of rejoicing which will accompany it. The gold and silver vessels of the Lord's house which were profaned may fitly represent, not only the precious truths of Divine revelation, but also the Lord's consecrated people-the golden vessels representing the "little flock," and the more numerous silver vessels representing the "great company." What may be the character of the defilement and injury of these antitypical vessels is, of course, problematical, but in any case we remember that those consecrated vessels in the type were all highly honored and restored to the temple by Cyrus, and likewise we know that not only the truths of Divine revelation will all be cared for by our Lord, but also that all who are His shall be glorified in the Spiritual Temple which He will shortly rear.

No one can make these comparisons, we believe, and not feel fully convinced that the Holy Spirit, dictating through Isaiah and Jeremiah, was the same Holy Spirit which guided St. John through the Apocalyptic vision. Nor can such students escape the conclusion that the force of the prophecies applies specially to Mystic Babylon, rather than to the literal city and country. As one section of Literal Babylon fell before another, so Revelation predicts it will be with Mystic Babylon. As Literal Babylon ruled over the whole world, so Mystic Babylon is represented as ruling the civilized world, and hence the entire world.

MYSTIC BABYLON SHALL BE CAST INTO THE SEA TO RISE NO MORE

As the lords of Babylon were made drunk by wine which they drank from the golden vessels captured from the temple at Jerusalem, so Mystic Babylon, represented by a woman, is said to make all nations drunk with the wine, or doctrine, which she gives them out of the golden cup which she holds in her hand. Like a great millstone Mystic Babylon shall be cast into the sea to rise no more. As the literal Israelites were invited to leave Babylon the literal, and were

helped so to do, but only a few responded, so Spiritual Israelites are urged to leave Mystic Babylon, in which they have been in captivity, but only a comparatively small number have a sufficiency of courage, love and zeal to respond at the first-others will be delivered after her collapse. Now, however, the message is, "Babylon is fallen, is fallen"(that is, sentenced to fall, which sentence, we believe, will be fulfilled shortly). "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."-Rev. 18:2-5.

WHERE IS MYSTIC BABYLON?

No student can examine the records without astonishment and a realization that Mystic Babylon must be some great, influential system of great power in the world during this Gospel Age, and especially at its close. The very prominence given to Babylon, both in prophecy and in Revelation, warns God's people that if they have not yet found Babylon they should seek for her. For so great an institution as made all nations drunk with her false doctrine must be very prominent, indeed, to those who were made so under the influence of the stupefying draft from her cup.

Indeed, the intimation is that the whole civilized world will be so intoxicated with the false teaching of Babylon as to be completely under her influence. And when she falls it is particularly explained that all the great, the rich, the mighty, the influential of earth will mourn the catastrophe of her fall. Only the saintly few will recognize its true import and rejoice.

It seems very clear that many of us were once part and parcel of this great Babylon-this great system of confusion by which the Divine character has been so traduced through the creedal misinterpretations of the Divine Word. We are aware that Catholics declare Protestants to be this Babylon system; and we are aware that Protestants claim that Catholics are this Babylon system. To our understanding of the Divine Word, both are rightl Babylon is the "mother" system and the various sects of Protestantism are the "daughters," and the name Babylon is a family name It belongs to the "mother" system first, and to all the "daughters" of the system now, as well. Improper association with the world, its governments and systems, is a crime to which both are parties. The "daughters" have followed the example of the "mother," and more or less are coming back into sympathy with her in all particulars. None of them have maintained the proper attitude of virginity and separateness from the world.

WE SPEAK NOT UNKINDLY

Do not misunderstand us. We believe that there are true saints of God in all the various parts of Christendom-"mother" and "daughters." We do not even charge nor believe that those who have upheld and are upholding the various sections of Babylon have an evil intention; we believe that they are thoroughly "drunk," intoxicated with their own erroneous theories. The fall of their present institutions will be a startling blow to them, for they verily believe them to be Christ's Kingdom-and style them such-Christendom.

The fall of Babylon will astonish the entire world, so complete is the delusion that Christendom represents the throne and government of Messiah amongst men. And, be it remembered, the vast majority in all the various sects and denominations of Christendom are worldly people who have no conception whatever of the true Church and her cause. Their ambition is to approximate righteousness and a form of godliness, but no more than this seems to them necessary; more would be irrational, unreasonable, since they have not been begotten of the Holy Spirit and therefore cannot appreciate things from the Divine standpoint.

To them the fall of Babylon at first is astounding, a perplexity, but will work no real injury, because the reign of Babylon over the earth will be superseded by the reign of the New Jerusalem-the Kingdom of God's dear Son. The most saintly of God's people will hear the voice of Divine command, "Come out of her, My people," and will obey it before the fall comes. But a large number, even of the Lord's people, lacking courage, will share with Babylon the troubles of that hour.

Subsequently, however, these will rejoice and be glad, when they realize the justice of the Divine execution against Babylon; and to them will come, as an inferior company, an invitation to attend the "marriage supper of the Lamb." Their honorable position will be that of bridesmaids to the still more faithful and courageous "little flock," who will be accounted worthy to be the "Bride" and to sit with the Redeemer in His throne. Then speedily will follow the long-promised "Times of Restitution" to the world of mankind, for which we pray, "Thy Kingdom come, Thy will be done on earth, as it is done in heaven." (Acts 3:19-21.) Then is when "the Spirit and the Bride shall 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" (the Truth uncontaminated with error).-Rev. 22:17.

1H523

MISCELLANEOUS COLUMN

2000 VACANT PRESBYTERIAN PULPITS

The announcement that 2,000 out of a total of 10,000 Prebyterian churches in this country are without pastors was made by the Rev. Charles Little, Moderator of the General Assembly of the Presbyterian Church in the United States.

Dr. Little has been in Philadelphia attending a meeting of the General Assembly's Commissions on Christian Work in the Witherspoon Building. About fifteen other

prominent Presbyterians from different parts of the country attended the meeting also and will recommend to the next General Assembly a plan to supply the vacant pulpits.

SURPASSING SKILL OF THE ANCIENTS

"We are losing all our secrets in this shabby age," an architect said. "If we keep on the time will come when we'll be able to do nothing well.

"Take, for instance, steel. We claim to make good steel, yet the blades the saracens turned out hundreds of years ago would cut one of our own blades in two like butter.

"Take ink. Our modern ink fades in five or ten years to rust color, yet the ink of mediaeval manuscripts is as black and bright today as it was 700 years ago.

Take dyes. The beautiful blues and reds and greens of antique oriental rugs have all been lost, while in Egyptian tombs we find fabrics dyed thousands of years ago that remain today brighter and purer in hue than any of our modern fabrics.

"Take my specialty, buildings. We can't build as the ancients did. The secret of their mortar and cement is lost to us. Their mortar and cement were actually harder and more durable than the stones they bound together, whereas ours-horrors!" *New York Press*

FERTILITY OF PALESTINE

Prof. Richard Gottheil, of Columbia University, the Director of the American School of Archaeology in Jerusalem, believes that the time will soon come when Palestine will be in fact what the Hebrew Scriptures say it was at one time-"a land flowing with milk and honey." The professor admits that changes will have to come before the ideal is realized, but he believes that the changes will come.

When a friend suggested that there would have to be a change in the soil, as well as in the government, he replied that appearances were often deceitful, in Turkey as well as America, and that what appeared to be rock on the hillsides of Judea was really a fertilizer in rock form. Prof. Gottheil is a truthful man, but a truthful man is sometimes called upon to explain statements which seem contrary to facts, and this is the explanation he made:

"The soil of Palestine is peculiar. It is remarkably fertile, as the primitive methods of cultivation show. If so much can grow as does grow with the mere scratching which the ground receives, how much might be produced if western methods were employed I have seen trees growing where there was absolutely no dirt visible, but in some way the roots had reached the soil and they had obtained a foothold, which enables them to grow and bear fruit.

PREDICTS GREAT FUTURE

"But what is more remarkable still is the fact that there is in the rocks which one sees on these hillsides, chemical properties which correspond with those ingredients in the best fertilizers, and these rocks decompose from time to time, so that what seems so forbidding from an agricultural point of view is really going back into the soil as manure. There is an institution in Jerusalem, founded to give work to poor Hebrews, whose manager actually pounds up the soil, not waiting for it to decompose, and he produces very fine crops as a result of this mixture. Several cases might be cited where hillsides may be made to bear, not exactly forests, but a sufficient number of trees to prove my contention that a great future awaits this country, when conditions now prevalent are changed; and they will be changed; a new spirit is in the air, and in the government as well."

A JOYFUL MESSAGE FOR THE SIN-SICK

This article is the same material as Bible Students Monthly, Volume 3, No. 11, entitled, "A Joyful Message for the Sin-Sick."

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GOD IN THE HOME

This article is the same material as Bible Students Monthly, Volume 3, No. 11, entitled, "God In the Home."

Volume 4 Number 2

RELIGIOUS AND SCIENTIFIC GLEANINGS

TO MAKE EDEN BLOOM AGAIN

Sir John Jackson has obtained the contract for the construction of the first dam in the irrigation works designed by Sir William Willcox for the Turkish Government, with the object of again making an Eden of Mesopotamia.

Sir William Willcox, who has been engaged in surveying the land between the Tigris and the Euphrates, in 1908 predicted that this vast territory, now an arid waste infested by swamps, but showing traces of ancient irrigation canals, would again blossom as the rose, provided that works, of which this dam is the first, be carried out.

THE COST OF SOUL-SAVING

It is quite in line with the commercial spirit of the age to have Billy Sunday, the evangelist, estimate the cost of saving souls in various cities. In Atlanta, he says, it requires an outlay of only $75 to rescue a soul; in New York city, $545; in

Boston,$450; in Denver, $425; in Chicago, $395; in New Orleans, $78, and in Indianapolis $620.

While it would be interesting to know how the evangelist reached his interesting results, it would not be easy to accept them even with an itemized account at hand. It is not conceivable that it costs more to save a soul in Indianapolis than in New York.

Moreover, the expenditures of Mr. Sunday cannot be taken as a criterion of the price of saving souls. His hotel bills may be higher than those of other so-called soul-savers. As a baseball player, which was his former occupation, he may have contracted the habit of staying at the best hotels.

Soul-saving is scarcely a commercial business. Evangelists, however, find it a much more profitable business than do the average preachers in home churches. Many evangelists have become rich. Those who use dramatic methods make more money than the conservative ones. Exchange

THEY SHALL SAY PEACE! PEACE!

How the promise of peace growsl Even Japan is ready for a peace pact, and has taken the initiative toward reaching a general arbitration treaty with the United States. No formal proposition has yet been made, but through diplomatic channels the Japanese government has made it known that it is willing to submit proposals if invited. This is progress for the peace campaign, surely. Japan has been popularly looked upon as the most pugnacious nation of the Orient, and of the world-spoiling for a fight and swelling with military ambition. Now, we are told, the only obstacle to the initiation of negotiations between the United States and Japan for a general arbitration tread is that "the Japanese government hesitates to make the first advances because it has no official intimation that such a movement would be welcome in the United States." All doubt on that point should be speedily removed, Col. Roosevelt to the contrary notwithstanding.

After the foregoing was written, but before it was put in type, came the extraordinary information from Washington that "the German government has sent a most sympathetic answer to the United States government's inquiry as to whether Germany had any interest in a general arbitration treaty. The answer requests the Washington government to communicate the full details of the proposed treaties with Great Britain and France and promises that Germany will subject them to most careful and friendly scrutiny with a view to declaring later how far the proposals appear acceptable." Germany, with her war-lord Emperor, has been supposed least favorable of all the nations of Europe to the general arbitration movement. Should that nation give the matter favorable consideration, the permanent peace of the world would surely be in sight. *Michigan Christian Advocate*

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GREATEST THING IN THE UNIVERSE

This article can be found in its entirety in the Newspaper Sermon, entitled,
"The Creator Misunderstood."

MISCELLANEOUS COLUMN

THINKS 1915 SIGNIFICANT

"The real cause of the crime that is being committed today is that 95 per cent of the people don't care what harm comes to the other fellow so long as it doesn't happen to them.

"If a change does not take place in the existing conditions, which will stop the rapid increase in the number of unemployed. I predict with all sincerity, that by 1915 there will be such a revolution as will take the millionaire, afraid to step outside his home for fear of having his brains blown out by the starving man who awaits him." *Dr. George W. Gallon, in Boston [Mass.] Post*

CHURCH FEDERATION PROGRESSING

It is announced that one or more conferences of the Methodist Church of Canada have voted favorably upon the proposed union of Methodist, Presbyterian and Congregational churches in the country. Several branches of these and other denominations in the United States have decided to withdraw from fields already occupied by another branch, uniting the congregations, and also have agreed not to enter a field in competition with another church unless a second church is needed. Local churchmen regard these decisions as pointing toward a more general church union in the future.

INTEREST IN CHURCHES FAST WANING

"Church authorities in Berlin are in consternation at what they regard as the deplorable shrinkage in the Sunday collections throughout the city. Congregations remain unresponsive and callous to the most fervid appeals for missionary work, whether at home or abroad, and other branches of home work such as church extension are treated with the same indifference.

It often happens that even in the richest and most fashionable districts special offertories do not exceed $25, and not a few congregations are content to contribute as many shillings.

"In view of these facts a large section of the population of Berlin are protesting against the building of new churches when those already existing are not half full, and when so many citizens show, by their absence and lack of participation, how indifferent they are to the claims of the national church on their attention." *Exchange*

THE RAINTREE OF PERU

Concerning a peculiar tree, which grows in Peru and which becomes an indispensable aid to the populace and to agriculture in days of drought, a contributor to the "Espana Moderna" furnishes some interesting information:

"The Peruvian Indians call it 'Tamaicaspi,' which signifies Raintree. It is a thick tree, exceptionally rich in foliage whose leaves possess the unusual faculty of absorbing the watery vapors of the atmosphere and of passing it on to the earth in the form of raindrops.

"The ground under the main part of the foliage is almost continually swampy from large quantities of water and what seems specially striking is that right in the dry season of the year the secretions of the tree are the greatest. Then whole pools form around about the tree, little rivulets flow in the vicinity and saturate the parched earth with productive moisture.

"If the natives would utilize the properties of the raintree in a rational way they could without much difficulty irrigate and cultivate entire districts, which during the hot season lie dry and almost entirely unproductive. It has been figured out that a single one of these trees furnishes on an average about nine gallons of water every twenty-four hours. Ten thousand of these trees could easily be planted on one square mile at a distance of eighteen yards apart. The entire district would thus get 85,000 gallons of water; and even admitting that a large part of it immediately soaks into the earth or evaporates there would still remain 30,000 gallons for the benefit of the parched ground. The raintree is at the same time very unit

pretentious and thrives even upon unfavorable soil, grows unusually fast and survives the greatest fluctuations of temperature unhurt."

That this wonderful tree secretes such large quantities of water might be very significant for the Restitution and cultivation of the desert lands.

PARADISE BETTER THAN HONOLULU

This article was republished in the Overland Monthly, pages OM183-OM186, entitled, "Paradise Better than Honolulu."

DARWINISM IS DYING

This article is the same material as The Everlasting Gospel, Volume 1, No. 2, entitled, “Darwinism Is Dying."

THE ALL-SEEING EYE

This article can be found In its entirety in the Newspaper Sermons, entitled, "Divine Omniscience and Almighty Power."

MAKING A COVENANT WITH THE LORD

This article was republished In R4780-March 1, 1911, entitled, "The Wise Choice."

Volume 4, Number 4

RELIGIOUS AND SCIENTIFIC GLEANINGS

HOPE FOR TITANIC DEAD

FROM PASTOR RUSSELL'S SERMON ON APRIL 26

While we weep with the survivors of the Titanic disaster, let us thank God that a better understanding of the Bible enables us to sorrow, not hopelessly. Not long ago, misguided by our creeds of the Dark Ages, we would have asked, Were any of the 1,600 who perished saints? And assured that very few of them would have claimed to be saints, we would have concluded that all the remainder plunged down to a Catholic Purgatory of terror, or worse, to a Protestant hell of eternal torture.

Even the tales of their great gallantry and heroism would not have altered the decision, which would have hung on the question. Did they confess Jesus in word and deed? we would have asked. Were they church members? This is the same argument used respecting the 90,000 heathen who die every day in the year, "going down into Christless graves," the "London Missionary Society" truly says, but means and is understood to mean, into Christless eternal torturel

Now, how different! Now we see that a faithful, elect Church is being selected during this Age; that in the next Age they with Jesus may assist, bless, uplift all

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the non-elect to an earthly salvation to human perfection, in the new Paradise-earth-which Messiah's Kingdom will usher in. Thus, only the wilfully wicked will ever be annihilated, while all those who then shall prove themselves to be willing and obedient shall have the Divine favor and everlasting life. God's power is Infinite, so is His Love, His mercy, His goodness!

PHILIPPINE ISLANDS UNDER AMERICAN VS. SPANISH RULE

From a letter recently received we quote the following interesting extract:"Nowhere were we more surprised than in the Philippines. At Manila, a city of 360, 000, we saw many evidences of progress. Our hearts burned with patriotic flame as we saw the work in progress, and perceived that the Government of the United States has been dealing so wisely and generously with the Filipinos-as an elder brother with a younger.

"For centuries these islands were under the control of Spain. With the money brought to them by the poor people, the representatives of the Catholic Church had not only lived in luxury, but had amassed millions of wealth. We were told that they now hold title to 95 per cent of the buildings in the walled city of Manila. One of these buildings they rent to the United States for $400 a month.

"Gradually the people are becoming awakened and enlightened. They are showing a great hunger for education. The schools are crowded. Four hundred new school buildings are projected. The 800 American school teachers whom the Government brought here are now supplanted by 6,000 native school teachers. The work of civilization is progressing in an unprecedented manner. How happy this contrast with the condition of the colonies of other nations, which seem to be run on the exploit system-for the enrichment of the possessing governments and private individuals whom they favor.

"Our American school teachers here, as at home, are not permitted to give any religious instructions. In other words, the work of the Government is merely a civilizing one, but the work accomplished in this respect seems not very different from that being accomplished by the various missionary enterprises of the Orient-for they all confess that to put religion prominently before the pupils would be to destroy influence and empty the schools.

"On the whole, it seems to us that our Government is doing the most successful missionary work to be found anywhere. We were much surprised and pleased at the personnel of the officers and soldiers stationed at Manila, whom we met. We would have been glad to have found them saintly Christians, but, on the other hand, we rejoice that we did find them broad-minded gentlemen, sympathetic with the civilizing work with which they are associated. To our surprise, we found that all this vast enterprise is being conducted along business lines-that the Filipinos themselves are bearing the expense-all expenses except those of the Army and Navy.

"It was proposed recently to erect a Y.M.C.A. building for the Filipinos, and a subscription paper was started. The Catholic Archbishop heard of it, and denounced it freely in the newspapers and by circular letters sent about. But instead of this stopping the subscriptions, it had the reverse effect. The proposed $80,000 was oversubscribed-$100,000 was raised. The Archbishop now threatens that he will build a competitive institution, and the answer of the people (Catholics) is that they hope he will do so."

THE EXISTENCE OF A SUPREME INTELLIGENT CREATOR ESTABLISHED

Evidences aside from the Bible examined in the light of reason

This article, printed below, was excerpted from The Divine Plan of the Ages, Chapter 2, pages A29-A35.

Even from the standpoint of the skeptic, a reasonable and candid search into the unknown, by the light of what is known, will guide the unbiased, intelligent reasoner in the direction of the Truth. Yet it is evident that without a direct revelation of the Plans and purposes of God, men could only approximate the Truth, and arrive at indefinite conclusions. But let us for the moment lay aside the Bible and look at things from the standpoint of reason alone.

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He who can look into the sky with a telescope, or even with his natural eye alone, and see there the immensity of creation, its symmetry, beauty, order, harmony and diversity, and yet doubt that the Creator of these is vastly his superior both in wisdom and power, or who can suppose for a moment that such order came by chance, without a Creator, has so far lost or ignored the faculty of reason as to be properly considered what the Bible terms him, a fool (one who ignores or lacks reason); "The fool hath said in his heart, There is no God." However it happened, at least that much of the Bible is true, as every reasonable mind must conclude; for it is a self-evident truth that effects must be produced by competent causes. Every plant and every flower, even, speaks volumes of testimony on this subject. Intricate in construction, exquisitely beautiful in form and texture, each speaks of a wisdom and skill above the human. How shortsighted the absurdity which boasts of human skill and ingenuity, and attributes to mere chance the regularity, uniformity and harmony of nature; which acknowledges the laws of nature, while denying that nature has an intelligent Lawgiver.

THE EVOLUTION THEORY LACKS PROOF

Some who deny the existence of an intelligent Creator claim that nature is the only God, and that from nature all forms of animal and vegetable development proceeded without the ordering of intelligence, but governed, they say, by "the law of the survival of the fittest" in a process of evolution.

This theory lacks proof, for all about us we see that the various creatures are of fixed natures which do not evolve to higher natures; and though those who hold to this theory have made repeated endeavors, they have never succeeded either in blending different species or in producing a new, fixed variety. No instance is known where one kind has changed to another kind.*

* For the benefit of some readers we remark that changes such as the transformation of caterpillars into butterflies are not changes of nature; the caterpillar is but the larva hatched from the butterfly's egg.

Though there are fish that can use their fins for a moment as wings, and fly out of the water, and frogs that can sing, they have never been known to change into birds; and though there are among brutes some which bear a slight resemblance to men, the evidence is wholly lacking that man was evolved from such creatures. On the contrary, investigations prove that though different varieties of the same species may be produced, it is impossible to blend the various species, or for one to evolve from another. For the same reason the donkey and the horse, though resembling each other, cannot be claimed as related, for it is well known that their offspring is imperfect and cannot propagate their species.

Surely if unintelligent nature were the creator or evolver she would continue the process, and there would be no such thing as fixed species, since without intelligence nothing would arrive at fixed conditions. Evolution would be a fact today, and we would see about us fish becoming birds and monkeys becoming men. This theory we conclude to be as contrary to human reason as to the Bible, when it claims that intelligent beings were created by a power lacking intelligence.

BEHIND NATURE IS THE OMNIPOTENT GOD

One theory regarding the creation (excepting man) by a process of evolution, to which we see no serious objection, we briefly state as follows:it assumes that the various species of the present are fixed and unchangeable so far as nature or kind is concerned, and though present natures may be developed to a much higher standard, even to perfection, these species or natures will forever be the same.

This theory further assumes that none of these fixed species were originally created so, but that in the remote past they were developed from the earth, and by gradual processes of evolution from one form to another. These evolutions, under Divinely established laws, in which changes of food and climate played an important part, may have continued until the fixed species, as at present seen, were established, beyond which change is impossible, the ultimate purpose of the Creator in this respect, to all appearance, having been reached.

Though each of the various families of plants and animals is capable of improvement or of degradation, none of them is susceptible of change into, nor can they be produced from other families or kinds. Though each of these may attain to the perfection of its own fixed nature, the Creator's design as to nature having been attained, further change in this respect is impossible.

It is claimed that the original plants and animals, from which present fixed varieties came, became extinct before the creation of man. Skeletons and fossils of animals and plants which do not now exist, found deep below the earth's surface, favor this theory. This view neither ignores nor rejects the Bible teaching that man was a direct and perfect creation, made in the mental and moral image of

his Maker, and not a development by a process of evolution, probably common to the remainder of creation. This view would in no sense invalidate, but would support,

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the Bible's claim, that nature as it is today teaches that an Intelligent Being ordered it, and was its first cause. Let human reason do her best to trace known facts to reasonable and competent causes, giving due credit to nature's laws in every case; but back of all the intricate machinery of nature is the hand of its great Author, the intelligent, omnipotent God.

We claim, then, that the existence of an Intelligent Creator is a clearly demonstrated truth, the proof of which lies all around us; yea, and within us, for we are His workmanship, whose every power of mind and body speaks of a marvelous skill beyond our comprehension. And He is also the Designer and Creator of what we term nature. We claim that He ordered and established the laws of nature, the beauty and harmony of whose operation we see and admire. This One whose wisdom planned and whose power upholds and guides the Universe, whose wisdom and power so immeasurably transcend our own, we instinctively worship and adore.

To realize the existence of this Mighty God is but to dread His Omnipotent strength, unless we can see Him possessed of benevolence and goodness corresponding to His power. Of this fact we are also fully assured by the same evidence which proves His existence, power and wisdom. Not only are we forced to the conclusion that there is a God, and that His power and wisdom are immeasurably beyond our own, but we are forced by reason to the conclusion that the grandest thing created is not superior to its Creator; hence we must conclude that the greatest manifestation of benevolence and justice among men is inferior in scope to that of the Creator, even as man's wisdom and power are inferior to His. And thus we have before our mental vision the character and attributes of the great Creator. He is wise, just, loving and powerful; and the scope of His attributes is, of necessity immeasurably wider than that of His grandest creation.

DIVINE POWER HAS PRODUCED COUNTLESS WORLDS ABOUT US

But further; having reached this reasonable conclusion relative to the existence and character of our Creator, let us inquire, What should we expect of such a Being? The answer comes, that the possession of such attributes reasonably argues their exercise, their use. God's power must be used, and that in harmony with His own nature-wisely, justly and benevolently. Whatever may be the means to that end, whatever may be the operation of God's power, the final outcome must be consistent with His nature and character, and every step must be approved of His infinite wisdom.

What could be more reasonable than such exercise of power as we see manifested in the creation of countless worlds about us, and in the wonderful variety of earth? What could be more reasonable than the creation of man, endowed with reason and judgment, capable of appreciating his Creator's works, and judging of His

skill-of His wisdom, Justice, Power and Love? All this is reasonable, and all in perfect accord with facts known to us.

And now comes our final proposition! Is it not reasonable to suppose that such an infinitely wise and good being, having made a creature capable of appreciating Himself and His Plan, would be moved by His Love and Justice to supply the wants of that creature's nature, by giving him some revelation? Would it not be a reasonable supposition that God would supply to man information concerning the object of his existence, and His plans for his future. On the contrary, we ask, would it not be unreasonable to suppose that such a Creator would make such a creature as man, endow him with power of reason reaching out into the future, and yet make no revelation of His plans to meet those longings? Such a course would be unreasonable, because contrary to the character which we reasonably attribute to God; contrary to the proper course of a being controlled by Justice and Love.

HAVING GIVEN MAN CAPACITY FOR APPRECIATION, GOD PROVIDES HIM A REVELATION

We may reason that in creating man, had Divine Wisdom decided it inexpedient to grant him a knowledge of his future destiny, and his share in his Creator's plans, then surely Divine Justice, as well as Divine Love, would have insisted that the being should be so limited in his capacity that he would not continually be tormented and perplexed with doubts, and fears, and ignorance; and as a consequence Divine Power would have been used under those limitations. The fact, then, that man has capacity for appreciating a revelation of the Divine Plan, taken in connection with the conceded character of his Creator, is an abundant reason for expecting that God would grant such a revelation, in such time and manner as His Wisdom approved.

So, then, in view of these considerations, even if we were ignorant of the Bible, reason would lead us to expect and to be on the lookout for some such revelation as the Bible claims to be. And furthermore, noting the order and harmony of the general creation, as in grand procession the spheres and systems keep

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time and place, we carmot but conclude that the minor irregularities, such as earthquakes, cyclones, etc., are but indications that the working together of the various elements in this world is not at present perfect. An assurance that all will ultimately be perfect and harmonious on earth as in the heavens with some explanation why it is not so at present, are requests which are not unreasonable for reasoning men to ask, nor for the Creator, whose Wisdom, Power and Benevolence are demonstrated to answer. Hence we should expect the revelation sought to indude such an assurance and such an explanation.

GOD'S CHARACTER PERFECT IN JUSTICE WISDOM, LOVE AND POWER

Having established the reasonableness of expecting a revelation of God's will and Plan concerning our race we will examine in the next chapter the general

character of the Bible, which claims to be just such a revelation. And if it presents the character of God in perfect harmony with what reason, as above considered, dictates, we should conclude that it thus proves itself to be the needed and reasonably expected revelation from God, and should then accept its testimony as such. If of God, its teachings, when fully appreciated, will accord with His character, which reason assures us is perfect in Wisdom, Justice, Love and Power.

"Ye curious minds, who roam abroad,
And trace creation's wonders o'er,
Confess the footsteps of your God,
And bow before Him, and adore.

"The heavens declare Thy glory, Lord;
In every star Thy wisdom shines;
But when our eyes behold Thy Word,
We read Thy name in fairer lines."

BIBLE AS A DIVINE REVELATION

Viewed in the Light of Reason

This article, printed below, was excerpted from The Divine Plan of the Ages, Chapter 3, pages A37-A56.

The Bible is the torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings. The grand old Book is unintentionally but woefully misrepresented by its friends, many of whom would lay down life on its behalf; and yet they do it more vital injury than its foes, by claiming its support to their long-revered misconceptions of its Truth, received through the traditions of their fathers. Would that such would awake, re-examine their oracle, and put to confusion its enemies by disarming them of their weapons!

Since the light of nature leads us to expect a fuller revelation of God than that which nature supplies, the reasonable, thinking mind will be prepared to examine the claims of anything purporting to be a Divine revelation, which bears a reasonable surface evidence of the truthfulness of such claims. The Bible claims to be such a revelation from God, and it does come to us with sufficient surface evidence as to the probable correctness of its claims, and gives us a reasonable hope that closer investigation will disclose more complete and positive evidence that it is indeed the Word of God.

THE BIBLE HAS OUTLIVED THE STORMS OF THIRTY CENTURIES

The Bible is the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth; they have hidden it, buried it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the Book lives. Today, while many of its foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influences are long since forgotten, the Bible has found its way into every nation and language of earth, over two hundred different translations of it having been made. The fact that this Book has survived so many centuries notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its Preserver.

It is also true that the moral influence of the Bible is uniformly good. Those who become careful students of its pages are invariably elevated to a purer life. Other writings upon religion and the various sciences have done good and have ennobled and blessed mankind, to some extent; but all other books combined

bined have failed to bring the joy, peace and blessing to the groaning creation that the Bible has brought to both the rich and the poor, to the learned and the unlearned. The Bible is not a book to be read merely; it is a book to be studied with care and thought; for God's thoughts are higher than our thoughts, and His ways than our ways. And if we would comprehend the Plan and thoughts of the infinite God, we must bend all our energies to that important work. The richest treasures of truth do not always lie on the surface.

This Book throughout constantly points and refers to one prominent character, Jesus of Nazareth, who, it claims, was the Son of God. From the beginning to end His name, and office, and work are made prominent. That a man called Jesus of Nazareth lived, and was somewhat noted, about the time indicated by the writers of the Bible, is a fact of history outside the Bible, and it is variously and fully corroborated. That this Jesus was crucified because He had rendered Himself offensive to the Jews and their priesthood is a further fact established by history outside the evidence furnished by the New Testament writers. The writers of the New Testament (except Paul and Luke) were the personal acquaintances and disciples of Jesus of Nazareth, whose doctrines their writings set forth.

THE EXISTENCE OF A BOOK IMPLIES MOTIVE ON THE PART OF THE WRITER

The existence of any book implies motive on the part of the writer. We therefore inquire, What motives could have inspired these men to espouse the cause of this person? He was condemned to death and crucified as a malefactor by the Jews, the most religious among them assenting to and demanding His death, as one unfit to live. And in espousing His cause, and promulgating His doctrines, these men

braved contempt, deprivation and bitter persecution, risked life itself, and in some cases even suffered martyrdom.

Admitting that while He lived Jesus was a remarkable person, in both His life and His teaching, what motive could there have been for any to espouse His cause after He was dead?-especially when His death was so ignominious? And if we suppose that these writers invented their narratives, and that Jesus was their imaginary or ideal hero, how absurd it would be to suppose that sane men, after claiming that He was the Son of God, that He had been begotten in a supernatural way, had supernatural powers by which He had healed lepers, restored sight to those born blind, caused the deaf to hear, and even awakened the dead-how very absurd to suppose that they would wind up the story of such a character by stating that a little band of His enemies executed Him as a felon, while all His friends and disciples, and among them the writers themselves, forsook Him and fled in the trying momentl

The fact that profane history does not agree in some respects with these writers should not lead us to regard their records as untrue. Those who do thus conclude should assign and prove some motive on the part of these writers for making false statements. What motives could have prompted them? Could they reasonably have hoped thereby for fortune, or fame, or power, or any earthly advantage? The poverty of Jesus' friends, and the unpopularity of their hero Himself with the great religionists of Judea, contradict such a thought; while the facts that He died and that He was made of no reputation, held forth no hope of enviable fame or earthly advantage to those who should attempt to re-establish His doctrine.

On the contrary, if such had been the object of those who preached Jesus, would they not speedily have given it up when they found that it brought disgrace, persecution, imprisonment, stripes and even death? Reason plainly teaches that men who sacrificed home, reputation, honor and life; who lived not for present gratification; but whose central aim was to elevate their fellow-men, and who inculcated morals of the highest type, were not only possessed of a motive, but further that their motive must have been pure and their object grandly sublime. Reason further declares that the testimony of such men, activated only by pure and good motives, is worthy of ten times the weight and consideration of ordinary writers. Nor were these men fanatics; they were men of sound and reasonable mind, and furnished in every case reason for their faith and hope; and they were perseveringly faithful to those reasonable convictions.

WHAT ASTONISHES THOSE WHO PRESUME THE BIBLE TO BE A MANUFACTURED HISTORY

And what we have here noticed is likewise applicable to the various writers of the Old Testament. They were, in the main, men notable for their fidelity to the Lord; and this history as impartially records and reproves their weaknesses and shortcomings as it commends their virtues and faithfulness. This must astonish those who presume the Bible to be a manufactured history, designed to awe men into reverence of a religious system. There is a straightforwardness about the Bible that stamps it as Truth. Knaves, desirous of representing a man as great, and especially if desirous of presenting some of his writings as inspired of God, would undoubtedly paint such a one's character blameless and noble to the last degree.

The fact that such a course has not been pursued in the Bible is reasonable evidence that it was was not fraudulently gotten up to deceive.

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Having, then, reason to expect a revelation of God's will and Plan, and having found that the Bible, which claims to be that revelation, was written by men whose motives we see no reason to impugn, but which, on the contrary, we see reason to approve, let us examine the character of the writings claimed as inspired, to see whether their teachings correspond with the character we have reasonably imputed to God, and whether they bear internal evidence of their truthfulness.

The first five books of the New Testament and several of the Old Testament are narratives or histories of facts known to the writers and vouched for by their characters. It is manifest to all that it did not require a special revelation simply to tell the truth with reference to matters with which they were intimately and fully acquainted. Yet, since God desired to make a revelation to men the fact that these histories of passing events have a bearing on that revelation would be a sufficient ground to make the inference a reasonable one, that God would supervise, and so arrange, that the honest writer whom He selected for the work should be brought in contact with the needful facts. The credibility of these historic portions of the Bible rests almost entirely upon the characters and motives of their writers. Good men will not utter falsehoods. A pure fountain will not give forth bitter waters. And the united testimony of these writings silences any suspicion that their authors would say or do evil, that good might follow.

REASON FOR RECORDING CERTAIN FACTS OF HISTORY CONSIDERED INDELICATE

It in no way invalidates the truthfulness of certain books of the Bible, such as Kings, Chronicles, Judges, etc., when we say that they are simply truthful and carefully kept histories of prominent events and persons of their times. When it is remembered that the Hebrew Scriptures contain history, as well as the Law and the prophecies, and that their histories, genealogies, etc., were the more explicit in detailing circumstances because of the expectancy that the promised Messiah would come in a particular line from Abraham, we see a reason for the recording of certain facts of history considered indelicate in the light of this twentieth century.

For instance, a clear record of the origin of the nations of the Moabites and of the Ammonites, and of their relationship to Abraham and the Israelites, was probably the necessity in the historian's mind for a full history of their nativity. (Gen. 19:36-38) Likewise, a very detailed account of Judah's children is given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of

Joseph, her husband(Luke 3:23, 31, 33, 34; Matt. 1:216), is traced back to Abraham. Doubtless the necessity of thoroughly establishing the pedigree was the more important, since of this tribe (Gen. 49:10) was to come the ruling King of

Israel, as well as the promised Messiah, and hence the minutiae of detail not given in other instances. Gen. 38

There may be similar or different reasons for other historic facts recorded in the Bible, of which by and by we may see utility which, were it not a history, but simply a treatise on morals, might without detriment be omitted; though no one can reasonably say that the Bible anywhere countenances impurity. It is well, furthermore, to remember that the same facts may be more or less delicately stated in any language:and that while the translators of the Bible were, rightly, too conscientious to omit any of the record, yet they lived in a day less particular in the choice of refined expressions than ours; and the same may be surmised of the early Bible times and habits of expression. Certainly the most fastidious can find no objection on this score to any expression of the New Testament.

THE BOOKS OF MOSES AND THE LAWS THEREIN PROMULGATED

The first five books of the Bible are known as the Five Books of Moses, though they nowhere mention his name as their author. That they were written by Moses, or under his supervision, is a reasonable inference; the account of his death and burial being properly added by his secretary. The omission of the positive statement that these books were written by Moses is no proof against the thought; for had another written them to deceive and commit a fraud, he would surely have claimed that they were written by the great leader and statesman of Israel, in order to make good his imposition. See Deut. 31:9-27.

Of one thing we are certain, Moses did lead out of Egypt the Hebrew nation. He did organize them as a nation under the laws set forth in these books; and the Hebrew nation, by common consent, for over three thousand years, has claimed these books as a gift to them from Moses, and has held them so sacred that a jot or little must not be altered-thus giving assurance of the purity of the text.

These writings of Moses contain the only credible history extent of the epoch which it traverses. Chinese history affects to begin at creation, telling how God went out on the water in a skiff, and, taking in His hand a lump of earth, cast it into the water. That lump of earth, it claims, became this world, etc. But the entire story is so devoid of reason that the merest child of intelligence would not be deceived by it. On

the contrary, the account given in Genesis starts with the reasonable assumption that a God, a Creator, an intelligent First Cause, already existed, it treats not of God's having a beginning, but of His work and of its beginning and its systematic, orderly progress-"In the beginning God created the heavens and the earth."

Then, stepping over the origin of the earth without detail or explanation, the narrative of the six days (epochs) of preparing it for man proceeds. That account is substantially corroborated by the accumulating light of science for four thousand years; hence it is far more reasonable to accept the claim that its author, Moses, was Divinely inspired, than to assume that the intelligence of one man

was superior to the combined intelligence and research of the rest of the race in three thousand years since, aided by modem implements and millions of money.

Look next at the system of laws laid down in these writings. They certainly were without an equal, either in their day or since, until this twentieth century; and the laws of this century are based upon the principles laid down in the Mosaic Law, and framed in the main by men who acknowledge the Mosaic Law as of Divine origin.

THE TEN COMMANDMENTS
A BRIEF A SYNOPSIS OF THE WHOLE LAW

The Decalogue is a brief synopsis of the whole Law. Those Ten Commandments enjoin a code of worship and morals that must strike every student as remarkable; and if never before known, and now found among the ruins and relics of Greece, or Rome, or Babylon (nations which have risen and fallen again, long since those laws were given), they would be regarded as marvelous if not supernatural. But familiarity with them and their claims has begotten measurable indifference, so that their real greatness is unnoticed except by the few. True, those commandments do not teach of Christ; but they were given, not to Christians, but to Hebrews; not to teach faith in a Ransom, but to convince men of their sinful state; and need of a Ransom. And the substance of those commandments was grandly epitomized by the illustrious founder of Christianity, in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and 'Thou shalt love thy neighbor as thyself. " Mark 12:30, 31

The government instituted by Moses differed from all others, ancient and modern, in that it claimed to be that of the Creator Himself, and the people were held accountable to Him; their laws and institutions, civil and religious, claimed to emanate from God, and, as we shall presently see, were in perfect harmony with what reason teaches us to be God's character. The Tabernacle, in the center of the camp, had in its "Most Holy" apartment a manifestation of Jehovah's presence as their King, whence by supernatural means they received instruction for the proper administration of their affairs as a nation. An order of priests was established, which had complete charge of the Tabernacle, and through them alone access and communion with Jehovah was permitted.

The first thought of some in this connection would perhaps be, "Ahl there we have the object of their organization; with them, as with other nations, the priests ruled the people, imposing upon their credulity and exciting their fears for their own honor and profit." But hold, friend; let us not too hastily assume anything. Where there is such good opportunity for testing this matter by the facts, it would not be reasonable to jump to conclusions without the facts. The unanswerable evidences are contrary to such suppositions. The rights and the privileges of the priests were limited; they were given no civil power whatever, and wholly lacked opportunity for using their of lice to impose upon the rights or consciences of the people; and this arrangement was made by Moses, member of the priestly line.

ISRAEL'S GOVERNMENT DIFFERENT FROM ANY BEFORE OR SINCE

As God's representative in bringing Israel out of Egyptian bondage,. the force of circumstances had centralized the government in his hand, and made the meek Moses an autocrat in power and authority, though from the meekness of his disposition he was in fact the overworked servant of the people, whose very life was being exhausted by the onerous cares of his position. At this juncture a civil government was established, which was virtually a democracy. Let us not be misunderstood; regarded as unbelievers would esteem it, Israel's government was a democracy, but regarded in the light of its own claims, it was a Theocracy, i.e., a Divine Government; for the laws given by God, through Moses, permitted of no amendments; they must neither add to nor take from their code of laws. Thus seen, Israel's government was different from any other civil government, either before or since.

The Lord said unto Moses, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be elders of the people and officers over them; and bring them unto the Tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there, and I will take of the spirit

which is upon thee and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not alone." (Num. 11:16, 17. See also verses 24 to 30 for an example of true and guileless statesmanship and meekness) Moses, rehearsing this matter, says, "So I took the chief of your tribes, wise men, and known [of influence], and made them heads over you; captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." Deut. 1 :15; Exod. 18:13-26

HISTORY OF OTHER NATIONS SHOWS NO EQUAL TO ISRAEL'S

Thus it appears that this distinguished lawgiver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct relatives, of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary, introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power.

Circumstanced as Moses was, any ambitious man, governed by policy and attempting to perpetuate a fraud upon the people, would have worked for greater centralization of power in himself and his family; especially as this would have seemed an easy task from the religious authority being already in that tribe, and from the claim of this nation to be governed by God, from the Tabernacle. Nor is it supposable that a man capable of forming such laws, and of ruling such a people, would be so dull of comprehension as not to see what the tendency of his course would be. So completely was the government of the people put into their

own hands, that though it was stipulated that the weightier cases which those governors could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses-"The cause which is too hard for you, bring it unto me, and I will hear it." Deut. 1:17

Thus seen, Israel was a republic whose of firers acted under a Divine commission. And to the confusion of those who ignorantly claim that the Bible sanctions an established empire rule over the people, instead of "a government of the people by the people," be it noted that this republican form of civil government continued for over four hundred years. And it was then changed for that of a kingdom at the request of "The Elders," without the Lord's approval, who said to Samuel, then acting as a sort of informal president, "Hearken unto the voice of the people in all that they shall say unto thee, for they have not rejected thee, but they have rejected Me, that I should not reign over them."

At God's instance Samuel explained to the people how their rights and liberties would be disregarded, and how they would become servants by such a change; yet thy had become infatuated with the popular idea, illustrated all around them in other nations. (1 Sam. 8:6-22) In considering this account of their desire for a king; who is not impressed with the thought that Moses could have firmly established himself at the head of a great empire without difficulty?

While Israel as a whole constituted one nation, yet the tribal division was ever recognized after Jacob's death. Each family, or tribe, by common consent, elected or recognized certain members as its representatives, or chiefs. This custom was continued even through their long slavery in Egypt. These were called chiefs or elders, and it was to these that Moses delivered the honor and power of civil government; whereas, had he desired to centralize power in himself and his own family, these would have been the last men to honor with power and office.

The instructions given those appointed to civil rulership as from God are a model of simplicity and purity. Moses declares to the people, in the hearing of these judges, "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger [foreigner] that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it." (Deut. 1:16, 17) Such hard cases were, after Moses' death, brought directly to the Lord through the High Priest, the answer being Yes or No, by the Urim and Thummim.

In view of these facts what shall we say of the theory which suggests that these books were written by knavish priests to secure to themselves influence and power over the people? Would such men for such a purpose forge records destructive to the very aims they sought to advance-records which prove conclusively that the great Chief of Israel, and one of their own tribe, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people? Does any one consider such a conclusion reasonable?

MOSES' LAW PROVIDED FOR A RESTITUTION OF PROPERTY EVERY FIFTIETH YEAR.

Again, it is worthy of note that the laws of the most advanced civilization, in this twentieth century, do not more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. Absolutely no distinction was made by Moses' Law. And as for the protection of the people from the dangers incident to some becoming very poor and others excessively wealthy and powerful, no other national law has ever been enacted which so carefully guarded this point. Moses' Law provided for a restitution every fiftieth year-their Jubilee year. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few. (Lev. 25:9, 13-23, 27-30) In fact, they were taught to consider themselves brethren, and to act accordingly; to assist each other without compensation, and to take no usury of one another. See Exod. 22:25; Lev. 25:36; Num. 26:52-56.

All the Laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The Laws were exposed in such a manner that any one who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals. (Deut. 31:10-13) Is it reasonable to suppose that such laws and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness? Such an assumption would be unreasonable.

In its regard for the rights and interests of foreigners and of enemies, the Mosaic Law was thirty-two centuries ahead of its times-if indeed the laws of the most civilized of today equal it in fairness and benevolence. We read:

"Ye shall have one manner of Law as well for the stranger [foreigner] as for one of your own country; for I am the Lord your God." Exod. 12:49; Lev. 24:22

"And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you; and thou shalt love him as thyself, for ye were strangers in the land of Egypt." Lev. 19:33, 34

"If thou meet shine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave it, to join with [assist] him." Exod. 23:4, 5, margin

Even the dumb animals were not forgotten. Cruelty to these as well as to human beings was prohibited strictly. An ox must not be muzzled while threshing the grain, for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unequal in strength and tread; it would be cruelty. Their rest was also provided for. Deut. 25:4; 22:10; Exod. 23:12

The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levi was supported by the annual tenth, or tithe, of the individual produce of their brethren of the other tribes. This fact, stated thus, is an unfair presentation too common to skeptics, who, possibly ignorantly, thereby misrepresent one of the most remarkable evidences of God's part in the organization of that system; and that it was not the work of a selfish and scheming priesthood. Indeed, it is not infrequently misrepresented by a modem priesthood, which urges a similar system now, using that as a precedent, without mentioning the conditions upon which it was founded, or its method of payment.

It was, in fact, founded upon the strictest equity. When Israel came into possession of the land of Canaan, the Levites certainly had as much right to a share of the land as the other tribes; yet, by God's express command, they got none of it, except certain cities or villages for residence, scattered among the various tribes, whom they were to serve in religious things. Nine times is this prohibition given, before the division of the land. Instead of the land, some equivalent should surely be provided them, and the tithe was therefore this reasonable and just provision. Nor is this all. The tithe, though, as we have seen, a just debt was not enforced as a tax, but was to be paid as a voluntary contribution. And no threat bound them to make those contributions; all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows:

"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." (Deut. 12:19) "And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee [in the land]." Deut. 14:27

GOD WAS THE AUTHOR OF THE JEWISH LAWS

Is it, we ask, reasonable to suppose that this order of things would have been thus arranged by selfish and ambitious priests?-an arrangement to disinherit themselves and to make them dependent for support upon their brethren. Does not reason teach us to the contrary?

In harmony with this, and equally inexplicable on

any other grounds than those claimed-that God is the author of those laws-is the fact that no special provision was made for honoring the priesthood. In nothing would impostors be more careful than to provide reverence and respect for themselves, and severest penalties and curses upon those who misused them. But nothing of the kind appears; no special honor, or reverence, or immunity from violence or insult, is provided.

The common Law, which made no distinction between classes, and was no respecter of persons, was their only protection. This is the more remarkable because the treatment of servants, and strangers, and the aged, was the subject of special legislation. For instance, Thou shalt not vex nor oppress a stranger, or widow, or fatherless child; for if they cry at all unto Me [to God] I will surely hear

their cry, and My wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless. (Exod. 22:21-24; 23:9; Lev. 19:33, 34) "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of strangers that are in thy land, within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord and it be sin unto thee." (Lev. 19:13; Deut. 24:14, 15; Exod. 21 :26, 27) "Thou shalt rise up before the hoary head and honor the face of the old man." (Lev. 19:32. See also Lev. 19:14) All this, yet nothing special for Priests, or Levites, or their tithes.

THE LAWS WERE A MARVELOUS ARRANGEMENT OF WISDOM ANDJUSTICE

The sanitary arrangements of the Law, so needful to a poor and long-oppressed people, together with the arrangements and limitations respecting clean and unclean animals which might or might not be eaten, are remarkable, and would, with other features, be of interest if space permitted their examination, as showing that Law to have been abreast with, if not in advance of, the latest conclusions of medical science on the subject. The Law of Moses had also a typical character, which we must leave for future consideration; but even our hasty glance has furnished overwhelming evidence that this Law, which constitutes the very framework of the entire system of revealed religion, which the remainder of the Bible elaborates, is truly a marvelous display of wisdom and justice, especially when its date is taken into consideration.

In the light of reason, all must admit that it bears no evidence of being the work of wicked, designing men, but that it corresponds exactly with what nature teaches to be the character of God. It gives evidence of His Wisdom, Justice and Love. And further, the evidently pious and noble lawgiver, Moses, denies that the Laws were his own, and attributes them to God. Exod. 24:12; Deut. 9:9-11; Exod. 26:30; Lev. 1:1

In view of his general character, and his commands to the people not to bear false witness, and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? It should be remembered also that we are examining the present copies of the Bible, and that therefore the integrity for which it is so marked applies equally to the successors of Moses; for though bad men were among those successors, who did seek their own and not the people's good, it is evident that they did not tamper with the Sacred Writings, which are pure to this day.

THE PROPHETS OF THE BIBLE

Glance now at the general character of the prophets of the Bible and their testimonies. A rather remarkable fact is that the prophets, with few exceptions, were not of the priestly class and that in their day their prophecies were generally repugnant to the degenerating and time-serving priesthood, as well as to the idolatrously inclined people. The burden of their messages from God to the people was generally reproof for sin, coupled with warnings of coming punishments, intertwined with which we find occasional promises of future blessings, after they should be cleansed from sin and should return to favor with the Lord. Their experiences, for the most part, were far from enviable; they were

generally reviled, many of them being imprisoned and put to violent deaths. (See 1 Kings 18:4, 10, 17, 18; 19:10;Jer. 38:6; Heb. 11:3238) In some instances it was years after their death before their true character as God's prophets was recognized. But we speak thus of the prophetic writers whose utterances claim to be the direct inspiration of Jehovah.

When it is remembered that these prophets were mainly laymen, drawing no support from the tithes of the priestly tribe; and when, added to this, is the fact that they were frequently not only the reprovers of kings and judges, but also of priests (though they reproved not the office, but the personal sins of the men who filled it), it becomes evident that we could not reasonably decide that these prophets were parties to any league of priests, or others, to fabricate falsehood in the name of God. Reason, in the light of facts, contradicts such a suspicion.

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If, then, we find no reason to impeach the motives of the various writers of the Bible, but find that the spirit of its various parts is righteousness and truth, let us next proceed to inquire whether there exists any link or bond of union between the records of Moses, those of the other prophets, and those of the New Testament writers. If we shall find one common line of thought interwoven throughout the Law and the Prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim-that they are Divinely inspired-particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

EPOCHS AND DISPENSATIONS

Marked in the Development of the Divine Plan

This article, printed below, was excerpted from The Divine Plan of the Ages, Chapter 4, pages A65-A75.

As some ignorantly misjudge the skill and wisdom of a great architect and builder by his unfinished work, so also many in their ignorance now misjudge God by His unfinished work; but by and by, when the rough scaffolding of evil, which has been permitted for man's discipline, and which shall finally be overruled for his good, has been removed, and the rubbish cleared away, God's finished work will universally declare His infinite Wisdom and Power; and His plans will be seen to be in harmony with His glorious character.

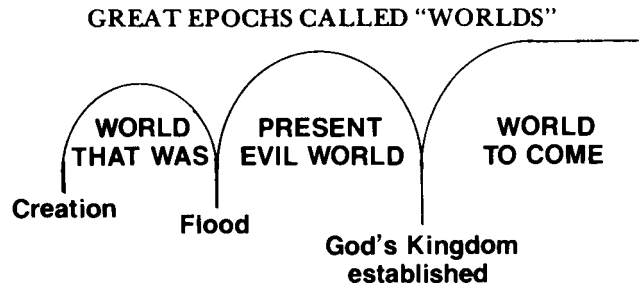
FIXEDNESS OF JEHOVAH'S PURPOSES

Since God tells us that He has a definitely fixed purpose, and that all His purposes shall be accomplished, it behooves us, as His children, to inquire diligently what those plans are, that we may be found in harmony with them. Notice how emphatically Jehovah affirms the fixedness of His purpose:"Jehovah of hosts hath

sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it be." "The Lord of hosts hath purposed, and who shall disannul it7" "I am God, and there is none else; I am God, and there is none like Me.... My counsel shall stand, and I will do all My pleasure....Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 14:24-27; 46:9-11) Therefore, however haphazard or mysterious God's dealings with men may appear, those who believe this testimony of His Word must acknowledge that His original and unalterable Plan has been, and still is, progressing systematically to completion.

While the mass of mankind, groping in the darkness of ignorance, must await the actual developments of God's Plan before they can realize the glorious character of the Divine Architect, it is the privilege of the child of God to see by faith and the light of his "lamp" the foretold glories of the future, and thereby to appreciate the otherwise mysterious dealings of the past and the present. Therefore, as interested sons of God and heirs of a promised inheritance, we apply to our Father's Word, that we may understand His purposes from the plans and specifications therein given. There we learn that the Plan of God, with reference to man, spans three great periods of time, beginning with man's creation and reaching into the illimitable future. St. Peter and St. Paul designate these periods "three worlds," which we represent in the following diagram:

GREAT EPOCHS CALLED "WORLDS"



These three great Epochs represent three distinct manifestations of Divine Providence. The first, from creation to the flood, was under the ministration of angels, and is called by St. Peter "the world that was." 2 Pet. 3:6

The second great Epoch, from the flood to the establishment of the Kingdom of God, is under the

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limited control of Satan, "the prince of this World." and is, therefore, called "this present evil World." Gal. 1:4; 2 Pet. 3:7

The third is to be a "World without end" (Isa. 45:17) under Divine administration, the Kingdom of God, and is called "The World to come-wherein dwelleth righteousness." Heb. 2:5; 2 Pet. 3:13

THE THREE GREAT WORLDS

The First of these periods, or worlds, under the ministration of angels, was a failure; the Second, under the rule of Satan, the Usurper, has been indeed an "evil World;" but the Third will be an era of righteousness and of blessing to all the families of the earth.

The last two of these "Worlds" are most particularly mentioned, and the statements relative to them are in strong contrast. The present, or second period, is called "the present evil World," not because there is nothing good in it, but because in it evil is permitted to predominate. "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mel 3:15) The third World or Epoch is mentioned as "The World to come, wherein dwelleth righteousness"-not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual, requiring all of the first thousand years. Evil will not rule then, it will not prosper; it will no longer be the wicked that will flourish; but "the righteous shall flourish" (Psa. 72:7), the "obedient shall eat the good of the land" (Isa. 1:19), and "the evil doer shall be cut off." Psa. 37:9

Thus seen, the next Dispensation is to be so dissimilar as to be the very reverse of the present one in almost every particular. Our Lord's words show why there is to be a difference between the present and the future Dispensations. It is because He will be the Prince or Ruler of the World to come, that in it righteousness and truth will prosper; while, because Satan is the prince (ruler) of the present evil World, evil prospers and the wicked flourish. It is because, as Jesus said, "the prince of this World" "hash nothing in Me"-and consequently no interest in His followers except to oppose, tempt, annoy and buffet them (John 14:30; 2 Car. 12:7)-that in this present evil World or Epoch, whosoever will live godly shall suffer persecution, while the wicked flourish like a green bay tree. 2 Tim. 3:12; Psa. 37:35

KINGDOM TO BE SET UP ON EARTH IN NEXT WORLD

Jesus said, "My Kingdom is not of this World," and until the era or "World to come" does come, Christ's Kingdom will not control the earth. And for this we are taught to hope and pray, "Thy Kingdom come, Thy will be done on earth." Satan is the "ruler of the darkness of this World," and therefore "darkness covers the earth and gross darkness the people." He now rules and works in the hearts of the children of disobedience. Eph. 2:2; 6:12

There must be some very important part of the great Architect's Plan for man's salvation not yet fully developed-else the New Prince and the New Dispensation would have been long ago introduced. Why it was postponed for an appointed time, and also the manner of the change from the present dominion of evil under Satan to that of righteousness under Christ, are points of interest which will be more fully shown hereafter. Suffice it now to say that the kingdoms of this World, now subject to Satan, are at the proper time to become the kingdoms of our Lord and of His Christ. Rev. 11:15

The context shows that the transfer will be accomplished by a general time of trouble. In reference to it, Jesus said, "No man c an enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house." (Mark 3:22-27) Thus we are taught that Satan must first be bound, restrained and deposed before Christ's reign of righteousness and peace can be established. This binding of Satan is accordingly shown to be the first work of the New Dispensation. Rev. 20:2

WORLDS PASS, BUT "THE EARTH ABIDETH FOREVER"

It should be remembered that this earth is the basis of all these "Worlds" and Dispensations, and that though ages pass and Dispensations change, still the earth continues-"The earth abideth forever." (Eccl. 1 :4) Carrying out the same figure, St. Peter calls each of these periods a separate Heavens and Earth. Here the word Heavens symbolizes the higher or spiritual controlling powers, and Earth symbolizes human government and social arrangements. Thus the First Heavens and Earth, or the order and arrangement of things then existing, having served their purpose, ended at the flood. But the physical heavens (sky and atmosphere), and the physical earth, did not pass away-they remained.

So likewise the present World (heavens and earth) will pass away with a great noise, fire and melting-confusion, trouble and dissolution. The strong man (Satan), being bound, will struggle to retain his power. The present order or arrangement of government and society, not that of the physical sky and earth, will pass

away. The present Heavens (powers of spiritual control) must give place to the "New Heavens"-Christ's spiritual control, soon to be established.

The present Earth (human society as now organized under Satan's control) must symbolically melt and be dissolved, in the beginning of the "Day of the Lord," which "shall burn as an oven." (Mal. 4:1) It will be succeeded by "a New Earth," i.e., society reorganized in harmony with earth's new Prince-Christ. Righteousness, peace and love will rule among men when present arrangements have given place to the new and better Kingdom, the basis of which will be the strictest Justice.

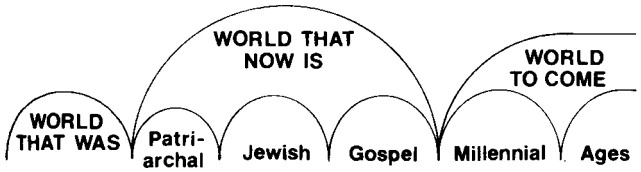
THIRD WORLD TO BE UNDER CONTROL OF CHRIST

St. Paul was given a glimpse of the next Dispensation, or, as he calls it, "the World to come." He says he was "caught away" (physically or mentally, or both, he could not tell, things were so real to his view) down the stream of time to the new condition of things, the "New Heaven," hence the "Third Heaven." He thus saw things as they will be under the spiritual control of Christ, things which he might not disclose. (2 Car. 12:2-4) Doubtless these were the same things which St. John afterward saw, and was permitted to express to the Church in symbols, which may be understood only as they become due. St. John, in the revelation given to him by our Lord on the Isle of Patmos, was in vision carried down

through this Christian Age and its changing scenes of Church and State to the end of the present evil World, or Epoch, and there in prophetic visions he saw Satan bound, Christ reigning; and the New Heaven and the New Earth established; for the former Heaven and Earth were passed away. Rev. 21:1

AGES OR DISPENSATIONS

We now notice the Ages into which these great Epochs are subdivided, as illustrated in the diagram below:



The First of these great Epochs ("Worlds") was not subdivided:God's method of dealing with men did not vary during all that time-from Adam's fall to the flood. God had given man His law written in his very nature; but after he had sinned He left him measurably to his own course, which was downward, "evil, and that continually," that thus man might realize his folly, and that the wisdom of God in commanding absolute obedience might be made manifest. That Dispensation ended with a flood, which took away all but faithful Noah and his family. Thus the first Dispensation not only manifested the disastrous effects of sin, but showed that the tendency of sin is downward to greater degradation and misery, and proves the necessity of Jehovah's interposition, if the recovery of "that which was lost"-Man's First Estate-is ever to be accomplished.

The Second Epoch, or "World that now is," includes three Ages, each a step in the Plan of God for the overthrow of evil. Each step is higher than that preceding it, and carries the Plan forward and nearer to completion.

The Third Great Epoch-"the World to come"-future from the second advent of Christ, comprises the Millennial Age, or "Times of Restitution;" and following it are other "Ages to come," the particulars of which are not revealed. Present revelations treat of man's recovery from sin, and not of the eternity of glory and blessing to follow.

SOME OF THE STATELY STEPPINGS OF GOD

The first Age in the "World that now is" we call the Patriarchal Age, or Dispensation, because during that period God's dealings and favors were with a few individuals only, the remainder of mankind being almost ignored. Such favored ones were the patriarchs Noah, Abraham, Isaac and Jacob. Each of these in turn seems to have been God's favored one. At the death of Jacob that Age or Order of dealing ended. At Jacob's death his descendants were first called "the twelve tribes of Israel," and were together recognized of God as His "peculiar people;" and through typical sacrifices they were typically "a holy nation," separated from other nations for a particular purpose, and therefore to enjoy certain special favors.

The time allotted to this feature of the Divine Plan, beginning here and ending at the death of Christ, we designate the Jewish Age, or the Law Dispensation. During that Age God specially blessed that nation. He gave them His Law; He made a special Covenant with them; He gave them the Tabernacle, whose shekinah glory in the Most Holy represented Jehovah's presence with them as their Leader and King. To them He sent the Prophets, and finally His Son. Jesus performed His miracles and taught in their midst, and would neither go to others Himself nor permit His disciples to go to the surrounding nations. He sent them out, saying, "Go not into the way of the Gentiles, and into any city

of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) And again He said, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24

CHRISTIAN DISPENSATION BEGAN AT JESUS' DEATH

That this national favor ended with their rejection and crucifixion of Jesus is shown by Jesus' words when, five days before His crucifixion, He declared, "Your house is left unto you desolate." Matt. 23:38

There, at Jesus' death, a New Age began-the Christian Age or Gospel Dispensation, wherein should be heralded good tidings of justification, not to the Jew only, but to all nations; for "Jesus Christ, by the grace of God, tasted death for every man." During this Gospel Age also there is a class called to special favor, to whom special promises are made; namely, those who by faith accept ChristJesus as their Redeemer and Lord, following in His footsteps. The Gospel proclamation has gone hither and thither through the earth for nearly nineteen hundred years, so that it can now be said that it has been preached more or less in every nation. It has not converted nations-it was not designed to do so in this Age-but it has selected here and there some, in all a "little flock," as Jesus had foretold (Luke 12:32), "to whom it is the Father's good pleasure to give the Kingdom" in an Age to follow this.

RESTORATION FOR ALL IN WORLD TO FOLLOW THIS (Acts 3:19-21)

With this Age the "present evil world" ends; and mark well that while God has been thus permitting the predominance and reign of evil, to the seeming detriment of His cause, nevertheless His deep designs have been steadily progressing according to a fixed and definite Plan, and in the exact order of the seasons which He has appointed. In the end of this Age, and the dawn of its successor, the Millennial Age, Satan is to be bound and his power overthrown, preparatory to the establishment of Christ's Kingdom and the beginning of "The world to come, wherein dwelleth righteousness."

Millennium, signifying a thousand years, is by common consent used as the name for the period mentioned in Rev. 20:4-the thousand years of Christ's reign, the First Age in the "World to come." During the Millennial Age there will be a Restitution of all things lost by the fall of Adam (Acts 3:19-21), and before its

close all tears shall have been wiped away. Beyond its boundary, in the Ages of blessedness

to follow, there shall be no more death, neither sorrow nor crying; neither shall there be any more pain. The former things will have passed away. (Rev. 21:4)

GOD'S PLAN PROGRESSIVE

We have here only glanced at the mere outline of this Plan of the Ages. The more we examine it the more we will find in it perfect harmony, beauty and order. Each Age has its part to accomplish, necessary to the complete development of God's Plan as a whole. The Plan is a progressive one, gradually unfolding from Age to Age, upward and onward to the grand consummation of the original design of the Divine Architect, 'Who worketh all things after the counsel of His own will." (Eph. 1:11) Not one of these great periods is an hour too long or too short for the accomplishment of its object. God is a wise economist of both time and means, though His resources are infinite; and no power, however malicious, for a moment retards or thwarts His purposes. All things, evil as well as good, under Divine supervision and overruling, are working together for the accomplishment of His sovereign will.

To an uninstructed and undisciplined mind, which can see only a little of the intricate machinery of God's Plan, it appears like anarchy, confusion and failure, just as the whole, or even a part, of an intricate machine would appear to a child. To its immature and untutored mind it is incomprehensible, and the opposite motions of its wheels and belts are but confusion. But maturity and investigation will show that the seeming confusion is beautiful harmony, working good results.

NECESSARY TO KEEP IN MIND THE AGES

As we pursue our study of the Divine Plan it is essential that we keep in memory these Ages and their respective peculiarities and objects; for in no one of them can the Plan be seen, but in all of them, even as a link is not a chain, but several links united form a chain. We obtain correct ideas of the whole Plan by noting the distinctive features of each part, and thus we are enabled to "rightly divide the Word of Truth."

A statement of the Word which belongs to one Epoch, or Dispensation, should not be applied to another, as things stated of one Age are not always true of another. For instance, it would be an untruth to say of the present time that the knowledge of the Lord fills the whole earth, or that there is no need to say to your neighbor, Know the lord. (Isa. 11:9; Jer. 31:34) This is not true in this Age, and it cannot be true until the Lord, having come again, has

established His Kingdom; for thoughout this Age there have been many seducing deceptions, and we are told that even in the very end of the Age-"In the last days evil men and seducers shall wax worse and worse deceiving and being deceived." (2 Tim. 3:1,13)

KINGDOMS OF WORLD NOT CHRIST'S KINGDOM

A similar mistake, and a very common one, is to suppose that God's Kingdom is now established and ruling over the earth and that His will is now done among the nations. This is manifestly far from the truth, for the kingdoms of this world are supported and enriched through oppression, injustice and deceit to as great an extent as the increasing intelligence of the people will permit. Satan, the present "Prince of this World," must yet be displaced, and these kingdoms now under his control, must become the Kingdom of our Lord and of His Anointed, when He shall take unto Himself His great power and reign.

Volume 4, Number 5

RELIGIOUS AND SCIENTIFIC GLEANINGS

ALFALFA AS AN AIR COOLER

In the West, says the Kansas City Journal, many of the farmers are planting patches of alfalfa on the south side of their homes. They have found out that a field of growing alfalfa cools the temperature from ten to twenty degrees on a hot day. Alfalfa is filled with moisture and is death to hot winds, which usually come from the South. For the very opposite reason the farmers do not aim now to plant their wheat on the south side of their homes. Winds passing over wheat stubble after harvest time will raise the temperature from ten to twenty degrees. Scranton (Pa.) TribuneRepublican

A DEADLY WAR WEAPON

The Krupps, who supply guns to the German Empire and to half of the world besides, have now invented a terrible weapon known as the bomb gun. It fires a huge, very brittle bomb containing 160 pounds of chemicals. As it bursts it fills the air with poisonous gas in which no human being can live. The gases from one bomb will kill every one within a radius of 500 yards. This weapon apparently will make it impossible for soldiers to remain in the open trenches. In experiments on animals it was found that the fumes turned them green-Exchange.

A LIBRARY OF ONE BOOK

The Ten Commandments, the Lord's Prayer and the Sermon on the Mount contain all the law that can be found in a library of 5,000 volumes containing all the reports of decided cases printed in the English language, and all the textbooks ever issued.

There is not a statute in the California codes-political, criminal or civil-the genesis and inspiration of which cannot be found in the Bible. It has been well said:"The child who has been trained to learn and obey the Ten Commandments will acquire an uprightness of character and steadfastness of purpose attainable in no other way. The man who takes the Bible as his chart in life will be a law-abiding citizen."

The Lord's Prayer contains in its every sentence something that refers to human experience and meets human needs. In the introduction to the Sermon on the Mount "we are taught humility, soberness, meekness, holy desire, mercifulness, purity, peacefulness." In the rest of the Master's great sermon which follows we have the higher meaning of the moral law expounded and illustrated, and by its use we are enabled to understand and teach more fully the meaning of the commandments. Los Angeles Times

CATHOLIC AND PROTESTANT BIBLES

It is a very common mistake amongst both Protestants and Catholics to suppose that their Bibles are materially different. They are practically alike. The Editor has both versions in his study and uses both to advantage.

Anyone desirous of comparing the two Bibles can do so readily enough by calling at the Brooklyn Tabernacle book room, where both are supplied side by side at wholesale cost prices. Surely much of the prejudice formerly existing between Catholics and

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Protestants is dissolving for the oncoming day of more faithful investigation. More than half of all the troubles of the world are the results of misunderstanding.

Now that the Pope is calling upon Catholics everywhere to study the Bible, we urge upon those Protestants who have not already drifted into infidelity to begin a fresh investigation of God's Word, which through our greater intelligence and more general education is shining brighter and brighter-and this surely is a fulfillment of St. Peter's words, "We have a more sure word of prophecy, to which we do well to take heed, as unto a light which shineth in a dark place until the day dawn."-2 Pet. 1:19.

The new day of Divine blessing which the Bible so long foretold is dawning, and the manifold blessings and inventions of our day, both in temporal and spiritual matters, are but foregleams of the coming glory, which will transcend our brightests dreams. Satan will be bound. All evil influences will be brought under Divine control and the true knowledge of God shall fill the whole earth with light, joy and peace to all those who will yield submission to it.

THOUSAND-YEAR DAY OF JUDGMENT

This article was republishedin Pastor Russell's Sermons, pages148-55, entitled, "The World's Judgment Day."

MISCELLANEOUS COLUMN

WANING CHURCH LIFE

WESLEYANS, IN COMMON WITH OTHERS, LOSING MANY ADHERENTS

The leaders of Wesleyan Methodism are naturally greatly perturbed about the continued steady decline in their church membership.

For six successive years there has been a serious falling off, amounting in the aggregate to 15,575. Try as they will, those holding the strings of management seem powerless to arrest this apparent decadence, with the result that in some quarters the future of the Church is viewed with no small degree of alarm.

What are the causes which have led to the present position? A Daily Dispatch representative recently discussed this question with the Rev. Dr. Waddy Moss, of Didsbury College. "First of all," he said, "this decline in membership is general amongst the churches, evangelical and non-evangelical, Roman Catholic and Unitarian, as well as the Church of England. It is general, and therefore the cause must be general. As far as the general causes can be suggested, the choice lies between the spirit of indifference to religion and the competition of so many interests leading to a decay of the consciousness of church responsibility. That means that in everything, except in organized religion, the country is becoming increasingly Socialistic, but in organized religion increasingly individualistic. Manchester (Eng.) Dispatch

HOT AIR PATCHES ABOVE THE EARTH

Chief Willis L. Moore, of the Weather Bureau, who is head of the National Geographic Society as well, has advised the House Committee on Agriculture that during the past summer months "we found warm patches of air far above the earth."

"We have found," said Prof. Moore, "as a result of sending up balloons-and our observations are verified abroad-one of the most wonderful things in meteorology. All our physics have assumed that temperature gradually decreases with elevation until in outer space there is no temperature. We sent up balloons from Omaha and Indianapolis above the storm stratum, which is six miles deep, rising and falling with the seasons.

"Above the storm stratum there is an entirely different atmosphere, floating upon the storm element like oil on water, with an easterly velocity of only half that of the lower air. From the storm stratum up through this there is a slight rise in temperature. We call it an equally heated stratum-the isothermal. In this constant air ocean there are no storm eddies; in it even the minutes" rays of light are

absorbed. We are living in a thin skin of air, illuminated, and all the rest between us and the sun is darkness." Halzfax Herald

VARYING MARRIAGE FEES

In Mexico, when ax-President Diaz came into power, the marriage fee by the priest was $500. In sharp contrast with that price is the announcement in the New York American of April 16th that the Rev. Wm. H. Lynch, rector of St. John's Roman Catholic Church of Lambertville, N. J., has not only offered to perform all marriages during the year 1912 without charge, but to give a present to the bride.

The improvement is a good one. The high charge in Mexico led to immorality and the birth of thousands of illegitimate children, whose parents at Confessional were required to have high mass or to suffer in purgatory. Conditions are much improved since then in Mexico, and indeed, in this respect, are improved also in Spain, Italy, France and Austria. We congratulate the Lambertville priest for having gotten to the head of the procession.

2,800,000,000 TO TEAR DOWN

"If some one comes along and wants your boy to enter some kind of good work, don't get mad. Let him find what he wants to do. Fifty percent of the fifteen million between the ages of 15 and 35 years are misfits, and many are going to their daily task to support the folks at home. Ten out of every 100 go to church; six out of every 100 are church members and only four do any church work. Two million dollars were spent last year for temperance, $15,000,000 for missions, S200.000,000 for schools, $850,000,000 for tobacco and $2,800,000,000 for whiskey. In other words, 1217,000,000 to build up and $2,800,000,000 to tear down." J. L. Schofield, Y. M. C. A. Secretary, Bloomington, Ill.

LOVERS OF PLEASURE
MORE THAN LOVERS OF GOD

"Lovers of pleasure more than lovers of God; haven" a form of godliness, but denying the power thereof. From such turn away. " 2 Timothy 3:4, 5

Our text could scarcely apply better to present-day conditions if St. Paul had written the words this very day. The world seems to be going pleasure-mad. Very evidently we are in the "perilous times" mentioned in the context. It is proper that we investigate this tendency toward pleasure and formality as respects religion. What is the cause of this condition? It is not because mankind have naturally more desire for pleasure than for God. On the contrary, Phrenology shows us that the very highest organs of the human mind are those which relate to spirituality and reverence. Under normal conditions, therefore, all mankind might reasonably be expected to have their chief pleasure in spiritual things, in harmony with a proper reverence for their Creator and His will.

What has changed this natural condition, and turned the hearts of men away from reverence for God and spiritual things to sensuous pleasures, with merely an outward form of piety? The answer is that man's reverence for his Creator and for spiritual things has been taken advantage of by Satan. God has been pictured to men's mind as All-Powerfui and devilish. These false doctrines, St. Paul declares, are "doctrines of demons." (1 Timothy 4:1) These misconceptions, formulated into multitudinous creeds, became their idols. Each idol creed contained a little nucleus of truth, around which monstrous errors were aggregated. For a long time we blindly and stupidly worshiped our creed-idols, fighting for ourselves and against others. Contributingour money to the point of sacrifice and self-denial, we built costly temples, each party for his own idol.

We were kept so busily engaged in thus fighting and working and building, that we did not stop to carefully notice the horrible outlines of these idols, nor to consider their blasphemous misrepresentations of the true God of Justice, Wisdom, Love, Power.

THE DAY DAWN IS UPON US

The Apostle says, "They that sleep, sleep in the night, and they that are drunken are drunken in the night." Many thus have been asleep and have dreamed terrible things respecting the future which our Heavenly Father has ordained for His creatures. Various hallucinations and nightmares have afflicted us. Many have been drunken with the wine of false doctrines, mentioned in the Apocalypse, which tells us that this "drunkenness" or stupefaction of error has extended to all nations of Christendom. Rev. 18:3

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We may well thank God that "the night is far spent and the day is at hand." "The Sun of righteousness shall rise with healing in His beams." (Malachi 4:2) The result will be the complete scattering of darkness, superstition and error, which for so long have more or less beclouded the minds of many of us to the true character of our God and the true teachings of His Word. It is because we are in the dawning of the New Day that we are beginning to see, as never before, the horrible features of our creed idols.

The majority of Christians have not yet discovered the real character of the Almighty. They are in a transition state. They no longer worship their idols as formerly, yet they still worship them. We can direct them to worship the true God, but the idols so monstrously misrepresent the God of all Grace that the worship is necessarily faint and half-hearted; or, as the Apostle declares, it is merely "a form of godliness," without the power, the force, the strength which should accompany the worship of the true God, rightly understood and properly reverenced.

A REVULSION OF SENTIMENT

The dawning of the light of the New Day of Messiah begins to waken us from the nightmares of the Dark Ages. We have begun to doubt our creed idols. Many have ceased their worship altogether. Many others respect them merely as fetishes of the past. Some are afraid that if the masses cease to worship the idols all reverence for holy things will pass away and the world will lapse into heathenish

darkness. We should remember, on the contrary, that we have been in heathenish darkness, and are merely now escaping from it. The heathen has had his idol of wood and stone while we have had more ethereal ones. The heathen's idols are ugly enough, yet far less horrible than the creed idols of civilized lands. No excuse will longer maintain idol worship of any kind.

LOOKING FOR THE TRUTH

The great difficulty with the masses is that, repudiating the idols, they are lapsing into agnosticism-doubt. They know not what they believe. They are looking for the Truth. They find the leaders of the creeds still bowing formally to the idols, but privately repudiating them. Such leaders are unworthy of confidence and only partially honest. Hungry and thirsty for something to satisfy the craving of their hearts, the famishing people are turning toward pleasure. "They are lovers of pleasure more than lovers of God."

Comparatively few any longer believe in purgatory or everlasting torment, but they believe that these doctrines have a Scriptural foundation, which they proportionately discredit, and charge with being the source of all their ignorance and superstition in the past. With faith in the Bible gone, the masses know not where to go nor whom to trust respecting enlightenment regarding the future. They are reaching the conclusion that everything is a big guess, and that they may as well do their own guessing as to pay a minister to do it for them.

The situation is a deplorable one. As we have already intimated, humanity is so constituted that religion holds the very highest place in his mental organism-the seat of power and control in all the affairs of his life. With no fixed conviction, men are drifting. The learned are going into infidelity, under the more refined name of Higher Criticism. The poor and less learned are going into doubt respecting any intelligent Creator or Supervisor. As a matter of fact they are saying not only that there is no God who would torment mankind eternally, but apparently, there is no God who takes an interest in humanity.

In this frame of mind Socialism appeals to them. They propose to bring about "Paradise Restored," by the power of Socialism. They say to themselves, "We are without a God, without a tuture hope, and without confidence m our former views;'Let us eat, drink and be merry'-let us enjoy life-let us get all that we can of pleasure out of present existence, for we are hopeless respecting a future one." Is it any wonder that the Apostle foretold that, under these conditions, the masses would become more and more pleasure-mad?

Thus we account for the great lament that is going up from all churches that the pews are empty, and the collection boxes empty, and that the system would go down except for the benevolent wealthy, who really do not believe in the creed idols, but who desire that others shall believe in them and worship them. In a word, the crowds which once flocked to the churches, with their nickels and pennies, now make for the theatres and crowd the hard, rough "bleachers" of the ball grounds. They have become lovers of pleasure rather than lovers of God, because the representations of God in the various creeds are too repulsive, too irrational, too devilish, to be longer believed in or worshiped. What the people

need is a general smashing of all the creed idols and the unanimous return to the study of the Bible, and to the worship of the true God, which the Bible sets forth.

PREACHERS ARE IN PERPLEXITY

No men in the world are to be more sympathized with than the preachers. The creed idols have been

richly endowed by well-meaning votaries of the past. The interests of the clergy are all wrapped up with the interests of the creed idols-not only their financial interests, but their honor, dignity, titles. The question with the clergy today is, How can we smash the creed idols? How can we destroy them without ourselves perishing with them? If we tell the common people plainly what we believe, they will all leave the creed idols. They will ask us, How long is it since you came to this conclusion? If we tell them that we have not believed in our creeds for many years, will they not call us hypocritical and lose their confidence in us? And, besides, what could we offer them instead?

It is no secret that the great majority of the educated clergy are total unbelievers, not only in the creeds which they profess, but also in the Bible-they call themselves "Higher Critics" and "Evolutionists." They have nothing that they could teach the people, except their doubts, their misunderstandings. Having lost faith in the creed idols, they are seeking for the true God, in whom the masses believe little enough as it is. They are bound to God and religious things by a very slim cord composed of three strands-ignorance, superstition and natural reverence. The ignorance and superstition will soon break, and all that will be left will be man's natural reverence. Now is the time for replacing ignorance with knowledge, and superstition with loving obedience to the true God.

"A FAMINE IN THE LAND"

When Pastor Russell was in Boston some time ago delivering a discourse on this very subject, according to the newspaper reports the largest opera house of that great city, seating thirty-six hundred, was crowded; four hundred more were behind him on the platform, besides those who stood, and hundreds were turned away from the doors. The next day the editor of a religious journal called on the Pastor. His leading question was:"Pastor Russell, how do you explain the fact that the people of all creeds, and of the world, come in such crowds to your meetings? I was present yesterday at the Boston Theatre and witnessed that vast concourse of intelligent people. As I looked at them I asked myself the question I am now asking you, 'How is it that such crowds attend your services, even in this sultry, summer weather, when the summer resorts and seashore pleasures would call them elsewhere, and while many of our leading and able ministers, supported by talented choirs, have small attendance-twenty, forty, fifty or so? What is your explanation?"

Pastor Russell's reply was, "My brother, I believe we are witnessing a fulfilment of the Scripture which says, 'There shall be a famine in the landl Not a famine for bread, nor a famine for water, but a famine for the hearing of the Word of the Lord.' (Amos 8:11) The public are getting their eyes too widely opened to ever

again respect the God whom Brother Calvin pictured-a God, All-Wise and All-Powerful, but thoroughly unloving, who foreordained and predestinated a saintly handful to glory, and the unsaintly thousands of millions to an eternity of torture. We once believed those things, but the new morning of God's grace in Christ Jesus is gradually scattering the darkness.

Neither can we longer believe with Brother Wesley that our God is good and loving, and would like to save everybody if He could, but was unwise in His creation of man, and is lacking in power to direct the matter now. The people are hungering for something better-for something consistent and rational and in accordance with the Bible declaration, that Divine Justice, Wisdom, Love and Power are co-ordinate-that God is Love, and is as just and wise and powerful as He is loving. The people need to be shown a theology which will accord with this Divine character and with the Divine statement that 'known unto the Lord are all His works from the beginning of the world,' and again:'My Word that goeth forth out of My mouth shall not return unto Me void, but shall accomplish that which I please,' saith the Lord, 'and shall prosper in the thing whereto I sent it.' "

BIBLE DOCTRINE OF ELECTION

(:hristian people need to believe the Bible doctrine of Election, but must see it in a different light from that which Brother Calvin threw upon the subject. They must see election from the Bible standpoint-the election of a saintly Church, a "little flock," "a royal priesthood, a holy people," to be the Bride of Christ, and His joint-heirs. They must see that this "elect" Church, with the Redeemer, is God's appointed channel for the blessing of the non-elect world. They need to be shown clearly that the saintly few, gathered first from the Jews, but subsequently completed by additions of those of saintly characters of all nations, are with Christ to become the great Seed of Abraham, the great Messiah, Abraham's spiritual Seed, "like the stars of heaven." It must then be shown why this spiritual Seed has been "called," "elected," selected from amongst mankind-that it is for the very purpose of blessing the non-elect, the masses of Adam's race, in harmony with God's promise to Abraham-"In thy Seed shall all the families of the earth be blessed."

St. Paul refers to this spiritual Seed, saying, "And to thy Seed, which is Christ," and, "If ye be Christ's, then

are ye Abraham's Seed, and heirs according to the promise." (Galatians S:16-29)All these are Heirs of the great promise that has not yet been fulfilled. The fulfilment waits until the completion of a foreordained number, an elect "little flock" of the saintly few. Then these, changed by the power of the First Resurrection, from human nature to divine nature (2 Peter 1 :4), will constitute the glorious Kingdom of Messiah. The Kingdom blessings will go first to Abraham's natural seed, and through them to all nations.

God's character is so great, so grand, that if seen by men, it would be reverenced. God's Plan of Salvation is so grandly beautiful that, when rightly understood and comprehended, it proves more fascinating than any novel.

The world has been kept away from God and from the Bible by the machinations of the Adversary. He has had much to do with the formation of our creed idols. Seeing men breaking away from error, in the Reformation time, and groping after the Truth, Satan presented himself "as an angel of light" and misguided our fathers into the formation of their various creeds. This is corroborated by St. Paul's words:"The god of this world hath blinded the minds of them that believe

not, lest the glorious light of the goodness of God, as it shines in the face of Jesus Christ our Lord, should shine into their hearts" (2 Corinthians 4:4) The Adversary did not wish us to see with "the eyes of our hearts" the glorious character of our Creator, His love for mankind and His glorious provision for us. He wished, on the contrary, to blind us with prejudice, to turn us away from God and from the Bible. And surely His plan has been measurably successful.

Nevertheless, Satan has gained no real victory, he has in no way hindered the finding of the "elect." Rather, we may assume that these various, blinding influences and stumbling stones have but served to prove, to test the love, loyalty, faith and obedience of the "called and chosen and faithful."

If we have seen why the world is going pleasuremad, and if we have seen the steps which should be taken to guide the well-intentioned into the ways of the Lord, let us not only be faithful ourselves to the Lord's way, but let us lift high the Royal Banner of our God and of our Savior, and "show forth the praises of Him who hath called us out of darkness into His marvelous light."

THOSE WHOSE PRAYERS ARE HEARD

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Spirit Willing,the Flesh Weak."

FAITHFULNESS
THE GREAT CHARACTER TEST

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Formatzon of Character."

RELIGIOUS AND SCIENTIFIC GLEANINGS

PREVENTION OF INSANITY

The number of insane persons in hospitals in the United States on January 1, 1904 (no later figures are available for the country as a whole), was not less than 150,151.

This was more than double the number in 1890, which was 74,028. From 1904 to 1910 the insane in hospitals in New York alone increased 25 per cent. It is safe to say that the insane now in hospitals in the United States number at least 200,000.

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These unfortunates, if gathered together in one place, would make up a city approximately the size of Rochester, St. Paul, Seattle, Denver or Lousiville. The population of the state of Delaware in 1910 is almost exactly the same as the number of insane in the United States in 1904.

The population of Nevada and Wyoming in 1910 together is about equal to the population of the hospitals for the insane in the United States. The total annual cost of caring for the insane in the United States is in the neighborhood of S50,000,000 a year. About one-sixth of the total expenditure of the State of New York is for the care of the insane.

The New York State Charities Aid Association has outlined and is carrying into effect a movement for popular education along scientific lines by sound psychological methods as to the causes and prevention of insanity. As one factor in this educational movement a short leaflet has been prepared, stating in simple language the essential facts as to the causes of insanity so far as they are now known.

This leaflet is being printed not by hundreds, not by thousands, but by hundreds of thousands. It is being placed in the hands of men, women, boys and girls, through every form of organization willing to help in distributing it. It has been sent to every physician in the State, to the principal of every public school, to all clergymen, college presidents and faculties, superintendents of city schools, health officers, county school commissioners, secretaries of Y.M.C.A.'s, to officers of labor unions, proprietors of factories, department stores, laundries, to city officials, officers of local "ranges, officers of fraternal orders; in short to all the various types of organizations that are willing to promote such an effort for the public good. *Amencan Review of Reviews*

The statisticians tell us that at the present rapid increase of insanity the entire world would be insane in less than two hundred years. Whether they figure correctly or not, there can be no doubt that insanity is rapidly increasing. The

stress of our modern life is too great a strain. And all this proceeds, notwithstanding the great progress made along the lines of medicine and the care of the insane. What is the hope?

The hope set before us in the Bible is that soon-very soon, we believe-God's long-promised Kingdom or rule of righteousness will be established in the earth. The work of this Age will be ended. The election of the Church will be completed. The Redeemer will have accepted the elect, saintly Church as His Bride. Then the Spirit and the Bride will say, "Come," and whosoever will may come and take of the Water of Life freely. Free Grace will then prevail, the election of the Church having been completed. There is no Bride yet, nor will there be until the marriage, nor will the marriage take place until the Heavenly Bridegroom comes to claim His Bride.

So then, God has His glorious panacea for the world's insanity and multitudinous diseases, mental, moral and physical. We may be glad and rejoice in proportion as we have faith in this Good Physician whom the Father hath appointed and who will shortly begin His work of restitution amongst mankind, which He foreshadowed by the healings and blessings accomplished at His first Advent. Acts 3:19 -23

SOCIAL CONDITIONS BEYOND HUMAN POWER

This article can be found in its entirety in the Newspaper Semnons, entailed, "Garlands Instead of Ashes."

MISCELLANEOUS COLUMN

A SERIES OF WEIRD HAPPENINGS

Practically all the leading scientists of Italy have banded themselves into a committee for the purpose of investigating spiritualistic phenomena, and have been meeting in the physical laboratory of Naples University. The famous medium, Eusania Palladino has been called in by them, and only scientists have been admitted to the five seances which have taken place.

An official report is to be published by the committee, and it is awaited with the keenest interest in view of a declaration by its members in the columns

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of the "Tribune" to the effect that they have been confronted with the existence of a new force, a force of terrible possibilities and superior to any force yet known. According to the unofficial statements the results of the seances exceeded all expectations. The most striking phenomena were witnessed, and in each case photographs were taken.

These phenomena included:The materialization of some twenty spirits, the transportation through the air of numerous articles, the lifting of the medium from the ground by some unexplained agency, the appearance of many strange lights, the passage of solid bodies without leaving traces of their passage, the mysterious dragging of several members of the committee across the room against their with Exchange

These mysterious happenings are nothing more or less than trickeries of "the spiritual hosts of wickedness in the heavenly places." Eph. 6:12

THE VALUE OF TIME TO A CHRISTIAN

This article can be found in its entirety in the Newspaper Sermons, entziled, "The Value of Time to a Christian."

THE VENGEANCE OF ETERNAL FIRE

This article can be found in its entirety in Newspaper Sermons, entitled, "The Vengeance of Eternal Fire."

UNFIT FOR THE KINGDOM

This article can be found in its entirety in the Newspaper Sermons, entitled, "Who are Not Fit for the Kingdom of God."

A CITY WITHOUT WALLS

This article was republished in Reprints 4789-90-March 15, 1911, entailed, "A City Without Walls."

Volume 4, Number 8

RELIGIOUS AND SCIENTIFIC GLF.ANlNGS

WHAT SHALL WE SAY?

An editorial by David Starr Jordan, President of Leland-Stanford University, and a leader in the Movement for Disarmament and World's Peace.

As teachers of private and to some extent of public morals, what shall we say to the recent gigantic parade on the Hudson of miles of war vessels on their way from the tax bureau to the junk shop?

Let us look on this mighty array of ships splendidly equipped and manned by able worthy men, the whole

never to be needed and never under any conceivable circumstances to be other than a burden and a danger to the nation which displays it.

We are told that a purpose of this pageant of the ships is to "popularize the navy." This may mean to get us used to it and to paying for it, which is the chief function of the people in these great affairs. Or it may mean to work upon the public imagination so that we may fill the vacancies in the corps of sailors and marines who "glare" at us "through their absences."

By all means let us popularize the navy. It is our navy. We have paid for it, and it is for the people to do what they please with it. "For after all, this is the people's country." And perhaps we could bring it nearer to our hearts and thoughts if we should paint the white side of each ship, its cost in taxes, in the blood and sweat of working men, in the anguish of "the man lowest down."

There is the good ship North Dakota, for example. Her cost is almost exactly the year's earnings of the prosperous State for which she is named. As to the fine Dreadnoughts who fear nothing while the nation is in its senses and in war nothing but a torpedo boat or an aerobomb, it would please the working man to know that his wages for 20,000 years would purchase a ship of this kind, and that the wages of 1,600 of his fellows each year would keep it trim and afloat. As the procession moves by, he will see ships that have cost as much as Cornell University, or Yale, or Princeton, or Wisconsin, and almost as much as Harvard or Columbia. And on the flagship at the end, figures might be summed up, the whole costing as much as an American workman would earn perhaps in two million years, a European workman in four millions and an Asiatic in eight millions.

If all this is needed to insure the peace it endangers, by all means let us have it. There is no cost we cannot afford to pay if honorable peace is at stake. But let us be convinced that peace is really at stake, and that this is the means to secure it. There are some who think that Christian fellowship, the demands of commerce and a civil tongue in the foreign offices do more for a nation's peace than any show force.

Bernard Shaw observed that "Man is the only animal that esteems itself rich in proportion to the number and voracity of its parasites." *Memphis (Tenn.) Press*

WOULD BLOW UP SEMINARIES

CANON HENSON SAYS HE CAN'T BREATHE IN DENOMINATIONAL INSTITUTIONS

The Canon is visiting the Rev. Dr. Francis Brown of Union Seminary, which was once Presbyterian, but now reports to no religious body. He praised the Union and its methods, and said he thought its students were able to get away from the pettiness that characterized so many other seminaries.

"If I could have my way," he went on, "I'd go about the country with dynamite and blow up every denominational seminary. I cannot stand them. I cannot breathe in them." The ministers, practically all of them graduates of the seminaries he proposed to blow up, cheered lustily. *New York Press*

BOSTON SOCIETY SCORED

The pastor of Tremont Temple (Baptist) denounced Boston society for its manner of living.

"Boston society is not living a Christian life today," said Dr. Myers. "There is too much gambling and drinking of wine. It well could be called 'Heathen society.' "- *Boston Post*

THE LOST KEY OF KNOWLEDGE

This article can be found in its entirety in Newspaper Sermons, entitled, "The Lost Key of Knowledge."

MISCELLANEOUS COLUMN

A PRESBYTERIAN LIVE WIRE

The Rev. De Mark A. Matthews of Seattle, Moderator of the General Assembly of the Presbyterian Church, addressed the Monday meeting of the ministers of that denomination in the Presbyterian Building on Fifth Avenue, yesterday, and stirred up plenty of comment and incidentally some resentment. A few of the remarks he made which his

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hearers noted particularly follow:

"The great curse resting on Presbyterian ministers today is that of timewaste. Ministers seem to have no sense of responsibility for the value of their own time.

"There are more Presbyterian churches in America standing still, marking time, going to pieces because of dead elderships in them, than from any other cause.

"The Presbyterian Church is merely playing at the task of making America Christian. It is merely toying with its part of the responsibility.

"The church ought to be organized as is the public school, with lower and higher grades."

Dr. Matthews paid his respects to the Trustees of Presbyterian churches, and charged most of them with being godless. He said many church officials were

studying almost everything except the Bible, and interested in pretty much everything except religion. N. Y. Times

VARIATIONS OF THE GOLDEN RULE

Do as you would be done by. -Persian

Do not that to a neighbor which you would take ill from him. -Grecian

What you would not wish done to yourself do not do unto others. -Chinese

One should seek for others the happiness one desires for one's self.-Buddhist

He sought for others the good he desired for himself. Let him pass on.-Egyptian

All things whatsoever ye would that men should do to you do ye even so to them.-Christian

Let none of you treat his brother in a way he himself would dislike to be treated.-Mohammedan

The true rule of life is to guard and do by the things of others as they do by their own.-Hindu

The law imprinted on the hearts of all men is to love the members of society as themselves.-Roman

HOW LONG WILL IT LAST?

"Seven hundred and fifty tons of white paper are used daily in New York City alone. That means that some 3,500 acres of forest are cut down each day to print the newspapers, magazines and periodicals that are sent broadcast every hour during the 24, says the Paper Trade Journal. And this is but a small percentage of the total consumption in the United States.

"With one city among a nation of 90,000,000 or more, requiring the stripping of 3,500 acres, how long can we expect the supply to last? Exchange

WHY HIGHER CRITICISM THEN?

Dr. Albert T. Clay, professor of Semitic philology and archeology at the University of Pennsylvania, says, "After receiving all the light that has been thrown on the pages of the Old Testament by the spades of the excavators and tedious deciphering, we can say that almost every page of the old Book has been verified, and we can feel certain it is reliable."

PASTOR RUSSELL'S SCRIPTURE STUDIES

These volumes deserve a careful study by all who are not thoroughly satisfied with the Bible interpretations of the "dark ages." They can be bought for a trifle, or borrowed free. Address us.

Respecting the first volume of this work "The Atlanta Constitution" says editorially:

"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. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to uncover its meaning. "

COMFORTING WORDS OF LIFE

This article can be found in its entirety in Newspaper Sermons, entitled, "Most Comforting Words, Words of Life."

COUNTING THE COST

This article can be found in its entirety in the Newspaper Sermons, entitled, "What it Costs to be a True Christian."

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FOLLOWING HIGH STANDARDS

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. " I John 2:15

Our text clearly indicates that there are two kinds of love in the world, with votaries for each-the love for the world versus the love for God. The two are stated to be opposites to such a degree that they cannot be blended. We must be on one side or on the other side. As our Lord on one occasion declared, "Ye cannot serve God and Mammon," and as the Apostle declared, "His servants ye are to whom ye render service." Matt. 6:24; Rom. 6:16

Did the Holy Spirit, speaking through the Apostle, mean to teach us that we should not love those things in the world that are beautiful, beautiful landscapes, flowers, birds, etc., etc.? Some in times past and at present take this view and go into cloisters and shut themselves away from things beautiful and pleasing to their senses. A few people are inclined to feel that if they take pleasure in anything of an earthly kind it signifies sin in the sight of God. Those who have taken such a view of life have usually done so from a misunderstanding of our text and others of similar import.

THE PRESENT EVIL WORLD

The Scriptures everywhere contrast what they denominate this world or present order of things with the world to come or future order of things, assuring us that the present social order or arrangement is imperfect, unsatisfactory, sinful, and that it must give place in God's due time to the perfect order or arrangement, under the dominion of the Messianic Kingdom, for which we pray, "Thy kingdom come, Thy will be done on earth as it is done in heaven." It is in accord with this that the Apostle speaks of the conditions as the present evil world, and refers to

the future condition of things as "the world to come in which dwelleth righteousness." The thought then prevalent throughout the Scriptures is that unrighteousness is reigning or governing among men at the present time, and will hold sway until the Second Coming of Christ, who will overthrow the present order of things and establish the reign of righteousness-the world or order of things promised to come.

Many in the world are totally unable to see why present conditions should be designated "evil." They suit them well enough. They would be sorry to see them discontinued or set aside or changed in any manner lest the results to themselves would be less favorable.

Our thought on the subject is expressed by the Psalmist when he declares, that "all the foundations of the earth are out of course." (Psa. 82:5) His words mean that all the basic principles of the present social structure are distorted out of proper relationship to each other, are in confusion. Society for centuries has been endeavoring to serve its interests as wisely as possible, yet selfishness-inherent in the entire human family since the fall-affects, influences, warps and twists the judgment on every subject. As a consequence, while it has endeavored to have matters right and just and true, while it has endeavored as a whole to regulate its affairs on lines of justice, sympathy, truth and equity, nevertheless individual selfishness and class preference have distorted the whole arrangement, until we have the condition which prevails today.

The history of the whole world shows that this condition of things is bound to continue so long as selfishness reigns in the human heart, and so long as the present order of society continues.

We are not advocating political, social and financial doctrines, revolutions, etc. Quite to the contrary; we claim that the present condition of things as a whole is about as good as it is possible for men to make it. We hold that any attempt to establish Socialism, and to deprive the most intelligent and most wealthy of the advantages which they possess, would result in violent trouble and anarchy, and that on the whole the best that the poor world can do for itself is to seek to hold matters as nearly level as possible, without provoking the anarchy and strife-to get all of the riches and liberty and justice properly belonging to the whole people into their hands so far as this can be done along peaceable lines.

LOVE FOR PRESENT ORDER OF THINGS

The Apostle, in our text, intimates that we should search our hearts diligently to see o'ur standing. Do we love the present selfish order of things? Are we helping to uphold it? Would we be sorry to see it go down, or see anything that might tend in that direction? If we are among those more favored than some, would we be sorry to see God's Kingdom established with the special liberties, privileges and advantages for all?

There are just two answers to these questions, Yes, or No, and our heart attitude respecting them demonstrates whether we are possessed of the spirit of

the world, the selfish spirit, the ambitious spirit, the self-seeking spirit of the world, the desire to have more of the advantages of this present time and to use them selfishly in our own aggrandizement, or whether we have the love of the Father dwelling richly in our hearts and controlling our sentiments. With the latter sentiment in control we would be glad to see God's Kingdom come and His will be done on earth as in heaven as quickly as possible.

The question may be asked, How could anyone have wealth or be associated in any present enterprises who is in accord with the principles of righteousness, as we have outlined them, who is desirous of the establishment of God's Kingdom? Should he not refrain from taking advantage of any of the opportunities of the present time? Should he not abandon superior opportunities and distribute his fortune to others and engage in life as a day laborer, choosing to have no better than the masses of the world enjoy of earth's favors and blessings, refusing to have anything to do with society because the majority have no such opportunities, refusing to have any benefits or emoluments of honor that are not common or general to the poorest of mankind? We answer, Nol This would not be the proper course; it would not greatly benefit the world for us to take such a step; a wiser way seems to open before us. We hear the Master's words in His prayer on behalf of His followers:"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil" [that is in the world]. "In the world, but not of it," should be the Christian's secret of a separate life.

We are not wishing to condone graft or fraud or any immoral business. We are not meaning to say that the Christian should engage in these while his heart would be separate from them. As a child of God he is bound to be honest, bound to be true, bound to be faithful in all these particulars. What we hold is that, while avoiding unrighteousness, the Lord's people may engage in business along the lines that are generally approved as moral, along lines which are really selfish, and that he can thus engage without violation of his conscience, realizing that while in the world, his shop, his factory, his works, must be conducted very generally along the same principles as those of his neighbors, where the said principles do not infract truth and righteousness. He is not to attempt to run his factories on the basis of love, which would be sure to bring him trouble, sure to destroy the business. He should recognize and follow love and righteousness in his business arrangements and dealings so far as present usages of society will permit.

But while thus engaged in worldly transactions, comparatively along the lines of selfishness, the only ones possible at the present time, if he is a true Christian his heart will never be in sympathy with the present order of affairs-he will be longing for the better conditions, He will find that the best he can do, there under present conditions, will be to follow the highest standard of business principle known to men, and to use the profits of his business according to his best judgment of the Lord's will, as a steward of so much of the Lord's money-using some of it perhaps for the mental, some for the moral, some for the physical and some for the spiritual assistance of employees, neighbors and friends, but all the while wishing, hoping, praying for the New Dispensation which will usher in the

everlasting righteousness upon the earth which the Lord has promised in His Word.

This is in full accord with the love of the Father mentioned in our text.

Loving not the present order of things and appreciating not the social structure of the present time, feeling that there are injustices and iniquities which we cannot endorse, leads those who are the Lord's people, and who have the Father's love dwelling more and more richly and abundantly in their hearts, to become more and more alienated from the world-in it, they are not of it. It is not necessarily their business to be continually chiding the world, fault-finding; but, rather, realizing that present conditions are the result of the fall and of acquired selfishness, they are to sympathize with the poor world with which they cannot fraternize; and if these find that their positions in favor of righteousness and their ideas respecting what would be just and what would be unjust are not appreciated by the world, they may not be surprised, but rather it may lead them to rejoice if, in consequence of faithfulness to the Lord and the truths of His revelation, men shall separate them from their company and they shall find themselves more or less ostracized in social circles, among the members of Christianity. Let them rejoice to be in fellowship with the Lord, and let their light so shine before men as to glorify Him in their bodies and spirits which are His.

As they are thus more and more separated from the world and its spirit by growing in grace and knowledge, they will be the more drawn to those of like precious faith-to others who have received of the same Spirit of the Father, the same love for humanity, and who are, like themselves, rejoicing in God's Plan, which He has promised shall work out for the blessing of all the families of the earth, bringing them to a knowledge of Himself and to glorious opportunities in connection with life everlasting and the Divine favors associated with the Kingdom.

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THE LOVE REQUIRED OF THE NEW CREATION

This article is the same material as Bible Students Monthly, Volume 3, No. 12, entitled, "Character of Love Required in Heavenly Aspirants. "

Volume 4, Number 9

RELIGIOUS AND SCIENTIFIC GLEANINGS

"IF MY PULPIT WERE MADE INTO A CIRCUS I WOULD BE A WINNER" DECLARED MINISTER

In resigning Pastor says too much attention is paid to features.

"If I made my pulpit a circus, I'd be a winner," said Rev. A. J. Belanger, in resigning as a minister. "People nowadays want their preachers to be mixers, not martyrs."

Mr. Belanger has added largely to the membership of the Auburn Street Congregational Church, of Paterson, N. J., during his pastorale, and is widely known for his scholarly and eloquent sermons. But members of the congregation have complained that he does not "mix."

"If I stood on my head or ran a minstrel show I could hold these complainants" said he. "It is a truth to be deplored that ministers today are called upon to be interesting and frothy personally, rather than preachers of good sermons, known for theological attainments, and for conscientious, dignified work. It does not seem to me desirable that churches should be mere play centers. I think that the social and in" stitutional side of church work is not anything like as important as pulpit work. The power of the sermon should never be diluted because the preacher is forced to spend his time on activities that are not purely theological. But it is undoubtedly true that young men entering the pulpit are made to feel now that elevated thought in sermons is not as needful to success as personal mannerisms and entertainment ability." *Grafton, W. Va., Sentinel*

METHODIST PRAYERS FOR THE DEAD

The editor of The Western Christian Advocate, having some time since advocated that Methodists hereafter pray publicly for the dead, aroused his brother editor of The Central Christian Advocate to a discussion of the subject. He noted that not even Romanists pray for those in hell, but only for those in purgatory, for whom there is a hope of escape. He asked, "Would we LMethodists] adopt the word Purgatory?" He proceeded to show that John Wesley, when charged with praying for the dead, did not deny it, but admitted it-denying that prayers for the dead were "peppery." He concludes:

"We do not think that it is strange that Methodism has not produced a literature on this thing of prayers for the dead. Methodism is practical. The land immediately beyond the grave is shrouded in loving mystery; there is scant revelation. Therefore Methodism is silent."

So, then, Methodism from Wesley down to the present finds nothing to say against future probation; but has some considerable leaning toward it. Only uninformed Methodists, therefore, have anything to say against the main argument presented and proven by us.

'LIFE IS ARTIFICIAL"

After seven years in the ministry Rev. Robert A. Bakeman has "quit the ministry to go to work." He has been assistant to Dr. Geo. Lunn, the Socialist mayor of Schenectady, as pastor of the United People's Church. He went to work today as a laborer under the superintendent of streets. Mr. Bakeman arraigned the church, its methods and its ministers in leaving the ministry. He took exception to the preaching of the church of the day, which, as he said, was unproved. He declared the pulpit is hampered by an atmosphere of "so-called truths," which the minister must accept regardless of his own convictions on church doctrines. "The minister is in a castle," he said. "He stands unchallenged and says what he pleases so long as he keeps within his pledges. I am tired of being in a castle, unchallenged. I want to get out where a man can place his brains against men. The minister's life is

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artifical. It is an unreal life. He has a code of morals bending over with the burden of trying to retain their all his own. A great majority of old ministers are influence." (Walton, W. Ha., Sentinel

DECLINE OF FAITH AND GODLINESS

This article can lee found in its entirety in Newspaper Sermons, entitled, "Decline of Farth and Godliness."

MISCELLANEOUS COLUMN

THE CHRISTIAN-PAGAN NATIONS

The paradox of the twentieth century is that everywhere Christian relationships prevail between individuals, but pagan relationships between the nations to which these individuals belong. This is the observation of Dr. Frederick Lynch of The Congregationalzst (Boston) from the vantage point of a summer holiday at Luceme, Switzerland. In this summer meeting-place of Europe he has seen English and Germans grouped together, "their talk full of the utmost good-will," the relations "Christian through and through." "The German would never think of stealing the Englishman's purse, and the Englishman would never suspect the German of murderous designs upon him." If they differed in a dispute, they would not fly at each other's throat; they would refer the judgment to the nearest friend, or if it were a serious quarrel, to an impartial jury. "As a matter of fact, nationality is not uppermost in their talk." "But the moment the German Government and the English Government exchange words, the whole atmosphere changes from Christian to pagan." In fact,

"It is as if Christianity had never existed, or else had no part in the relationships of nations. The talk is all of preparation for murderous assault of one nation upon the other. Each declares the other harbors designs of invasion, and each seems to believe that the other would seize the land at once did it dare. Instead of good-will there is recrimination. No bandit in preChristian Europe ever armed himself

against a fellow man as each one of these nations is amming itself against the other. Should the slightest dispute arise, these nations are ready to fly at each other's throats, and it is only because the few who believe Christian ethics should prevail between nations are influential enough to be heard in these days that these two great nations were kept from flying at each other's throats last year. It seems too horrible to be believed, but it is true; and so pagan still are all the codes of national ethics in spite of Hague conferences and peace congresses, that it would take little to plunge these two nations into war.

"There are a good many Italians in Lucerne and a good many Italian papers are sold here. I have been interested in getting the Italian point of view on the war with Turkey. The simplicity of that view is the most striking thing about it, except its barefaced paganism. It is simply this:Italy needed Tripoli and wanted it, and, having become strong enough to take it from Turkey, proceeded to take it. The beauty of it all is that no one sees anything wrong in doing it.

"It would be wrong and un-Christian for an Italian to steal a Turk's purse or to kill a Turk on the street. But there is nothing wrong in Italy's stealing Turkey's purse or destroying Turks in so doing. (The only man I have met whose conscience troubled him a little, justified Italy's act on the ground that she was simply taking back what once was hers, for ancient Rome once owned North Africa.)

"Even the Church has fallen in with the Government and is blessing the armies-to little avail. The most encouraging thing has been the unprecedented condemnation of Italy's act by the European press. A German said to me that 25 years ago no daily paper in Europe would have seen anything wrong in a nation robbing or destroying another nation."

Dr. Lynch finds a "rather striking instance of how this pagan ethics for nations persists right in the midst of our Christian ethics" in the daily avocations of his Lucerne neighbors, which he reports with these comments:

"Opposite our terrace, across the lake, is the station of the airships. Every afternoon at five there comes out a great yellow dirigible balloon, fish-shaped, with sweeping propellers, and a monoplane whose resemblance to a great bird is startlingly striking. They

circle around the city several times, the big Zeppelin ship slowly, the monoplane with the swiftness of an eagle. Now the people who sip tea on our terrace are the most estimable people. They go to church and they arefullof brotherly kindness to each other. But all the talk as these new adventurers of the heavens fly above us is of their use in killing somebody. It is of the possibility of dropping bombs on cities, of building up aerial navies.

"Already France has gone crazy over a navy in the air, and even the children of the nation have contributed their pennies and a new outburst of so-called patriotism. Of course Germany and England are endeavoring to outstrip her, and

so a new, mad race of armament has begun. Lucerne is full of military of firers studying their airships."-*Literary Digest*

FAITH, FIDELITY AND OBEDIENCE NECESSARY TO SALVATION

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Spirit Willing, the Flesh Weak."

OUR RESPONSIBILITY AS CHRISTIANS

This article can be found an its entirety in Newspaper Sermons, entitled, "Am I My Brother's Keeper?"

THE NEW DAY ALREADY DAWNING

This article was republished in the Overland Monthly, pages 348-351, entitled, "The New Day Dawns. "

LITTLE KNOWN FACTS ABOUT HELL

The average man believes in hell, but thinks few people go there and nobody knows much about it. The Bible is the only authority on the subject, and no one can know anything about it, aside from the Bible. Few know that the Bible teaches that ten thousand go to hell to one that stays out.

The population of the earth is 1,600,000,000 and the number of adult professed Protestant Christians is 16,000,000 or one in 100. Many of these Christians are rich, but we read, "A rich man shall hardly enter into the Kingdom of heaven." (Matt. 19:23, 24) Many are wise, influential and noble-minded, but we read, 'Not many wise men after the flesh, not many mighty, not many noble are called." 1 Cor. 1:26

Many believing Christians will be disappointed, for the Lord will say to many such, "I know you not whence ye are; depart from me." (Luke 13:27) Many praying and working Christians will be disappointed, for prophesying, casting out devils, praying Lord, Lord, and doing many wonderful works are all insufficient to obtain the reward of heaven. Matt. 7:21-23

When we consider Christ's statement that unless a man loves Him more than "father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26), and reflect that probably not one professed Christian in a hundred has reached either this stan

card or the other one which He set in the same chapter, that "Whosoever he be of you that forsaketh not all that he hash, he cannot be My disciple" (Luke 14:33), it should make us willing to consider carefully what is to become of the 9,999 out of every 10,000 of earth's population that do not meet these conditions.

We all know that "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17); but how many of us know that they will be re-turned there; that the passage, correctly translated, reads, "The wicked shall be returned into hell, all the nations that forget God"-showing that there are nations which go into hell once, come out of hell, learn of God, forget Him and are returned there.

We may all know (Judgesll) that Korah or Core went to hell, but how many of us know that he was accompanied to this place by his house, with all his household goods, and two other establishments similarly equipped? Num. 16:32, 33

We may all know that the Sodomites went to hell (Gen. 19), but how many know that they were accompanied by the city in which they lived and that there are other cities there? Matt. 11:23

We may all suppose that many heathen warriors of long ago went to hell, but how many of us know that they took with them their weapons of war, and that their swords are there now, under their heads, with what is left of their bones? Ezek. 32:27

We may understand that the wealthy go to hell, but how many of us know that in the same place are sheep, gray hairs, worms, dust, trees and water? Psa. 49:14; Gen. 44:31; Job 17:13-16; Ezek. 31:16

We may all know that bad men go to hell, but how many of us know that the Ancient Worthies, Jacob and Hezekiah, fully expected to go there, and that faithful Job prayed to go there? Gen. 37:35; Psa. 38:10, 18; Job 14:13

We may all wish to keep out of hell, but how many of us know that David said there is not a man that liveth that shall deliver his soul from its power and that Solomon says thou goest there, whosoever thou art? Psa. 49:10; Eccl. 9:10

We may think that those who go to hell go there to stay forever, but how many of us know that Samuel said, "The Lord killeth and maketh alive; He bringeth down to hell and bringeth up" out of hell, and that David said God has the same power to aid those in hell that He has to bless those in heaven? 1 Sam. 2:6; Psa. 139:8

We may think that those who go into hell never come out, and that there is no record that any have come out, yet there are at least two persons in history who have been in hell and come out of hell. One is Jonah, who prayed in hell and was delivered from hell gonah 2:2), and the other is Christ, whose soul went to hell, but "His soul was not left in hell," for God raised him up out of it. (Acts 2:31) And when Christ came out of hell He brought with Him "The keys of hell" and now has the power and the right to let all its captives free. Rev. 1:18

We may suppose that hell is to last forever, but the Prophet speaks of its coming destruction, and John the Revelator says that it is to be made to "deliver up the dead" which are in it, and it, itself, is to be destroyed. Hosea 13:14; Rev. 20:13

The last passage cited affords the explanation of the whole subject, for in the margin opposite Rev. 20:13 the translators have explained that the word "hell" means "grave." Reversely, in the margin opposite 1 Cor. 15:55, the translators have explained that "grave" means "hell." The terms are interchangeable and the meaning is the same. In every place in this article in which the citations appear in black type, the translators have rendered Sheol or Hades by "grave" or "pit" instead of "hell."

Volume 4, Number 10

A FAMINE IN THE LAND

This article was republished in the Overland Monthly, pages 259-262, entailed, "A Famine in the Land."

SOUL-HUNGER, HOW TO SATISFY IT

This article can be found in its entirety in Newspaper Sermons, entitled, "Hunger of the Soul; How to Satisfy it."

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WHY CHRISTIANS RECEIVE CHASTISEMENTS

This article can be found in its entirety in the Newspaper Sermons, entailed, "Christians Should Judge Themselves. "

A CLERICAL CONSPIRACY TO INJURE PASTOR RUSSELL

Clerics Fear that the Pastor's Clear and Convincing Presentations of God 's Word will Discredit Them as Blind Leaders of the Blind into the Ditch of Confusion and Unbelief. Matthew 23:13

> **Their desperate tactics duplicate those of the D. D.'s of Jesus' day, who incited the people to cry, Crucify Him! Modern burning at the stake is done in churches dedicated to God's worship and instruction in Justice and Love, and is termed "Roasting."**

The various Denominations of Christendom, after fighting each other for centuries have concluded that they all are partly wrong and partly right, and that

they do not know where the Truth lies nor what is Truth, nor what is error. The decline in church attendance and contributions combined with the increase of church expenses, cause troubles many and grievous. The lessons of the success of Financial Trusts inspires them to form a Church Trust or "Federation of Churches." They hope thus to impress the people by a bold front. But especially they desire to impress the Newspaper proprietors and the Politicians for such services as they may call for. The proposition is a frothy one, representing a very few-nearly all clerics. The people of all Denominations are unenthused. In doubt on all religious problems, and hungry for the Truth, the poor sheep are confused by the actions of their clergy.

Led by the Federation's press agent, Mr. Ellis, the "Religious Rambler," a systematic attack is being made on Pastor Russell through the Religious (?) press as well as in the secular. All the clergy have been urged to join the conspiracy, and nearly one-fourth of their number have joined the campaign of lying and slander. Others more noble have refused, after the manner of Gamaliel, saying, If this thing be of God ye cannot overthrow ill Take heed lest ye be found fighting against Godl Acts 5:34-39

EXCUSE--THE GOOD CAUSE

Jesus was crucified for the good of the cause as the Scribes, Pharisees and Chief Priests declared. The Apostles similarly suffered for the good of the cause of error. The martyrs executed for centuries past were done to death for the good of error's cause. The Truth, the cause of God, of Christ, of the Apostles, never needed to put anybody to death, either physically or figuratively. Error and tyranny are fearful and prepared to do violence for their own preservation.

So it is today. We are in the dawn of the Golden Age, the Millennium. The light of the new day is scattering the gloomy spectres and hobgoblins of the night. We are awakening from the horrible nightmare which so terrified our fathers and threatened to alienate us from our God and from His Word, the Bible. Fear of sectarian fences, gates and bars is seizing some whom the Bible denotes as "hypocrites." (Isaiah 33:14) Wild, lest their hypocrisy should be revealed to the public, these murder a Christian brother and fellow servant and excuse themselves by saying, We do it for the good of the cause. (1 John 3:15; Isa. 66:5) Truly so, but as usual for the good of a bad cause-the cause of Error, Superstition and Misrepresentation of God and His Word. Beware of such! Be not deceived! God is not mockedl He that

doeth righteousness is righteous-not those who conspire against the promulgation of the Truth. "My soul, come not thou into their secret" scheming. (Genesis 49:6; Prov. 1:15, 16)

"NOT RENDERING EVIL FOR EVIL"

In none of his sermons or writings has Pastor Russell ever made a personal attack upon preachers or others. He remembers and obeys the command of the Bible, "Speak evil of no man." Even under the attacks of slander and misrepresentation he has never returned evil for evil nor railing for raillery. He has set a noble

example for all, in preaching the word of God fearlessly, courageously, even when he knew from experience that it would be met, not by logic or reason or Bible truths, but by poisoned "arrows" of slander as the Bible forewarned. Psa. 64:3

Pastor Russell does indeed attack errors of doctrine, unsparingly, though in kindly terms. This is the crime for which he is being roasted. His attacks are so forceful, so logical, that they carry conviction; therefore he is feared and his words misrepresented, to keep Christian people who are really hungering and thirsting for truth from reading the Pastor's writings. But if it be a crime to refute and denounce Errors, Pastor Russell has the good company of his Redeemer and the apostles, and of all reformers. He is backed by the Lord's Word, "Cry aloudl Spare notl Show My people their sinsl"

THEIR GREAT MISTAKE

The Preachers who are complaining about small congregations, and who blame Pastor Russell for this, are mistaken. Higher Critics in our Colleges and greatest pulpits have for thirty years been undermining faith in the inspiration of the Bible. Their teachings have come to be believed by the people. The result is that the people are too honest to take pleasure in supporting by presence and purse what they no longer fully believe, and they discredit the preachers as less honest, and as merely preaching for the sake of money and honor.

Many ministers are reading Pastor Russell's books and preaching much of what they read, and then, denounce Pastor Russell to keep the people from reading the same books. One prominent Evangelist, after breaking a few chairs and denouncing Pastor Russell, preached a sermon on Christ's Second Coming which' if not quoted from the Pastor's books, is so much like his writings that some people think them quotations.

It is time that the people know the facts, and hence this statement. This issue of The Bible Students Monthly is, however, reserved for use only in places where the preachers make preconcerted attacks on the Pastor. This is not a retaliation, not an attack on the personality of any one, but a showing of the clear facts as in contrast with the dark slanders of the Pastor's opponents. A marked sample copy of this issue has been sent to all preachers to warn them regarding the course of error being pursued and that they are forcing the Truth to be told.

CHARGES REFUTED--REPORTS FREE

We can only very briefly here give the Pastor's answer to the Calumnies of The Eagle and the Ministerial Clique. We can, however, supply free on request his full reply and also the Missionary Committee's Report. The Pastor affirms briefly as follows:

MY ANSWER TO THE SLANDERERS

I never defrauded my wife nor anybody else. My wife and I mutually agreed that the property I earned and owned should be devoted to the Lord's service. I carried out my part of the agreement and made a deed, which my wife did not sign. Subsequently the property was sold for debts which my wife had contracted

unknown to me. Her dower interest was sold for her debt at public sale. The property, being mortgaged, brought all that anybody probably would have paid.

The girl who sat on my knee and who kissed me was an adopted child in short dresses. Her brother had died, and she was in grief; besides, my wife had publicly requested her to kiss me every night before retiring, as her foster-father. If there be any crime in this, let the stones fly, but tell the truth.

As to my being in a girl's room with the door locked. Our servant girl was reported to be sick, and my wife asked me to take time to see her, as I had some knowledge of medicine. In the room where she was there was a noisy pump and sink, and after being interupted, I turned the key for quietness for about one minute. My wife never charged me with unfaithfulness; nor had she any ground for so doing. She stated under oath that she made no such claim, and also under oath stated that she and I had lived celibate lives for eighteen years.

It is quite untrue that I was silent to my wife for months. The reverse was true-that my wife was silent to me except in the presence of others. She thus and in every way sought to coerce me into giving her more liberty in the columns of the Journal I edited and

published, The Watch Tower-because she had adopted suffragette sentiments. She was not granted a divorce. There were no grounds for it. She got a legal separation nine years after she had left me.

I never claimed, nor sought to show, that my wife was insane.

In my tour of foreign lands a year ago there were with me six other members of the Committee appointed to investigate the Foreign Mission work. Of these, five are still living: Dr. L. W. Jones, of Chicago; Mr. E. W. V. Kuchn, of Toledo, Ohio; Prof. F. H. Robison, of Brooklyn, N. Y.; Gen. W. P. Hall and Mr. J. T. D. Pyles, of Washington, D. C. These wellknown reputable Christian gentlemen will fully corroborate my statement that I spoke publicly at every place reported in the hundreds of newspapers which publish my sermons weekly.

I did sue two newspapers for damages:the one case I won and the other I lost. I consider that my cause in both instances was just and that this is not the first time that justice had miscarried in court.

In conclusion, I ask, what must we think of a Christian minister who, because he has no Scripture to back up his side of the argument, would resort to such misrepresentations of facts in an attempt to murder the reputation of his opponent? All sane people must feel sorry that a Christian minister would take such a course.

"AS DECEIVERS AND YET TRUE"

This article was republished in Reprints 5189-90-February 15, 1913, entitled, "As Deceivers, Yet True."

Volume 4, Number 11

RELIGIOUS AND SCIENTIFIC GLEANINGS

PRESBYTERIAN MINISTERIAL UNBELIEF

The New York Presbytery not long since licensed Rev. N. M. Thomas to preach the Gospel as a representative of the Presbyterian denomination. The vote granting the license was thirty-four against ten who protested-and the ten are not active Pastors in charge of Churches. The mental attitude of the Presbyterian Ministers of the New York Presbytery is therefore, reflected in the faith of Rev. Thomas, which may be judged from the following items of protest:

"He did not accept the authority of Holy Scripture as the only infallible rule of faith and practice as sufficient to finally determine his faith. This appeared in his repeated refusals to affirm his faith in the Virgin birth of Christ, the raising of Lazarus from the dead and the raising of Christ's own body from the grave.

"Second, in answer to questions, he twice declared his readiness to lead a congregation in the repetition of the Apostles' Creed, including the phrase 'born of the Virgin Mary,'which he had told the Presbytery that he really did not believe."

From this it appears that it is no longer Presbyterian doctrine in New York that we have a sinless Saviour-"holy, harmless, undefiled, separate from sinners." (Heb. 7 :26) Indeed, it is safe to assume that these ministers are Higher Critics, who have no use for the Bible, and do not believe in Jesus as a Saviour, because they have abandoned the theory that man fell from God's image and likeness and needs to be redeemed. They have probably all accepted the Evolution theory that Father Adam sprang from a monkey, and that his race has been doing nobly since and needs no Redeemer. They would probably acknowledge Jesus as a noble sample of manhood for his time, but not up to our day and standards, which are to be sought, rather, amongst college professors.

Is it any wonder that Christian character, unsupported by a message recognized as Divine and upheld merely by expediency, is crumbling everywhere? What will the end be? The majority of Presbyterians will follow their leaders and soon Christendom en masse will be without God and without hope. Faith in a nature god and in laws of nature can have no such influence upon heart and life as has faith in a personal God, a personal Redeemer, a personal salvation and an inspired Bible.

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Thank God that the terrible confusion and anarchy which the Scriptures show to be imminent will be speedily followed by the inauguration of the Kingdom of

God's dear Son, a reign of righteousness backed by power Divine, as well as by Love and Justice. In that strenuous hour nature as a god will not succor and faith in the Nature-God will not comfort. But evidently, as the Scriptures show, all the "blind eyes" will be opened; all the "deaf ears" will be unstopped; and the wisdom of man, in contrast with the wisdom of God, will be manifested as foolishness.

INCIPIENT AGNOSTICS

The Methodist Recorder notes the lament of Rev. Thomas Payne, D.D., respecting the mischief wrought by the theory of Evolution, especially among the young, and of the teaching of other false doctrines in Sunday schools and Bible classes and from many pulpits, as well as by professors in schools and colleges:

"He asserts that owing to this many young men have given up their reading of the Bible and other books of a religious nature, and gives instances in which young people from Christian families have come home from schools and colleges of this description incipient Agnostics. His avowed object is to help such by leading them back to faith in God and confidence in His Word. He charges the theory of Evolution with being the chief cause of most of the erroneous teaching of the time; and to its unquestioned acceptance and hasty application he traces the mischief that he laments. "

FALSE THEORIES OF GOD'S PLAN

This article is the same material as Bible Students Monthly, Volume 3, No. 13, entitled, "The End of the World, a False Theory."

MISCELLANEOUS COLUMN

CONSCIENCE IN ACCUSATION

It is a fact that in their offensive tactics many of our public men are deficient either in conscience or in manner, or in both. They make charges against their opponents recklessly. They say things which they cannot prove and which it is only charitable to their intellectual standing to assume they do not believe.

It seems to be the idea that if you throw enough mud some of it will stick, and none of it will spatter yourself; that if you throw enough clubs some will land, and none return, boomerang fashion, on your own head.

We say this notion is wrong. We believe that men who are careless in their words are equally careless in their acts. The man who, without justification, calls another "a rogue," is the man who will bear watching, for too often he credits the other man with the same motives that control himself, and assumes that the other man has done what, with the same opportunities, he would do himself.

Bearing false witness, however, is more than an unfavorable symptom. It is itself an offense almost equal-in the scales of eternal justice probably held entirely equal-to the offense charged.

The habit is not even good politics. It goes against average human nature, which is sportman-like and fair; and even the brutalized atmosphere of the ringside instinctively hisses the foul blow. What does it profit one to exhibit himself as a man eager to win, regardless of everything else? There is real chivalry in human nature. Every manifestation of it has a universal response. Why should it be considered bad politics?

Maybe we are wrong, but our theory is that conscienceless accusation derives as much from ignorance as from malice. Many public men conduct campaigns on personalities because they have not qualified to conduct them on issues. It is easier to accuse, to clamor, to rail, than it is to get clear to the bottom of a political or economic issue, understand it yourself, and then so present it that others can understand it.

The most sobering thing in the world is adequate knowledge of a subject, an appraisal of it from all sides. Those who achieve this knowledge necessarily speak words of truth and soberness. They have neither the inclination nor the time to utter anything else. N. Y. Evening Mail

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The lack of conscientiousness noted by the Mail amongst politicians seems equally noticeable amongst theologians and others who, in professing the name of Christ, imply that they respect the standards of God's Word, while their words and conduct give the lie to their professions.

CONDEMNS SOCIALISTS

The German Chancellor is quoted as using the following language:"The revolutionary character of the Socialist Party becomes more pronounced and brutal in its character. Dr. Carl Liebknecht, a SocialDemocrat of the Prussian Diet, in an address delivered in the United States, said that the conditions in Germany were such as might cause the German Crown to be blown away in a single night, just as was the case with Portugal. Our nation must have a clear answer to expressions of such character. The Socialists and all those teaching the masses that prosperity can come to them only after the overthrow of the present form of government, are responsible when the masses draw practical conclusions from such teachings. For this reason I hold the Socialists responsible for the excesses that were recently committed and the strife in Moabit, Berlin, and elsewhere. 'Whoever sows wind will reap a whirlwind.'"

KAISER SEES MONARCHISM'S END

"My son will be the last of the emperors. That is why I am lounging him up as I was brought up-under firm discipline. He must be a credit to the house of Hohenzollern and to the thrones that, after his, will cease to be."

Emperor William thus expressed himself to the historian, Karl van Kroon, in a recent talk following his inspection of the Berlin School of History and Literature. His majesty predicted that the end of monarchism is in sight. "All the world will be republican within 50 years," he said. "Germany will be the last of the empires. It is inevitable." Schenectady (N Y.) *Union-Star*

CHRIST DIED FOR SINNERS

This article can be found in its entirety in the Newspaper Sermons, entitled, "Christ Died to Save Sinners."

GENTLE REPROOF MOST EFFECTIVE

This article was republished in Reprints R5052-R5053-July 1, 1912, entitled, "How St. Peter was Punished for Denying His Lord."

FIERY EXPERIENCES NECESSARY

This article can be found in its entirety in Newspaper Sermons, entitled, "Will be Saved so as by Fire."

THE PEACE OF GOD

This article was republished in Reprints R4898-October 15, 1911, entitled, "The Peace of God . "

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Volume 4 Number 12

RELIGIOUS AND SCIENTIFIC GLEANINGS

SAYS "HELL SCARE" IS DUE FROM THE PULPITS

Although it is the devilish doctrine of Eternal Torment that is driving the best people of the churches into infidelity, there are some still foolish enough to believe that by thus blaspheming God's name and character they can lead men to honor and obey the Creator. Alas, how great a mistake!

Pastor Russell and a few others are doing their best to stem the tide of Higher Criticism and Agnosticism by showing that in the Bible God has revealed a glorious plan for the world's salvation; and that the Creeds of the Dark Ages and not the Bible originated the devilish doctrines of which all are now ashamed. It is said that Pastor Russell's weekly sermons now reach 15,000,000 readers.

A sermon by the Rev. A. P. Gouthey ushered in the sessions of the Wabash Conference of the Free Methodists. He said:

"A hell scare should be put into the whole country by the preachers of the churches." He told why he thought there was reason for such a scare.

"I am frightened at political conditions," he continued. "Some people say that preachers shouldn't get worked up about politics. The pulpit is the place for politics. If we leave to corrupt politicians the axe to grind, they will grind it. I tell you, conditions are awful. We can hardly depend on assemblymen, judges and juries any more. I hate to say it, but it is true.

"We are on the edge of a volcano all ready for eruption. The rumbling is now going on inside. We are on the verge of a war between capital and labor. God doesn't like America any more than He liked Sodom of old. We must keep our religious principles or God will forsake us.

"I know it hurts to know these truths. Some people want us preachers to talk about beautiful things and smooth over disagreeable things. We sing of 'The land of the free and the home of the brave.' God is being bowed out of the schools, bowed out of the colleges and bowed out of some of the pulpits. We are not training our children in strict ways. It is not for the best interest of the child that he should be fondled and kissed instead of getting the birch put to him. This is getting to be an irreverent age."

LONDON SCHOOL CHILDREN ALL PLACED UNDER MUNICIPAL MEDICAL CARE

A new scheme has been adopted in London by which the whole of the elementary school children in the Metropolis will be placed under municipal medical surveillance during their school careers.

In the future there is to be treatment for every school child which needs it. There are 800,000 children in attendance at the 800 London elementary schools, and it is computed that every year a quarter of a million will need medical treatment. Spectacles and surgical appliances will be supplied. Schools will be arranged for consumptive and other children needing open-air life. Nurses will "follow up" cases into the houses of the children, and for this purpose the scheme provides for the payment by the municipality of the fees of private doctors.

The scheme passed by the London Education Committee provides, as it were, for the compulsory good health of the children, the State and the municipality taking to themselves the responsibility of discovering children who are ill and providing them with medical treatment. Exchange

PRAYS FOR PERSECUTION

"Oh, God, send us another Bob Ingersoll to arouse the people," was the plea made by Rev. Charles B. Mitchell, pastor of St. James Methodist Episcopal Church, at the Desplaines camp meeting.

"They sit in the pews, with dull, dead indifference that breaks our hearts. It would be better if they threw bricks at us as they did at Wesley, but they don't even talk back.

"This is an age of doubt. We ministers need more than apostolic succession in this scoffing, indifferent and Godless age. The pendulum, I believe, will soon begin to swing back again."

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PURGATORY FIRES! NOT NOW, BUT SOON

This article can be found in its entirety in Newspaper Sermons, entitled, "Purgatory Fares! Not Now, But Soon!"

MISCELLANEOUS COLUMN

DEBTS OF CIVILIZED NATIONS

The below figures show the public debts and annual interest charges of the principal nations of the world. These debts represent chiefly moneys expended for war, war equipment, battleships, etc. The amounts continue to pile up year by year.

The public scarcely understand the situation; they wonder to whom the amounts are owing and what can be done when pay-day comes.

The wealthy know that these bonds represent their money and they feel satisfied to get even a small interest with such good security and no trouble.

Of late, however, a certain fear is taking hold upon the rich-what if Socialism should gain control? And what if, by and by, the national treasury should go into bankruptcy and repudiate its bonds?

Evidently the world needs just such a good, strong Government and just such wise and just laws as the Kingdom of God's dear Son will shortly bring to them. How significant is the Scriptural statement respecting that-"The desire of all nations shall come." (Hag. 2:7) Following are the figures:

	Public Debt	Annual Int. Charged
France	$5,898,675,451	$186,802,380
Russia	4,558,152,565	204,766,421
German Empire	4,270,488,716	179,778,179
Austria-Hungary	3,703,235,511	133,925,824
United Kingdom	3,669,931,350	152,759,411
Italy	2,602,299,757	96,941,138
Spain	1,817,674,327	78,709,000
British India	1,346,999,187	41,681,212
Japan	1,287,604,261	76,283,536
Australia	1,184,192,157	46,883,998
United States	1,023,861,531	21,803,836
Portugal	864,561,212	29,907,983

Brazil	657,097,561	32,390,824
Belgium	663,325,145	27,022,108
China	601,916,605	92,375,017
Turkey	527,983,636	36,494,753
Argentine Republic	545,712,120	29,594,251

These are all the nations whose public debts exceed $500,000,000, but every government on earth has been for years, and still is, borrowing to cover the deficits that are annually created by spending more money than the revenues will justify. They are compelled to issue bonds in order to make up the difference. It is a serious question how long this extravagance can be continued.

DRINKERS BARRED AS RAILROADERS

Sometime ago one of the large American railroads announced that in the future nobody would be employed in the operating department of the road who was not a total abstainer. Almost as early as railroading itself, was the demand on the part of the public that the driver and conductor should not be intoxicated while

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on duty, and public opinion eventually succeeded in making it a misdemeanor for an employee concerned in the operating of trains to drink while on duty. There reform stopped. It was assumed that what a man did in his own time was his own business, and that if he chose to drink he had as much right to do so as any one else. Now the railroads are realizing that what a man does in his own time may be his own business, but that it may have a decided effect upon what a man does when he is at work. For example, a driver who "made a night of it" may be sober when he turns up for duty next morning, but he is not in the condition he should be in for the safe operation of a train.

To the Editor of the Tribune:

Sir: Last Sunday night the International Bible Students Association, of Brooklyn, N. Y., held a meeting at the Town Hall, and the speaker delivered a lecture on the subject of "Why God Permits Evil." I went there to find out why he could tell me what I could imagine for myself, and I will acknowledge that his explanation of the subject was something I never dreamed of. It was the most interesting lecture I have heard for a long time on Bible history.

Next Sunday night at 7:30 o'clock there will be another meeting, which I would like to ask all our friends to come around to, especially the "Presbyterian Man's Bible Class." You will hear something that will do you good. . .

William Boyd

Extract from "The North Philadelphia Tribune, " issue of Saturday, August 3, 1912. Paper issued at Bridesburg, Philadelphia.

FAITH, SALVATION AND WORKS

This article can be found in its entirety in Newspaper Sermons, entitled, "Saved by Faith, Not by Works. "

THE POWER OF CHRIST'S GOSPEL

This article can be found in its entirety in paper Sermons, entitled, "The Power of Christ's Gospel."

THE APOSTLES AND PSEUDO-APOSTLES

This article was republished in Overland Monthly, pages OM395-OM399, entitled, "Bishop-Apostles Costly Mistake."

THE FIG TREE IS WITHERED AWAY

This article was republished in Reprints R4788-March 15, 1911, entitled, "The Fig Tree is Withered Away."

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Volume 5 Number 1

RELIGIOUS AND SCIENTIFIC GLEANINGS

THIS WONDERFUL PERIOD

There never was such a wonderful period! We never before knew so much or could do so much. We never experienced an age of equal comfort. No part of yesterday was as glorious as this hour.

The hundred years behind us are jammed and crammed with achievements that outbalance the sum total of progress since the signing of the Magna Charta.

The average mechanic enjoys luxuries that Midas, with all his wealth, could not command. The college freshman has more real information in his little finger than the erudition of the foremost scholar of the Renaissance. We have done more to put existence on a sane, logical and definite basis than did all of our ancestors.

A mere hundred years ago even the scientist thought that the atmosphere was simply space-gas was only a smell.

The first microbe hadn't disclosed his identity.

Metchnikoff's announcement of battling hosts in every drop of human blood would have earned him a padded cell.

The best illumination George Washington could secure came from tallow dips, lighted by a spark from flint and steel.

Every piece of fabric was woven by hand.

The only horse-power was four-legged, and wore a tail.

The steamboat was still building on the ways of Fulton's brain, and the wheels of the steam engine had only moved in Stephenson's head.

It took Benjamin Franklin two weeks to send a letter from Boston and get a reply from Baltimore.

Abraham Lincoln's angular frame never reposed in a Pullman berth.

Garfield called a 20-day “liner” an “ocean greyhound."

It is hardly a year since the father of antiseptic surgery was gathered to his fathers.

Electric light, trolley cars, bicycles, automobiles, department stores, skyscrapers, 10-cent collars, tinned salmon, airships, penny newspapers, appendicitis and power cranes are still infant ideas.

Thirty years ago electricity had never been hitched to a wheel; gunpowder was the most powerful explosive; subways weren't considered within possibility.

"Impossibility" is now an old-fashioned word with a definition, but not a meaning. Almost every dream of the past is a reality today.

The magic cities and the fairy kingdoms of your grandmother aren't half so wonderful as the world in which you live.-The Cincinnati Post

PRESENT-DAY INVENTIONS FOREGLEAMS OF MESSIAH'S KINGDOM

The above is surely not exaggeration! What thanks should be rising from all our hearts to God, the Giver of every good and perfect gift! How energetic we all should be to rightly use present blessings and opportunities for our own good, for the good of our families and neighbors-all men!

Thinking people cannot help wondering why so many blessings have been crowded into our day. There is but one answer, and remarkably few seem to realize it. Some are disposed to say that all of these blessings come as a result of another onward step of Evolution! Is this reasonable? Do we see signs of excessive wisdom in ourselves or others? How many people do any of us know personally who have ever invented any great, wonderful or useful article of the many which go to make up our wonderful day?

Examining carefully the personality and history of individuals through whom present-day blessings come, we may well be astonished. We find that very few of them have been men of great education, and many of them are by no means great

men in any sense of the word, except in the one particular of their invention. It is by no means sure that the prodigies of today are any more numerous than those of previous periods, but our facilities for knowing about them have increased a thousand-fold.

Through the printed page the knowledge of an invention, carried before the civilized world, becomes a stimulant to others, furnishing, perhaps, a connecting link for another invention. Many of our great inventors tell us that they merely stumbled on their invention. Our successful air-brake patent, for instance, is merely the development of the cruder thought that water, hydraulic power, could be used to operate brakes. A still brighter mind caught the thought, and realized that air would serve the purpose better.

As an illustration of the fact that mental

illumination may be along some one particular line, we remind our readers of "Blind Tom." He was noted for his wonderful skill in playing any tune that he might hear. He had no education; in fact, he was almost idiotic, incapable of receiving an education. But he had an ear for music which made him famous. Can we claim that we or others of our day stand so high intellectually as to be able to look down upon some of the bright minds of the past? Have we many Shakespeares, many Byrons, many St. Pauls, many Ciceros? Have we many Solomons? or are there many who could compare with Moses?

THE MILLENNIUM HAS COME

We must look in another direction if we would rightly understand and properly appreciate the meaning of the wonderful inventions of our day. They are coming to us because we are living in the dawning of a New Dispensation! They are the foregleams of an epoch so wonderful as to be beyond our most vivid imagination. Evidently God has been gradually lifting the veil of ignorance from the eyes of human understanding. Gradually He has allowed us to see the power of steam-gradually to learn how to apply it. Later He lifted the veil in respect to electricity. Now its marvels are enlightening the world.

Shortly chemistry will be accomplishing wonders for us-no doubt making unnecessary the mining of coal. From the air that we breathe and the water that we drink we shall doubtless shortly know how to separate the elements necessary to furnish us the light and the heat indispensable to the world's progress. Everything is getting ready for the Millennium! Not only is it coming, but it is here! We are not, indeed, enjoying its full blessings yet; but what we are enjoying is a foretaste of them.

All of our hearts should be attracted more and more to the Lord in thankfulness for His wonderful mercies. More and more we should be studying His Divine Word, the Bible. From it we should be coming daily to a clearer understanding of the Divine Character and Plan. This alone will chase away our ignorance and superstition, and bring us love, joy and peace.

The blessings of God now coming to the world will center in Christ's sacrifice at Calvary. During the past eighteen centuries His redemptive work has been the gathering of the Church, and now it is to mean the blessing of all the families of the earth, as the Scriptures have promised. Yea, the Scriptures clearly show that these blessings are intended for those who are in their graves, as well as for the living.

HOME RELIGION

Home religion is as important as personal religion, and is essential to it. The relationship between parents and children grows pure and dear when they all kneel together and ask the peace of God to rest on their home. Many of us remember the dear old days when at the family altar morning and evening prayers were offered together, and the Sunday evening hour, when we sang hymns, each choosing his favorite.

Through the whole community the influence of a Christian home spreads. The town seems purer, the birds sing more sweetly, the flowers bloom more radiantly. Joy sings its anthems in such a home as it sings in no other place. And if this blessedness is to continue, we must shut out all unkindness, bitterness and injustice.-Floyd W. Tompkins,D. D.

GONG OF TROLLEY CARS TO CLANG IN OLD JERUSALEM

The ancient capital of the Jebusites, whose known history runs back to 1400 B. C., is to resound with the gongs of the trolley car and the fire engine.

The narrow, tortuous and dirty streets which the naked feet of the crusaders trod, are to be asphalted and drained and kept clean, and will be washed down by an up-to-date water supply.

The city, which was the seat of David's kingdom, will be lighted by electricity.

Doubtless the Jericho and Jerusalem, and the Zion and Dead Sea electric railways will be operated. -*N. Y. American*

> ***"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.***
>
> "Nor will any other creatures either in heaven or in earth receive such marks of special favor as are and ever twill be the portion of the beloved Bride of Christ. Although the whole family in heaven and in earth will be blessed through Him, His Wife, co-operating with Him in His work, will alone be His companion, His confidant, His treasure." R5862, c.2, p.4.

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MANY MINISTERS PREACHING WITHOUT DIVINE AUTHORITY SHOULD STOP PREACHING

Clergy and Laity Unscriptural Terms

This article can be found in its entirety in the Newspaper Ser1nons, entitled, "Ministerial Ordination and Tales.'

FOREIGN MISSION FACTS

This article can be found in its entirety in the Newspaper Sermons, entitled, "Some Foreign Mission Facts."

LIFTED BY WHIRLWIND OUT OF SIGHT

This article was republished in Reprints 4757, February 1, 1911, entitled, "Lifted By Whirlwind Out Of Sight."

WHAT IS THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION?

This Association sprang up spontaneously and gradually during the past thirty years, but particularly during the past ten years. It is composed of thinking Christian people of various ages who are studying the Bible reverently and profitably. There are no limitations as to membership, except such as could be properly applied to any true Christian:(1) Faith in God as the great Creator and Heavenly Father; (2) Faith in the Lord Jesus Christ as the world's Redeemer; (3) Faith in the Bible-that is the inspired Message of God, respecting His will and purpose in connection with mankind; (for) a clean and honorable life.

Our Association finds this platform broad enough for all true Christians, regardless of all denominational lines, quirks and frills. We have no bondage, and any one is as free to leave the classes as to enter them. Indeed, following the example of the early Church in this, as well as in other matters, we avoid any special manner of joining these classes, or any special enrollment, or any special commitment as to faith and practice other than the broad principles already mentioned.

The International Bible Students Association has classes in nearly every city in many countries, and you may also desire to know about these and their relationship to each other and to the Association.

Each class of the International Bible Students Association is independent, manages its own affairs, conducts it own meetings, and provides for its own expenses. The Association provides public instructors and ministers to lecture on the Bible, and to give suggestions as to the methods of the primitive Church, and as to the best means of conducting Berean Bible Classes. No Class is obliged to have these lectures, nor to have the literature which the Association publishes for their assistance. They all do, however, find it very convenient to avail themselves of these helps to Bible study; and when requested, the Association provides the assistance to the extent of their ability-subject to

the limitations and the accessibility of the Classes, and the condition of its treasury funds.

As for the personnel of the classes, they are from all walks of life-laborers and physicians, pupils and teachers, housewives and society people. They are mostly thoughtful, but have been dissatisfied for years, and have been feeling after God, and seeking to satisfy their hungry souls. They are from all denominations-Baptists, Presbyterians, Catholics, Episcopalians, Jews; and a large percentage were once agnostics. These include all nationalities, also: English, Scotch, Irish, French, Italians, Chinese, Japanese, etc. Indeed, we find that all over the world there is an intelligent class who hunger after God, righteousness and Truth, and who have nothing satisfactory in any of the creeds, but are now finding a soul-satisfying portion in the Bible itself.

Here, as elsewhere, we are asked if these classes are confined to America. We say, "No, indeed!"

Throughout Great Britain, France, Germany, Ireland, Italy, Greece, Norway, Sweden, Denmark, India, China, Japan, Australia, South Africa, these classes are to be found, as well as in Canada and the United States. Indeed, the original charter of the Association was a British one, the office being in London. The International character of the work is the reason for that feature of the Association's name.

It is well understood that many of these Bible students were unsatisfied when they studied the Bible from various denominational standpoints, and that they are now satisfied, and we are asked how we account for this. Do we use the same Bible? or how comes it that Presbyterians, Baptists, Methodists, etc., can gain a clearer light in the International Bible Students Association Studies than in their own denominational lines and classes?

There is a difference. Each denomination seeks to uphold its own traditions of the past, some of which are true and some false. But in our methods all denominational predilections are ignored. We pause not to inquire what Brother

Calvin or Brother Wesley taught, nor what others taught before them or since. We go back to the teachings of Christ and the Apostles and Prophets, and ignore every other teaching. True, all denominations claim more or less to do this, but they are more or less handicapped by their traditions and creeds. They look through colored spectacles. We ignore all these, and strive to view the Words of Inspiration in the light of the context only, or in the reflected light from other passages of Scripture.

There is another reason why our position is blessed of God-the time mentioned in the Scriptures when the wise ones of God's people are to understand is here. The Scriptures show what all people are beginning to realize clearly-that we are in the dawn of the New Dispensation. All the wonderful inventions of the last eighty years corroborate the testimony that these are the foregleams of a New Dispensation; and that now, when these earthly blessings are increasing, is the time when God promised that He would give special enlightenment respecting His Word and Plan, which He designed, He purposely kept under a veil, a partial mystery. The Mystery of God is to be finished, completed, and the full Plan of God is to be revealed in this New Dispensation already dawning.

We are also asked, "Is the International Bible Students Association affiliated with any of the regular organizations or creeds?"

It is not. We purposely avoid all such trammels of thought. Nevertheless, we are sympathetic with all Christian people of every creed. We are realizing that the various denominations were organized, not for the purpose of dividing and distracting the Lord's Flock, but each with an endeavor to find the light and Truth. We urge Christians to ignore all sectarian fetters and fancies, and point out that there is but one Church, and that there is but one Head of the Church.

Our public meetings are preferably held in large auditoriums, opera houses, etc., for these prove to be common meeting places for people of all faiths, and those without any denominational bias-all who are Truth seekers, not satisfied with the husks upon which they have been endeavoring for some time to feed.

We are often told that considerable interest and comment attaches to the fact that our Association uniformly advertises its meetings with "Seats free and no collections." This has become quite a trademark with our Association, because it is so different from the usual practice; and an explanation was requested as to the object of this, and as to how to get along without money, or how money is raised to meet the expenses, which are often quite large.

As thinking people, we have for years noticed that the money question has been the burning question in nearly all religious meetings. The Church members are usually assessed up to the extent of their willingness, or more, and the public collections are specially taken to "milk the goats"-to get money from the worldly. We do not find this method to have Scriptural sanction, and we are seeking to follow the teachings and example of Jesus and the Apostles.

The work started along the lines of these examples thirty years ago seems to commend itself to all Bible students. They received help freely; they are glad to

extend assistance to others without money, without price, without collections. Nor are collections found to be necessary. The Association receives whatever contributions are sent in to it for the carrying on of the

work. Such moneys are not put up as Foundation Funds, nor consumed in expensive buildings, but are used promptly, freely, in the dissemination of free literature and in providing free public meetings. The Association is content to spend what the Lord thus sends to it, and does not go into debt, nor make appeals for more money.

Each local class, in arranging for public meetings, follows the same course. Nevertheless, in the case of the new classes, or those financially weak, the general Association helps with the expenses. All meetings conducted by the Association's representative speakers, and under its auspices, are strictly free.

"Since you are not gathering people into different denominations, and since your International Bible Students Association has no creed but the Bible, what would you say that your Association aims to gather the people into, and what reply would you make if one should charge you with trying to build up a new denomination at the expense of others?"

Our Association endeavors to bring all Christian people into relationship with the Lord Jesus Christ, as His members. We recognize that the different denominations contain true people of God, and we are in full sympathy with such, and are glad to co-operate with them in any manner, for the furtherance of the Lord's work in harmony with the Scriptures. Our only opposition to sectarianism is that it attempts to divide God's people, insists upon the theories of the Dark Ages, and refuses to recognize the Bible as paramount in authority. We urge Christian people to stand for the Divine Character, Plan and Word, even though this should mean opposition and persecution from those of the sectarian spirit.

The International Bible Students Association labors specially for Christian unity, on the Bible basis, in harmony with the words of the Apostle, that "By one Spirit we are all baptized into one Body."

THE PEOPLES PULPIT ASSOCIATION

This is an affiliated association organized to conduct the interest and affairs of the Household of Faith in New York State, and from that center, according to the requirement of the laws of that State. It guides the interests of the Bible students as respects the holding of public meetings, supplying speakers and literature freely.

THE WATCH TOWER BIBLE AND TRACT SOCIETY

Is the Parent organization, through which the moneys for all parts of the work are supplied. To it all voluntary donations for the work should be made. Brother Charles Taze Russell is President of all three of these organizations. Newspapers and the public frequently refer to him by the titles "Reverend," "Mr." and

"Doctor"; but he prefers to be known as "Brother" or "Pastor," because those are Bible terms.

PRAYERS FOR KINGS AND GOVERNMENTS

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty. " 1 Tim. 2:1, 2

The Scriptures tell us clearly that the kingdoms of this world are not the kingdoms of our Lord. (Luke 19:11, 12) They inform us in an indirect way that the world would not appreciate that the affairs of the present order of things are all under the supervision and care of Satan (Matthew 4:8,9; John 14:30); that the Lord will not set up His Kingdom of righteousness until His appointed time. When that time shall come, all kings and priests and peoples shall serve and obey Him. (Daniel 7:27) His reign will be the one that will be the "'desire of all nations."

But in the meantime, the Bible gives us to understand, these present kingdoms are given the opportunity of seeing what they can do under these conditions. (Daniel 2:37 -44) When the typical kingdom of Israel was destroyed and the kingdom was given to Nebuchadnezzar, it was for the opportunity of seeing what his kingdom could do. It might be righteous or unrighteous.

And so it has been from the kingdom of Nebuchadnezzar down. They are all Gentile kingdoms, and not representatives of God. All these various kingdoms are demonstrating various principles of government. Mankind under these kingdoms are learning lessons of experience which will be valuable to them in the future. Under these kingdoms we have seen man battling for rights. Sometimes they have been defeated, and sometimes they have been victorious-as the case may have been. In the various battlings we have seen righteousness and unrighteousness striving together; but with all, policy rules.

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Under all the kingdoms mankind has demonstrated that no government by imperfect man can rectify the difficulties which confront humanity. We cannot abolish sin and sorrow, crying and dying. Had only one king or one nation been permitted to experiment with the race, we would not have known whether or not other nations might have been successful, had they had the opportunity. Each nation in turn seeks to be the universal power, and each claims to be the better government; as, for instance, the American Government wants to give better government to the Filipinos, and Great Britain wants to give better government to the people of India and South Africa. What do civilized nations and tongues do in less civilized lands? What can they do for the betterment of conditions? In all these countries they show that selfishness dominates.

POWER USED FOR SELFISH PURPOSES

We see the fact demonstrated that if one nation had really the power to bless others, it would not bless them without taking advantage of them. Our civilized nations in heathen lands use their power in a selfish way-taking money away from their fellow-creatures. Instead of leading them to higher and better conditions, things have generally been conducted on a commercial basis. And these very peoples who have more or less taken advantage of others in their extremity and need, and those peoples who have been taken advantage of by fear, will all no doubt learn a good lesson from this experience.

God is permitting the nations to learn these various lessons, before setting up His Kingdom in great power and glory. When His Kingdom shall be established, the contrast between its government and all these other governments will be so marked that all will have a great deal to learn. No doubt many who suffered through injustice will be all the better prepared to appreciate the better government when it shall come in.

In the meantime, God's people who are being called out to be members in the Body of The Messiah, are not told to say, "These kingdoms are not doing well, and our Kingdom will show this." On the contrary, we should speak encouraging words: "Your nation is seeming to do about the best it knows how to do. As it gets more intelligent, it strives for a better government."

SYMPATHY FOR THOSE IN AUTHORITY

We who belong to the new Kingdom are as citizens in a foreign country. We see that we are more or less influenced by the condition of the things of this world. We have sympathy with mankind. We are glad that a New Dispensation is coming in. We see that these who are striving to make things better have a Herculean task. If they were to give it up to us it would take all of our time; and under present evil conditions we could do no better than they are doing. We have great sympathy for kings and princes. They do well to accomplish so much, with sin in every direction.

Our sympathy would lead us to consider them kindly in our minds. And we may pray for them such wisdom as God sees best. It would not be for us to request of God that one of them should be healed, if he were sick. If we had some means of helping, we should use that means; but as for the results, we should remember that these lie in the hands of God. We should help in any way we can. We are not to specify, but merely to pray God's blessings upon these kingdoms.

We are interested in these kingdoms because we are interested in mankind in general. We wish to live a peaceful and godly life, that we may have that much more opportunity for reading and studying. (1 Timothy 2:1,2) We are glad if there is peace in the earth now; and we do not intend to quarrel. We intend to pray for these rulers; for we do not believe that they are at heart black or evil-intentioned. Perhaps they are trying to do to the best of their knowledge what would be the best for all. Most of the monarchs of Europe are not wishing to pull the people into war.

PRESENT DAY BLESSINGS

As to the people who are keeping such a wonderful government in our own land, we see how they are having persons to watch every building that is being erected; how they give special attention to the fire department and the water department that there maybe a proper supply and purity of water; and how they care for the general health of the city, providing for quarantine, etc. etc. Those who have charge of the school systems for the education of the young, and of the hospital systems, are doing a great work.

We should reflect that ours is a happy day in comparison with what it would be if we were living as people did in the time of the barbarians. When we see the wonderful things which are being done today-the great buildings, bridges and other wonderful improvements-we say, "What is manl Surely a wonderful piece of Divine mechanism! What things he can do, even in his imperfect condition! And what will he not be able to accomplish when Messiah's Kingdom is here, which will put stripes on the disobedient, and utterly destroy those who will not come into harmony

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with its rule of righteousness!"

We are glad that things are moving as well as they are. Instead of berating the people who are the leaders, we prefer to think that they are well intentioned people. We can well pray for such without any difficulty in mind. And we can feel glad and thank God that these people take care of us as well as they do.

Volume 5, Number 2

RELIGIOUS AND SCIENTIFIC GLEANINGS

IS THERE A LACK OF CONFIDENCE IN THE MINISTRY?

Rev. Charles E. Newlin addressed the regular monthly meeting of Methodist preachers in Atlanta some time ago, and in the course of his address Mr. Newlin used the words:"I can prove by 99 per cent of the business men of Atlanta that they lack confidence in the real, true manhood of the preachers of the city."

The Rev. B. Frank White, in leaving the pastorale of the First Presbyterian Church, of Connellsville, Pa., is quoted as saying: "A man can't be honest in the ministry and hold his job." As Mr. White expects to remain in the ministry, although seeking another field, the inference is that he prefers a station where he can preach the Word in a style more in keeping with his conscientious scruples.

The writer is inclined to believe that both of the assertions above quoted are rather broad, if not more or less exaggerated. We believe that the great majority of ministers are honest, and are doing all in their power to advance the cause of religion here on earth; we also believe that there are some in the pulpit who have no right to be there. The vision they saw in the clouds, "G. P. C.," meant not to

"Go Preach Christ," as they imagined, but to "Go Pick Cotton." South Georgia Press

WHY MINISTERS DESERVE SYMPATHY

Christian ministers deserve considerable sympathy. They are at the present time in a very trying position. It is the conscientious ones who are in trouble. Behind them are the creeds and theories of the Dark Ages, to which they are chained:

(1) By the vows which they took at their ordination.

(2) By the honor of their position in the sight of their friends and neighbors.

(3) By their financial necessities and those of their families.

Ministers possessed of an education know not only that the creeds of the past are in conflict with each other and with reason, but also that those creeds are in conflict with the Bible. Better translations and older MSS have shown us the fallacy of deductions made by our forefathers. Every educated minister now knows that the Hebrew word translated "hell" in the Old Testament Scriptures, means the tomb-the state of death-the only hell that was known for four thousand years. They know that in our Common Version of the Bible this word Sheol is translated grave and pit more times than it is translated hell. They know that it never means and never did mean, anywhere, a place of fire and torture.

Baptist ministers have gotten out a new Bible, in which they go to the trouble of translating this word Sheol by three English words, "the under-world." This hides the truth from the average mind about as much as the mistranslation hell does. But it helps our Baptist friends a little in dealing with Sheol, for of course, in the grave, in the tomb, is in "the underworld." Of course nobody thinks there is another world of living people in the center of the earth. It is only the dead that are in the under-world-in the tomb.

All educated ministers know further that the word Hades, in the New Testament translated hell, is the Greek equivalent of the Hebrew word Sheol, and likewise means the under-world, the tomb, the state of death or condition of death. The trouble with these ministers is that they know that their congregations are not generally aware of the truth on the subject, and they fear to tell those truths lest they should be accused of having practiced deception in the past, when, as a matter of fact, they had simply taken from theologians of the Dark Ages what they in turn gave to the people, without examining the Scripture proof.

HONESTY TO GOD AND RELIGION MOST COMMENDABLE

Another difficulty confronting these ministers is this: For the past twenty years the colleges of the

United States, Great Britain, Germany, etc., have taught the Evolution Theory-that man was not created in God's image, that he was not in God's sight "very good," and that he did not fall down from Divine favor. It teaches, on the

contrary, that he was an evolution from the ape, and instead of falling has been rising in the scale of intelligence and getting nearer to God's image every year, all the time.

Following the Evolutionists came the Higher Critics, declaring that the Bible is really old wives' fables and not at all inspired. Nearly all graduates of colleges and seminaries for the past twenty years have gone into pulpits, consecrated to the preaching of God's Truth from the Bible standpoint, in violation of whatever conscience they have.

These generally are the great and popular preachers of all denominations. They consider not the vows of their ordination, but practically say, "We do not hide our unbelief to any great extent. We answer questions of the people with a measure of candor, dodging occasionally; and if they know anything about the Bible themselves, they know that we do not believe in its inspiration. If they wish to continue us as their preachers, and to honor us and to pay our salaries, we will continue to serve them. By and by we will get their faith in the Bible thoroughly undermined; and then we will come out into the open. Then we will tell them that we falsified a little for their good, as a mother would tell her babe a fairy story for its entertainment."

The preachers who are in trouble are the conscientious ones who believe the Bible to be true, and who have not yet gotten their bearings. They cannot long believe in an eternity of torture, yet are afraid to follow the course of the International Bible Students Association in a thorough Bible Study which ignores the creeds. These poor men know not what to believe, and are in great trepidation when a question is asked them by the people who pay them for religious advice. They cannot dig. To beg they are ashamed. And to tell the whole truth about what they know and what they don't know respecting the Bible they are afraid. They have our sympathy.

Our advice to all such is, "Tell the truth and shame the devil!" Take your stand for what truth you see, and seek for more light upon God's Word in this glorious dawning of the New Era, in which God declares that He is pleased to give an increase of light on things Divine. "The wise shall understand, but none of the wicked [or hypocrites] shall understand." Daniel 12:10

It would appear as if we are living in the time of special testing so clearly foretold by the Lord. Everything hidden would be uncovered, He said. He will bring to light the hidden things of darkness. (I Corinthians 4:5) If we would not be put to shame before Him, we must be honest. Who can doubt that honesty, especially in respect to God and religion, is most estimable from the Divine standpoint? None of us have anything whereof to boast. But if we are honest with our God we can look up to Him, by faith realizing that we are acceptable through Jesus Christ our Lord.

EXTRAORDINARY SERIES OF DISCOVERIES

The twelve years ending with the discovery of the South Pole are as full of dramatic achievement as the days of Drake and Raleigh, for not even in those times was there a more extraordinary series of discoveries and conquests.

In 1900 only one man had been the length of Africa by land, and the Cape to Cairo Railroad was but a dream. There was not a railroad across South America. A great part of Siberia was without rail or road except the old caravan trails. China was practically without railroads. Lhassa was unknown, forbidden to the white man. During a century and a half men had tried to reach the South Pole, and failed; and the North Pole had baffled the efforts of 400 years.

Within a dozen years white men have traveled over the great desert, visited Lake Chad, made a protectorate over Timbuctoo. The days of the Mahdi at Khartoum are ended, and any tourist may travel there comfortably by rail. The Cape to Cairo Railroad is an assured fact. The heart of Africa is now no more remote from the popular imagination than Oklahoma City was in 1900.

In South America, the Trans-Andean Railroad is in full operation across the continent, as the TransSiberian is across Asia. Even China has her railroads. Lhassa has been visited by a British army, and both poles are the common property of every fireside that boasts of books, magazines or newspapers.

Such a record may justify a feeling of pride that the spirit of conquest and adventure is as alive as ever, and accompanied with all the courage and hardihood that blessed any earlier generation.-*Exchange*

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HOW JESUS PREACHED TO THE SPIRITS IN PRISON

This article was republished in Reprints R5043-R5044, June 15, 1912, entitled, "How Jesus Preached To The Spirits In Prison."

THE CHRIST OF PROPHECY

This article can be found in its entirety in the Newspaper Sermons, entitled, "Like Unto Moses. "

WHY MEN FEAR THE SECOND COMING OF CHRIST

This article was republished in Reprints R4996-R4997, March 15, 1912, entitled, "Why Men Fear The Second Coming of Christ."

SAUL OF TARSUS AND WHAT HE SAW

This article was republished in Reprints R5033-R5035, June 1, 1912, entitled, "Saul of Tarsus and What He Saw."

Volume 5, Number 3

RELIGIOUS AND SCIENTIFIC GLEANINGS

REFORMATION BY SURGERY

"The wonders performed by surgery constantly increase, and perhaps in no direction has the beneficence of the science been so much demonstrated as in the direction of making mental and moral cures through surgical operations. From time to time a number of cases have been reported whereby-with an operation on the head, removing some depression from the brain, or perhaps opening the skull to allow greater brain expansion-backward and vicious boys have been given normal mental and moral conditions and a fair chance in life.

"Edward E. Grimmell, when 14 years of age, received a blow on the head from a picket, which fractured the skull and left a discernable depression. His parents paid little or no attention to the incident, but the boy grew up and from time to time showed criminal tendencies. He made little progress at school and was vicious, and was frequently the subject of police attention. After serving three terms in State's prison he was finally arrested and tried for forgery. He did not deny any of the facts, and his counsel contended that his criminal impulses were the result of injuries to the head.

RELEASE OF PRESSURE ON BRAIN CHANGED COURSE OF MAN'S LIFE

"The Judge did not place credence in the claim made in his behalf, considered him a clever professional crook, dangerous to the community, and

sentenced him to the Dannemora prison. The man begged the prison surgeon to perform an operation, saying he desired to lead a decent life, but could not resist the opportunity to commit crime whenever he had a chance. He preferred death to a continued career of crime, such as he felt he was doomed to have. He finally attracted the attention of an eminent surgeon of Boston, who performed the operation, relieved the pressure on the brain and changed the whole tendency of the man's thought and action, and from having the most perverse and criminal nature prior to the operation, he has since become, to all appearances, a moral man of the highest impulses.

"It has been found that surgical operations, removing adenoids and others growths of nose and throat, allowing proper breathing has changed many cases of stupid children into bright and active ones. Crime comes ordinarily through an abnormal physical condition; viciousness is considerably the result of ignorance through the presence of abnormal conditions."-Plattsburg Sentinel

If accidents to the skull can produce degradation of morals, who will deny that the shape of the brain of the child is largely influenced by heredity-particularly by the

mother? This agrees with the Scriptural declaration, "I was shapen in iniquity; in sin did my mother conceive me."-Psalm 51:5

Who will deny, further, that the father has much to do with the child's physical vitality and vigor of constitution? But additionally, he is largely responsible for the mother's surroundings and mental condition during the period of gestation. Injustice, harshness, cruel words at such a time from anybody, but particularly from the husband, would arouse in the mind of the mother grievous thoughts, sure more or less to leave their impress upon the child she is carrying.

While enforcing law and order let us remember that a reign of sin and death is in progress. Let us sympathetically do all in our power to promote righteousness and to be helpful to those who are still in greater difficulty than ourselves along these lines.

Not only do such thoughts give us great charity toward all, but they cause us the more reverently to look up to God as the only One competent to fully release the groaning creation. Looking into His Word we perceive that the entire Plan of Salvation for the race is along the lines of uplift from mental and physical weaknesses to full perfection in God's likeness. And while praising the Almighty for this generous Plan soon to be put into operation for the world at the Second Coming of Messiah and the establishment of His Kingdom let us also note with joy our own privileges-our "High Calling of God in Christ Jesus."

WHERE ARE THE DEAD?

Our Friends, Our Neighbors;
The Holy, the Unholy;
The Civilized, the Vile'

The proper answer to this question stands related to our own destiny, colors and influences our theology and the entire trend of our lives! The correct answer gives strength, confidence, courage, and assists towards the spirit of a sound mind!

This article was republished in Reprints R4549-R4553, January 15, 1910, entitled, "Where Are The Dead.'"

THE MARK OF THIS AGE

Judge Connine says: "The mark of this age is irreverence. Reverence and respect for age, for office, for intellectual attainments, for uprightness, ability and honor are on the wane. Some of the causes can be named; among them are encroachments by the executive branch of our States and Nation upon the

legislative and judicial, and the belittling, impugning and assailing of the acts and motives of those in authority, particularly by the press. No motive is now clean, upright and honorable, no act found grand or commendable. Traveling with this is a growing irreverence for the law, and the end of all this is detriment and danger."

Back of disrespect for human laws and customs lies disrespect for the Divine Law. And for this disrespect of the Bible, the Christian ministry, colleges, and seminaries are chiefly responsible. The colleges have led the way in teaching Higher Criticism, Infidelity and Evolution theories. They have within the last fifty years gradually molded the opinion of the ministry and generally educated classes to these anti-Biblical teachings. They were led on in this wrong course by the opinion that they were taking their stand for Truth as against ignorance and superstition. So far as their own minds were concerned they repudiated the creeds of the "Dark Ages," which they still laughingly profess to adhere to. And as the creeds were repudiated the Bible went with them, under the assumption that it was to blame for the absurdities of the creeds. All the same they have gradually, systematically, undermined the Word of God as a Divine authority, in the judgment of millions.

A comparatively few minister have known better than this. These have stuck to the Bible as the sheet-anchor of their faith. More or less clearly they have seen the conflict between the Bible and their creeds. Yet they have feared to mention it lest they should be identified with the Higher Critics and be considered faith-breakers. And some of them, alas, have "shunned to declare the whole counsel of God," because of fear of losing their bread and butter and honorable name and standing. Their refraining from telling their people the Truth respecting the teachings of the Bible left their flocks in ignorance and just ready to fall into Higher Criticism or some of the bad religions which wrest the Scriptures, instead of interpreting them.

All the same, the general shaking of the public faith, and especially that of the literary "upper-crust," is being reflected everywhere in the growingly prevalent spirit of irreverence above commented upon. Soon this will lead, as the Scriptures point out, toward atheism and toward anarchy-the great time of trouble Scripturally foretold as near.

Those of us who realize the true situation should be doubly earnest in our outward manifestation of religion and upholding of the Bible, as well as in our heart appreciation of the Almighty and our worship of Him and service of His cause.

PAINS OF HELL EXPLAINED TO US

Pastor Russell on Misconceptions of
Bible's Teaching Truth and Beauty Hidden

The Dangers of Ignorance and Superstition
The Worship of Hypocrisy and Fear great spurs
God seeks worship only from the reverential and True-Hearted
Popular Misconceptions of Hell
The Injury it has done and is doing
True Christians should awake to True Bible Study

This article was republished in Overland Monthly, Pages 263-267, entitled, "Pains of Hell Explained To Us."

"He shall call upon Me and I will answer him: I will be with him in trouble; I will deliver him, and honor him." Psa. 15.91:

"Praise the Lord for such assurances of His loving care! 'Bless the Lord, O my soul, and all that is within me, bless His holy name!' " R3332, c.2, p.6.

1H576

Volume 5, Number 4

RELIGIOUS AND SCIENTIFIC GLEANINGS

WE ARE A NATION OF WRECKS, SAYS UNIVERSITY HEAD

The restless, moving life we lead will drive us all to neurasthenia. Leading the pace that kills, not so much as regards vice, but the desire to be always on the move, has ruined our schools and colleges and has attacked the mental and moral fiber of the American brain.

These are some of the signals of danger set up in the roadway of American life by the Rev. John Cavanaugh, president of Notre Dame University, in an attack on modern living as compared with ancient customs and development, in which the latter in no way suffer. Three passions, he says, amazingly developed in the American people, are tearing at the foundations of our characters and home lives. These are the passion for travel from place to place, the passion for public spectacles, whether they be good or bad, and the passion for gregariousness as against home life.

Father Cavanaugh said: "It is often disputed upon good grounds whether there has been any real progress of the human race within the time of recorded history. In my mind the old poems are the best poems; the old philosophy the best

philosophy; the old sculpture, paintings and architecture are still the models. Demosthenes and Cicero still hold their prominence. In every important phase of expression modern life has made no development.

"Within my lifetime I have seen three passions developed in the American people-the passion for travel from place to place; the passion for public spectacles and entertainment, and the passion for gregariousness as against home life. In the poorest parts of the country, in the hardest times, among the people least favorably conditioned financially, I find the railroad trains and the street cars crowded with all sorts of people darting here and there on errands of pleasure. The theaters are crowded, the dance hall and the public garden are more frequented than ever, and a new and horrible form of popular entertainment has been found in the 5-cent theater.

FAMILY HEARTH IS OBSOLETE

"Steam heat and the modern methods of living have driven out the old family hearth in the literal sense; and the passion for living in crowds or among strangers has killed off the old family hearth, in the poetic and social sense as well. An evening that a young woman spends with her family alone is dull, flat and unprofitable; a night that a young man spends with his mother and father at home is a lost night. In a cartoon a doting father is pictured as trying to catch a glimpse of his pet boy home from college for the Christmas holidays. The time the old man has darting in and out around the home is amusing in the picture but not in life. That college boy is legion.

"Obviously, what the country needs is chloroform or locomotor ataxia. The effect of this restless, moving, unreposeful life will be national neurasthenia. Its effect on the mentality of the people is already seen in the thin, pale courses of our high schools, and in the fact that our colleges are deep in social things and shallow in intellectual things.

MODERN FICTION A NARCOTIC

"I know an eminent neurologist who is treating a dipsomaniac at the present time, and one of the prescriptions he has laid down with most earnestness is that the patient shall abstain from reading popular fiction and from frequentation of the play. The old tragedies scourged the moral power into action; so did the old books. Modern fiction and modern drama are narcotics to the will. They are developing a tribe of maudlin weaklings.

"But in scoring the modem life for negative developments surely something may be said for science, however, and very much may be said for the things that make for comfort and convenience in life. To some of us the railroad train, the steamship and the automobile appeal as conveniences, but to the greater number of Americans such inventions and fruits of the few great brains are merely instruments of their desire to lead the pace that kills." St. Louis Louis Post Dispatch

THE BATTLE OF ARMAGEDDON

This article was republished from The Battle of Armageddon, Forward, Pages Di to Dxix.

MISCELLANEOUS COLUMN

AN UNSECTARIAN PRESENTATION

Dr. H. S. Pritchett, President of the Carnegie Foundation for the advancement of teaching, speaking on Leadership in the Colleges, said:

"Church membership is no test as to whether a man is a religious man or not; nor is it any criterion by which religious men may be chosen. The constant use of this criterion has served to impose upon young men both in and out of college the idea that the obligations of the religious life are binding only on those who have assumed membership in religious organizations. No more unhappy impression could have been created. The obligations of the religious life are the same upon every human being. The idea that he can escape the working out of the great laws which the Maker of the Universe has set up by declining to belong to a human organization is a grotesque one, and yet this is an idea common among young men. I believe, therefore, that the man of sincere religious life, outside any formal organization, has a notable opportunity today for religious leadership in college, and that he escapes some of the limitations which lie in the way of his brother who is part of a definite religious organization. No man has the right to evade the duties of leadership or of service by reason of his belonging to, or of his not belonging to, a religious organization. To advance such a claim is like insisting that a man is not an American unless he belongs to the Republican or the Democratic party."

A DANGEROUS TREND

The pastor of one of the largest and strongest Baptist churches in Ohio writes us, in a letter bearing
upon another subject:

"I wonder sometimes where we are going to land. The people seem to have lost all sense of personal relation to their Lord, and naturally have no interest in the progress of His Kingdom. The standard of morality is lower-not immoral, perhaps, so much as unmoral. The moral principle does not grip as once it did. The fact is that the age does not want a moral code to which it shall bring its conduct for scrutiny. That spirit is in our churches all over this city, and, as men speak their heartaches to me, I guess other cities are troubled that way as well as we.

"I am amazed at the number of meetings I find myself in for the transaction of business of the Kingdom with never a word of prayer; just business, cold blooded and heartless as buying and selling steel rails. We are businessizing the Lord out

of His place and authority everywhere. Business courtesy has a larger place than New Testament precedent. An appeal to the New Testament is often self-imposed ostracism. The loneliness of it all sometimes comes over me with a depression that is unbearable. I have wished sometimes that I could spend the rest of my life in some mission field, where I could get away from the 'sounding brass' of this cultural religion which spends itself in all kinds of service because it is the prevailing fad, but does nothing because it is a loving expression of a personal relation to the Lord. It is a form of religion, sure enough, but as hopeless and helpless to save men as the outer darkness.... Every pastor I know who has opened his heart to me is suffering from just the same thing. People are the very art of courtesy, but the Word falls like hail upon an iron roof." *Journal and Messenger*

THE DEAD AWAIT RESURRECTION

This article was republished in Reprints 5131-33, November 15, 1912, entitled, "In Dreamless Sleep Dead Await Christ's Return."

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CHRISTENDOM IN GREAT DANGER

The "Very Elect" Protected

This article was republished in Overland Monthly, Pages 294-297, entitled, "Christendom in Great Danger."

INEQUALITY OF CONDITIONS AND THE REMEDY

"The struggle under the competitive system is not worth the effort," wrote the publisher at Girard, Kan., of a widely circulated Socialistic newspaper, just before he committed suicide. Could there be a more mistaken reason for a Socialist's self-destruction?

This man's peculiar creed has been accepted within a few days of his death by a million of his countrymen. A new political party that subscribed to many of his beliefs had polled 4,000,000 votes. If Socialism is a true remedy for political and industrial ills, those who preach it should be filled with confidence and hope.

It is to be feared that it is not a true remedy. Human nature is competitive. No matter how it may be governed, it will not be radically changed. *N. Y. World*

We agree with the editor of the "World" that four millions of American voters and as many millions abroad are Socialists from the conviction that Socialism is the proper remedy for the world's difficulties. We agree with the editor of the "World" also that these well-meaning men are deceiving themselves. The only remedy for the inequality of human conditions is the one which God has declared He will provide. Selfishness is so ingrained in humanity that apparently none can be absolutely just when self interest is in the opposite balance.

God purposes to settle the whole matter for rich and poor in His own way-and His way must be the best way. He purposes to change the hearts of men. In the Bible He tells us that He will take away the stony heart and give a heart of flesh. (Ezekiel 36:26) This signifies that He will make mankind more tender-hearted, more sympathetic. He will restore that condition of things which existed at the beginning, when Father Adam and Mother Eve were created in the Divine likeness, and declared to be very good and acceptable in God's sight. Genesis 1:26,31.

The fall drove our first parents from laden and necessitated the battle for daily bread, against thorns and thistles, etc. Under this influence selfishness has developed, and now, after six thousand years, is deep seated. What a blessing it will mean for God to take away this stony heart and to give the heart of flesh When that time shall come, and that change shall have been effected, Socialism will be a success, and surely will prevail throughout the whole earth.

But, you ask, by what mighty miracle can this change of heart be accomplished? How can the whole world be thus converted? The Bible answers that it will be done, not by a sudden conversion, but by a gradual one, which will require nearly a thousand years for its accomplishment.

Are we asked, What power could intervene and force this change of heart upon humanity? The Bible answers that it will be Divine Power represented in Messiah's glorious Kingdom. The Second Coming of Christ, once supposed to mean the destruction of the world, Bible students now see to mean the very reverse-the blessing of earth, the taking away of the Curse, the lifting of the fallen race to all that was lost in Eden, and the destruction of the finally impenitent.

FOREGLEAMS OF MESSIAH'S KINGDOM

We are not to look into the sky to see Messiah come, but rather to remember that His resurrection exalted Him to the glory which He had with the Father before He became a man. He will at that time indeed empower earthly representatives, to whom the world will look for guidance and instruction; but Messiah and His glorified Church, His Bride, will be invisible to men-on the spirit plane.

Many of our readers will be surprised to know that the glorious blessings of Messiah's Kingdom will steal over the world gradually, coming through human channels-entirely unaware of being used of the Lord. Bible students are so interpreting the wonderful

things of our day. They are foregleams or early dawning of Messiah's Thousand-Year Day, during which He will roll away the curse and shed forth Divine blessings. Whoever can see the matter from this standpoint must be deeply interested in every fresh advance of invention.

If it be true, as we hold, that these blessings are the foregleams of Divine favor through Messiah's Kingdom, with what patience should all exercise themselves to wait upon the Lord, and not to seek to disturb too radically any present condition

which is at all bearable" Who will dispute that everybody today is much better off than his grandparents were-even fifty years ago? St. Paul by inspiration declares that "Godliness with contentment is great gain." We commend this thought to Socialists and every one else.

We do not claim that even-handed justice prevails, nor do we admit that it would be possible under present conditions. People of superior brain power will not use that power for the public good, solely. All still have a sufficiency of selfishness to claim that their superior qualities justly entitle them to superior conditions. Why may we not concede this point, rejoice in the blessings we have, be thankful to God for them, and wait patiently for His Kingdom?

Volume 5, Number 5

RELIGIOUS AND SCIENTIFIC GLEANINGS CALLS

CROSS A MISTAKE

That Jesus Christ should die upon the cross for the salvation of mankind was a "great mistake, a woeful tragedy," and it would have been much better for Him to have gone on unfolding the truth to the world and clearing the old doubts and misconceptions which have given the world such endless difficulty, were the views of the Rev. Edward Cummings, of the South Congregational Church, before the Free Religious association in Ford Hall yesterday morning, in connection with the Unitarian anniversary week.

Mr. Cummings declared the "religion of the cross is a failure," and the "Christian world is tired of it." "Instead of the cross," said he, "I would like to see a white flag on the topmost spire of every Christian church. On the flag of faith there floating aloft I would put the Christians' star of Bethlehem, the star that hangs tonight over the poorest tenement in Boston as it hung over the manger two thousand years ago.

The Garden of Eden story and all the other things that have made up old Christianity have got to go," said he. 'These fables or myths, as you wish to call them, must go. We want to get rid of the story of the Garden of Eden. We want to get rid of this postmortem Christianity. It would have been better had there been no cross."-*Boston Post*

TRANSFORMED BY SURGERY

Marquette, Mich., March 21-A surgical operation on the brain has changed from a dangerous criminal to a kind and gentle man, Reimund Holzhay, the bandit, known as "Black Bart," who terrorized the West twenty years ago, and a year from next November he will be freed from the State penitentiary. Holzhay received a life sentence in 1880 for holding up a stage coach and, incidentally, shooting and killing A. E. Fleischbein, an Illinois banker, near Lake Gogebic.

Twenty-two years old when captured, Holzhay declared at his trial that his mind had been deranged and perverted by reading so-called dime novels. The court decided that he was a victim of delusioned insanity, and accordingly he was sentenced to prison for li* instead of death.

In the March following his incarceration he smuggled a table knife to his cell. One day he refused to leave his cell, and Warden Tompkins found "Black Bart" holding a guard by the throat and menacing him with the sharpened knife. The warden drew his revolver.

"Let that man go, or I'll shoot you!"

Holzhay laughed. "Go ahead! Shoot!" he retorted, holding the pinioned guard between himself and the warden. So they faced each other for two hours. Finally the warden fired, and the bullet went through four fingers of the convict's hand.

Holzhay, when he recovered, continued to be intractable. Recalling his plea of delusioned insanity, the officials had him examined by alienists. They declared him to be insane, and he was transferred to the asylum for the criminally insane at Iona. It was there his brain was operated upon. The operation

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consisted in removing a piece of bone that had been pressing on the brain. Chicago Blade

IRRIGATION GREAT OBJECT LESSON

The transformation of a sagebrush district into a compactly settled, cultivated agricultural community is one of the modern miracles. One of the most inspiring examples of the beneficient results of national irrigation can be found today in the Salt River Valley in Arizona. Here is probably the oldest irrigated region in the United States. Parts of its canals were constructed centuries before the first word of our nation's history was inscribed.

Active work began in 1903. Since that time the great Roosevelt dam, with its enormous storage of flood water, has been completed, hundreds of miles of canals have been excavated and enlarged, most of the systems have been consolidated and unified, and last year 115,000 acres were actually irrigated.

The crops of 1911 had an estimated value of more than $5,000,000, or an average of $40 per acre. The increase in land values during the past six years has been amazing.-Exchange

THE SABBATH DAY

This article was republished in Overland Monthly, pages OM278-OM283, entitled, "The Sabbath Day. "

MISCELLANEOUS COLUMN

PROHIBITION IN KANSAS

The Hon. C. W. Trickett, who, as special attorney general, undertook the work of abolishing the unlawful sale of liquor in Kansas City, Kansas, and drove the liquor business out of that city, spoke here the other night and made some forceful statements of conditions in Kansas. In part he said:

'There are 3,300,000 people in Missouri and 1,690,000 in Kansas. If the saloon has made more money for Missouri, your cities should show it in improvements, such as paving, etc. There are a number of cities in Missouri of more than five thousand inhabitants without paved streets. I defy any one to find a city of more than 1,500 population in Kansas which does not have paved streets and its electric light plant.

"A short time ago I got the records in Jefferson City, and found the tax rolls showed the total assessed property in Missouri is $1,650,000,000. In Kansas, where we have had prohibition for thirty years, the amount is $2,750,000,000. In thirty years, from the poorest State in the country, it has come to be the richest. A few years ago, during the panic, Kansas banks sent $50,000,000 to the East, but Missouri did not send a dollar. Kansas has organized more banks in the last five years than any other State.

"In Missouri there is one motor car for every one hundred farmers, one for every thirty-five in Iowa and one for every five in Kansas.

"You may say that you are spending your money for labor. Statistics show that a little less than $8 a week is paid for labor here. In Kansas it is $14. Missouri hasn't put it in her schools, for Kansas has paid proportionately twice as much for education.

"In the last twenty years you have spent $1,600,000,000 for liquor, an amount equal to your taxable property. In that time, Kansas has spent but $50,000,000." Reform Bulletin (N.Y.)

ACCIDENTS AND FATIGUE

It was shown by an exhaustive inquiry of the subject in France that the number of accidents increases progressively hour by hour during the first half day; that after the rest at midday the number of accidents is notably less than in the last hour of the forenoon; that in the course of the second half day accidents again become from hour to hour progressively more numerous, and that the maximum number of accidents toward the end of the second half day is notably higher than the corresponding maximum in the morning.

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The influence of the workingmen's fatigue on the production of accidents stands out clearly from these observations, and it is easy to understand how this comes about when it is remembered that with fatigue the attention readily diminishes and

disappears. The conclusion, therefore, is that in order to produce a diminution in the number of accidents it would be sufficient to intercalate in the middle of each half day of work a period of repose, naturally not so long as that at midday, but the length of which remains to be determined. In fact, one would only have to apply to the manual labor of adults the measures which for a long time have been put into practice for children as regards their intellectual labor. *Exchange*

THE TRUE CHURCH

This article was republished in Overland Monthly, Pages 284-287, entitled, "The True Church. "

"SONGS IN THE NIGHT"

This article was republished in Reprints R4892, October 1, 1911, entitled, "Songs In The Night. "

A SHADOW OF THINGS TO COME

Pastor Barton's Letter to an Adventist Brother

"Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of good things to come. " Colossians 2:16, 1 7

DEAR SIR AND BROTHER:
Even though differing from you in my views of the Law, I feel constrained to express admiration for the zeal with which you and your co-workers have endeavored to promulgate, what you believe to be the truth of God. If we believe anything to be right we must act upon it until the Lord grants us to see otherwise. I had far rather be wrong and consistent than right and inconsistent, though it is best of all to be both right and consistent.

I feel justified in addressing you as a Brother in Christ because of the many points upon which we can hold harmonious fellowship. We look to the same Father in heaven. We trust in the merit of the same great sacrifice for sin. We are seeking light from the same inspired Scripture. We are both striving to live in the way that will be to the glory of God. We see eye to eye upon the nature of the soul, the penalty for sin, earth's restitution to Edenic conditions, the Babylonian state of so-called Christendom, and the impending time of trouble along financial, political and social lines. Then last, but not least, we each see the necessity of suffering with Christ if we would be glorified with him, and have already suffered a little of

the scorn and derision which the world hurls at the soldier of the cross. The enumeration of all these points on which we are agreed will enable you to realize that what I am about to say respecting our differences is not meant in a spirit of wrangling, but solely for the purpose of sharing with you the blessedness and joy which has dawned in our hearts with this comforting light.

We agree with our Adventist friends that God never authorized anyone to change the Sabbath of the Decalogue from the seventh day of the week to the first, but we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle than Israel had, so, too, the follower of Christ has a much greater Sabbath than the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come." (Heb. 10:1) The Atonement Day, the Passover, the sabbatic years, the jubilees, etc., were all figures of more important things, so why should it seem strange that the seventh or Sabbath day was typical any more than the seventh or sabbatic year? But in order that you may see this to be the Scriptural thought hear Paul in Col. 2:16, 17; "Let no man therefore judge you, in

meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: Which are a shadow of good things to come; but the body is of Christ." The seventh day keepers will argue that the Sabbath here refers to some of those yearly occasions, which were also called Sabbaths, because part of their observance required rest from ordinary labor; for instance, the Day of Atonement. But this cannot be the meaning of Paul's language, for he had already included all these yearly sabbaths under the words, "an holy day." In harmony with his usual systematic forms of expression Paul first spoke of the yearly holy days, then came the monthly festivals, the new moons, and next the weekly rest days. The Christian has a sabbath, too, but, as we shall see, his sabbath is as much greater than the Jewish sabbath as the substance of a thing is greater than its shadow.

You may ask: Did not the Lord in Exod. 31:16 speak of the seventh day Sabbath as being given for "a perpetual covenant?" I answer to this that the very identical language which the Lord used here of the Sabbath he uses elsewhere of the harvest offering (Lev. 23:14), the Pentecostal sacrifice (Lev . 23:21), the Day of Atonement (Lev. 23:31, 32) and the feast of tabernacles (Lev. 23:41). The same Hebrew word "clam," which is translated "perpetual" in the seventh day reference, is the word translated "forever" in the other passages. See Young's Analytical Concordance. So if the Advent view is correct we should still be keeping the feast of tabernacles as well as the Sabbath, but as some of your own brethren have shown, when dealing with the punishment of the wicked, the word "clam," like the Greek "aion," really means "agelasting," or "lasting to a consummation." It is sometimes used in the sense of eternal, but not necessarily. Thus in Exod. 29:9 we read of the priestly office being given to Aaron and his descendants "for a perpetual statute," the same word "olam" being used. But that it does not properly mean "perpetual" in this passage is evident, for Aaron's family lost the priesthood 1800 years ago. Note Heb. 7:11-14.

We find, then, that Jehovah used the very same language in speaking of the weekly Sabbath which he used respecting other Jewish institutions which passed away when that of which they were typical came, so similarly may not the Jewish Sabbath have passed away, being supplanted by a greater sabbath? Notice our Lord's words in Matt. 5:17, 18, 'Think not that I am come to destroy the Law or the prophets; I am not come to destroy but to fulfil; for verily I say unto you, till heaven and earth pass one jot or one little shall in no wise pass from the Law till

all be fulfilled." Our Savior did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But

he tells us first that he came to fulfil it, so if it was fulfilled in him it has passed away. There is a vast difference between a thing being destroyed and passing away as a result of fulfillment. The law of circumcision was never destroyed, but it passed away and was abolished when that to which it pointed, circumcision of the heart, was set forth, and it is this higher circumcision we must observe. (Rom. 2:28, 29) Likewise Christ did not destroy the Law, or set it at naught, but his perfect life fulfilled its every requirement, as we imperfect creatures could not, and thus he became the great inheritor of all the promises of the Law, with the right to distribute what he inherited under the Law to all who would become his. Additionally the Law led to Christ and pointed him out as the Holy One of whom Moses had said, "Hear ye him." (Acts 7:37; Gal. 3:24, 25) Therefore to consider the Law given through Moses as binding upon the Christian is to doubt whether Christ has accomplished what he came for; "to fulfil" the Law. Of course the Christian must study that Law, and he finds jewels of inspired wisdom in it, but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses-Christ.

Then is the follower of Christ under no law? Yes, he is under a new law, a higher law. Just as he has a better High Priest, a better sacrifice, a better everything than the dew had, so he has a better law, and it contains a better sabbath. Isa. 42:21 foretold that Christ was to "magnify the law and make it honorable," and we are now under this magnified law. The law said: "Thou shalt not kill," but Christ magnified that when he taught that whosoever hateth his brother without a cause is guilty of murder. (See Matt. 5:21, 22, 27, 28) The Law said: "Thou shalt not steal," but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we had, even to the extent of laying down our lives for our brethren. (John 13:24; 1 John 3:16) The Law said: "Honor thy father and thy mother," but we are instructed to "honor all to whom honor is due. " Rom. 13:7

Now, dear brother, the Adventists see that Christ magnified the 1st, 2nd, 3rd, 5th, 6th, 7th, 8th, 9th, and 10th commandments, but they fail to realize that he magnified the 4th, the Sabbath commandment, too. To the contrary, they believe he made it smaller. One of your brethren put it to me this way:" Before Christ every little act contrary to the Sabbath commandment, even the building of a fire, was to be severely punished, but since Christ's sacrifice, so long as we try to do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command." That would have

magnified God's mercy, but it would not have magnified the commandment. Would it be magnifying the 6th commandment if we should say: "Before Christ murder was to be severely punished, but since then, if you try to keep the Law-'thou shalt not kill'-it will be all right if you do kill a man once in a while?"

Let me now present our understanding of how Christ magnified the Sabbath Law. The Israelite was to consider one-tenth of what he had as holy unto the Lord; but do we ever hear the Christian advised to give a tithe to the Lord? Not once. How much are we advised to give him? All that we are and have. We are to give all that we can in as direct a way as we can, and the remainder is to be given him in a more indirect way; e. g., we give him the money we spend for food and clothing, because our body belongs to him and is being used to glorify and serve him. The food gives us strength to do more for him, therefore the money we spend for food is being spent for our Lord. (Rom. 12:1; 1 Cor. 6:20; 10:31; 2 Cor. 5:15) In Luke 14:33 our Master does not tell us to forsake or surrender a tenth, but "all that he hash."

The Jews sang: "Some of self and some of thee." The Christian sings. "None of self but all of thee."

Likewise the Jew gave God one-seventh of his time, but the Christian is to give him seven-sevenths. The Lord said in Lev. 19:30, "Ye shall keep my sabbaths and reverence my sanctuary." The sanctuary was the holy structure through which God manifested himself to Israel, so to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he is; every place is a holy place to him. Similarly every day is a holy day, a sabbath of rest to him. He has a better sanctuary to reverence and a better sabbath to keep. But not only does his sabbath differ from the typical sabbath, the nature of his rest also differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest as God rested after he had completed the work of creation, as the Word expresses it:"To enter into his rest." God's rest does not mean idleness, "He sends his rain and causes his sun to shine" on the seventh just as much as on any other day. Then how did he rest? He ceased working for himself in order to work for man through his Son. And how do we rest like him? By ceasing to work for self in order to work for him through Christ. Hear Heb. 4:10, "For he that is entered into his rest, he also hath ceased from his own worm, as God did from his." And then Paul continues in verse 11, "let us labor therefore," not let us cease from labor, but labor to put down these selfish propensities which would lead us, contrary to God's will, to live for self, instead of permitting w "to enter into his rest." This rest of which the seventh day was a type will not end with this life, but it will continue an eternal rest, begun here and consummated in eternity.

Let me digress here to say that God's rest day was not a period of 24 hours, but, like the six days of creation, was a long period of time. In our own language this is a very common use of the word "day," and it is equally frequent in Bible language. (2 Pet. 3:8; Psa. 95:7-10) While the day of salvation of 2 Cor. 6:2 is already over 1800 years long, so it was with the great days of creation; they were long periods of time, and likewise the seventh day, in which God rested, is a long period; it is not over yet.

But to return to the subject of this letter. In Isa. 58:13 we have a description by the inspired Prophet of what constitutes Christian sabbath keeping. We must refrain from doing our own ways, and from finding our own pleasures, and from speaking our own words. That is the sabbath keeping. But the Christian must do

that every day, therefore every day must be a sabbath to him. For fear you may not apply the latter part of the verse to the sabbath let me refer you to the Revised Version, which reads:"And shalt honor it, not doing shine own ways," etc., Every day we are to "speak as the oracles of God." (1 Pet. 4:11) Every day God is to work in us "to do of his good pleasure." (Phil. 2:13) Every day "the steps of a good man are ordered of the Lord." (Psa. 37:25) So again I say, every day is a sabbath to him who liveth "not unto himself." Is not this a glorious magnifying of the Law?

We can now see how "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4) We can understand why Paul could say in Gal. 3:19, "The Law was added TILL THE SEED SHOULD COME," and then in verses 23 to 25 he boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come we are no longer under a pedagogue. " And we can comprehend why Paul mourns because "ye observe days" (Gal. 4:10, 11), and intimates that the brother is weak who "esteems one day above another" (Rom. 14:5-read verses 1 to 7), failing to realize that they are all to be counted as days in which his glory is to be sought.

I know how the seventh-day Adventists divide the Law into two parts, calling the Decalogue "the law of God," and the remainder "the law of Moses," and then claiming that Christ did away with the Law of Moses, but not with the law of God. This is an awful mistake; it was all the Law of God, because it came from him, and it is all the law of Moses in that it came through him. (Lev. 26:46; Deut. 5:5) Thus our Savior, in Mark 7:10, quotes one of the ten commandments

(Exod. 20:12; Dent. 5:16), and then in the same verse a law which was not in the Decalogue (Exod. 21:17; Lev. 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands. Furthermore, the fact that the Law, which was until John (Luke 16:16; Matt. 11:13), included the Decalogue as well as the ceremonial features of the Law, is proved by Rom. 7:6, 7; for Paul, after saying, "we are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show we are no longer under the letter (it was the letter which was on the stones), but under the spirit, the antitype, that which was shadowed forth in the words on stone, the greater law of love. dames 1:26; 2:8) When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God," we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus. (Rom. 8:2) Notice another passage, viz., 2 Cor. 3:3-11. The expression, "written and engraver in stones," and the reference to Moses face shining at the time is evidence that Paul is speaking of the Decalogue. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then in verse 8 he refers to something which would be accompanied with more glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory-i. e., the Law written and engraver on stones-was to be "done away." (v. 11) Note the remarkable similarity between the Revised Version rendering of verse 11 end Matt. 5:18. Then in verses

12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus. 2 Cor. 3:18

Dear brother, much more might be written, but I must refrain from more than one or two brief statements. Paul's preaching upon the seventh day, etc., is no endorsement of seventh day Adventism. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day, so Paul went there, and there were numbers at the market every day, so Paul preached there on other days. (Acts 17:17) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a sabbath above other days, although we consider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong ideas many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching. It has been a great comfort to me to find that salvation did not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance its foreshadowing of the Millennium, which I have not touched upon at all. Pastor Chas. T. Russell of Brooklyn Tabernacle, Brooklyn, N. Y., has treated that phase of the subject most beautifully. Have you ever read his book,"The Divine Plan of the Ages"? It is a book of 386 pages, cloth bound, for 25 cents. The Watch Tower Bible and Tract Society, 13-17 Hicks street, Brooklyn, N. Y., supplies them.

Your Brother in the service of the King of kings,

B. H. BARTON

Volume 5, Number 6

RELIGIOUS AND SCIENTIFIC GLEANINGS

PASTOR WOULD BAR RED FLAG

"Every foreigner who comes to these shores should be forced to take down his red flag forever and tear it to shreds before he is allowed to enter the country," said Rev. Cortland Myers to the members of the Baptist Social Union last night. Dr. Myers's talk was on

"The Business Men and the Kingdom," and he said that the ministry was greatly handicapped by the business men. He said that no drummer, however efficient,

could sell goods without samples, and that unless the business man made of himself a good sample of the minister's work, said minister could

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interest no one.

He decried the fact that ministers were displaying a tendency to drift off toward socialism, which, he said, was nothing more than anarchy and nihilism, as evidenced by the trouble at Lawrence and especially by the flags displayed there.

Another substantial aid that might be rendered the church by the business men, according to Dr. Myers, is the donation of moneys, for, said he, "the work of the kingdom needs millions." Finally, in great heat, he stamped his foot and shouted to the men, "Do something" -Boston Journal

WITHIN ONE LIFETIME

The following from the facile pen of the editor of the Mount Vernon Herald is as interesting an account of the progress within the memory of those still living as we have seen for many a day:

"A few days ago a man 94 years old died and was buried in Sedro-Woolley. Many who will read this were acquainted with him. His name was Joseph Cheney. Within the lifetime of this man many of the mightiest achievements of civilization have been accomplished. At the time of his birth there was not a railroad in all these United States; he was older than the oldest kerosene lamp; he was a young man when the first friction match was made; had written many letters before any one had ever seen a steel pen, and had voted before a letter was ever enclosed in an envelope; had hunted big game before a percussion cap was made; was thirty years old when the first sewing machine was made and placed on exhibit-all these things, which, to even the middle-aged, seem always to have been with us, to say nothing of the telegraph, telephone, electric light, aeroplanes and wireless telegraphy." Burlington [Wash.] Journal.

WESLEY'S HYMNS FOR CHILDREN

How our concepts of God's Love gradually have improved, the following from the London Chronicle well illustrates. It says:-

"If you could come across at a secondhand book store a copy of 'Hymns for Children,' by Rev. Charles Wesley (a little volume reprinted and issued with the author's preface, by the Wesleyan Conference Office, as late as 1842) you would find some jolly hymns in it.

Thus:-

> "'While they enjoy His Heavenly love,
> Must I in torments dwell,
> And howl while they sing Hymns above,
> And blow the flames of hells'

"Here is another:-

"'There they lie! alas, how long!
Never can they hope release-
Not a drop to cool their tongue,
Not an hour, a moment's peace;
Damn'd they are and still shall be,
Damn'd for all eternity'

"And yet the same man, in saner moments, wrote, 'Gentle Jesus, meek and mild.'

MISCONCEPTIONS OF THE DARK AGES

This article can be found in its entirety in the Newspaper Sermons, entitled, "Misconceptions of the Dark Ages."

MISCELLANEOUS COLUMN

YOU FIND WHAT YOU LOOK FOR

"He that hath a froward heart findeth no good." Whoever would be happy must make up his mind to see only the good in others, to hunt for the beautiful things in their characters and to ignore the ugly things; to look for harmony and to avoid discord.

To hold the loving thought, as a mother does toward her children, develops the better side. The delicate flower of manhood or womanhood will not blossom in the foggy, chilly atmosphere of hatred, of jealous envy and condemnation. It must have the warm sun of love, of praise, of appreciation, of

encouragement, to call out its beauty and to produce the perfect flower.

Never allow yourself to condemn or form a habit of criticizing others. No matter what they do, hold toward them perpetually the kindly thought, the love thought. Determine to see only that which is good and sweet and wholesome and lovely in them. Try to see the man or woman that God intended, not the warped, twisted and deformed one which a vicious life may have made; and you will generally find what you are looking for.

You will never find the straight by looking for the crooked, or holding the crooked thought in mind. If you are constantly criticizing or finding fault, instead of praising or appreciating, you will ruin your power of seeing the beautiful and the true, just as a habitual liar loses the power to tell the truth.

If you habitually hold the deformed thought, the ironical, the skeptical, the pessimistic, the depreciative thought, you will ruin your ability to see or appreciate merit, or what is good and true.

PROFITING BY PAST ERRORS

Whilst Catholics are returning to the Bible, and the present Pope has directed that their people be encouraged in Bible study, Protestants are drifting rapidly into Infidelity under the modern designations of Higher Criticism and Evolution. Our fathers, during the Dark Ages, got away from the Bible by supposing an "apostolic succession." Gradually the Creeds usurped the Bible's place under the supposition that they agreed. Now, having outgrown those Creeds, in rejecting them many are rejecting the Bible also. This is a mistake! The Bible is the most wonderful book in the world when allowed to interpret itself. It furnishes the only rallying ground for human brotherhood and Christian brotherhood. The world otherwise is facing anarchy. A lost religion will soon mean a lost God, and a lost future hope, and a selfish strife for the present life only. The hell-torture theory is nauseating people. They are rejecting the Bible because they erroneously think that it teaches it.

Let us not mourn our errors of the past unduly, but at once now, get right with God and His Book! Its presentation is logical from Genesis to Revelation. It tells of the perfection of our first parents, of the test of their loyalty, of their failure, and its penalty, death-not eternal torture. (Gen. 2:17; Rom. 5:12) It tells that all of present imperfections, mental, moral and physical, are incidental to the death penalty. 20,000,000,000 have been born dying and soon toppled over into the tomb. They are not being tortured in hell or purgatory, but, according to the Bible, are unconscious until their resurrection.

DEPART AND BE WITH CHRIST

Ah, says one, I have great faith in St. Paul, and I remember his words:"I am in a strait between two things: having a desire to depart and to be with Christ, which is far better." If St. Paul expected to depart and be with Christ, why is it not reasonable to suppose that he did so, and that all others, at least of the saintly, at death so depart and pass at once into the presence and fellowship of Jesus?

Such a misunderstanding of St. Paul's words and thoughts are excusable in view of the general trend of Christian thought on this subject for centuries, and in view of the error made in this case by the translators. We are not faulting the translators, because they had the erroneous thought firmly embedded in their minds and presumably were trying to make the Apostle here say what they conscientiously thought he ought to say.

But what we are interested in knowing is, What did he say on the subject? Let us read the Apostle's words critically. He was in a strait between two things-whether he would prefer to live and suffer further for the Truth's sake, and assist the brethren, or whether he would prefer to die and rest from his labors. Between these two positions he had no choice. But there was a third thing-and if this had been a possibility he would have had no difficulty in deciding-he had a real, positive desire respecting it; neither of the things which were possible to him would have stood in comparison at all, this third thing would have been so desirable.

Now what was that third thing? It was not to live and suffer and help the brethren, nor was it to die and be at rest from his labors. The third thing, according to a

literal translation, is expressed thus: "I have a desire for the returning, and being with Christ, which is far better"-far better than either living under the present trying conditions or dying, sleeping, resting and waiting for the Kingdom.

But, says one, by what authority do you render the word depart by a word of very opposite meaning, namely return. We answer that we give this rendering on the authority of the Greek text. The Greek word is analusal; it is found in another place in the Bible, and there it is rendered return. In this other case there can be no question as to the proper translation. See Luke 12:36.

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THE CONCEITED DOOR-KNOB

Said the door-knob to the door: "Please let me go, I beg, implore, I'm tired of swinging here with you, from day to day, the decades through.

"I'm handled by the rich and great; for me all classes pane and wait; and when I turn, you open wide; but if I'm still, you still abide.

"To me it then is clearly plain, for me to travel would be gain. I'd see the world; I'd get me fame; I'd have renown, and honored name."

The door replied, with patient smile: "You'd better bide with me awhile; 'Tis here you are of greatest use; Away from me you'll find abuse."

"Don't be alarmed," the knob replied, "for me, all doors will open wide. The rich, the poor, the small, the great-all on my motions meekly wait."

"Well, be it so," the door replied, "but when you've fallen from my side, you'll find your fancied greatness o'er, and wish to be with me once more."

The knob fell off with rattling sound, and tumbled helpless to the ground. Nor rich, nor poor, nor high, nor low, cared where the poor door-knob should go. The door-knob soon with sorrow learned that doorknobs, out of place, are spurned. His pride and fancied greatness o'er, he wished himself back on the door.

'Tis only those who keep their place, and do their work by help of grace, who can be counted great at all. Pride always goes before a fall. *T. H. Jeys*

ONE REDEEMER FOR WORLD'S SIN

This article can be found in its entirety in the Newspaper Sermons, entitled, "One Redeemer For World's Sin."

MAN'S FALL FROM DIVINE FAVOR

This article was republished in Overland Monthly, pages 288-291, entitled, "Man's Fall From Divine Favor."

CHIEF OR FIRST RESURRECTION

This article can be found in its entirety in the Newspaper Sermons, entitled, "Chief Or First Resurrection.

Volume 5 Number 7

RELIGIOUS AND SCIENTIFIC GLEANINGS

SAY COLLEGES TEACH HERESY-- BAPTIST MINISTER GIVES UP CHURCH TO ORGANIZE CRUSADE AGAINST TORONTO HIGHER CRITICS

Toronto is to have another alliance. This time it is to suppress higher critics in Toronto University, Knox College, and McMaster.

The promoters declare that McMaster teachings are heresy, that the Scriptural tuition at Knox is destructive, and at Toronto University poisonous.

McMaster graduates are using vigorous language in expressing their opinion of Rev. W. F. Roadhouse's new role as organizer of the new alliance. Rev. Mr. Roadhouse recently gave up his Baptist pastorale to ally himself with the critics of the Biblical teachers of the universities.

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The new organization is to be called "The Alliance of Bible Crusaders."

The first object of the crusaders is to be "withstanding the present widespread drift from the old foundations, and the belief in the Word of God."

"All interested," can become Alliance Bible Crusaders by paying a fifty cent annual membership fee.

The movement is declared by one prominent McMaster man to be "abnormal." Another McMaster graduate said: "This thing is very unfortunate." *Toronto World*

NEW ALASKA IS MAKING VOLCANIC ACTION TO REPLACE BEHRING SEA WITH LAND, IT'S SAID

Permanent alteration in the climate of the Alaskan coast, through shifting of warm ocean currents by lifting of the sea bottom, the opening of new fishing banks of unestimated value, and the eventual closing of Behring Straits, owing also to a rise in the floor of the sea, are among the scientific probabilities now being investigated as the result of the eruption of Mount Katmai.

Various geological parties, and men from several revenue cutters, are exploring the bottom of the sea to determine how far submarine geography has been changed. So far as the earth's surface is concerned, the eruption is beneficial, the volcanic ash already having stimulated plant growth.

Geologists assert that the tops of submerged mountains which form the Aleutin mountains, are rising steadily, through pressure on the sea bottom from enormous amounts of sediment, and after eventually cutting off Behring Sea, will continue to rise until what is now the sea will be replaced by a great sweep of land.

A large number of government scientists have sailed from Seattle for Seward, there to take passage for Kodiak. "There shall be no more sea."-Bay City Times

ANCIENT GARDEN OF EDEN

Arabia the Cradle of Mankind

This article can be found en its entirety in the Newspaper Sermons, entitled, "Ancient Garden of Eden."

MISCELLANEOUS COLUMN

"MIRACLE DISPUTE ALL TOMFOOLERY" SAYS HALL

Bolton Hall, counsellor-at-law, of No. 29 Broadway, and son of late Rev. Dr. John Hall, minister of the Fifth Avenue Presbyterian Church, has written a letter to the Synod of New York, in connection with what he calls "the question of the admission to the ministry of two candidates who disavowed belief in miracles, was decided in favor of one and against the other."

"We are Presbyterians," the letter reads, "mostly the descendants of hardheaded, reasoning Scotch people, but we do not realize, I think, how ridiculous we seem to the average man of common sense in disputing about such questions as the story of 'Jonah and the Whale,' 'The Resurrection of Lazarus' or 'The Virgin birth of the Savior.' There are numbers of persons who accept these things as true-no one really believes them.

"But whether the miracle tales be true or false is of no consequence whatever. No reasonable man now supposes that any one's salvation depends upon whether he deemed the evidence of a miracle sufficient or not. The object of Jesus' coming was 'to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound'-and to teach men to love one another.

"If a poll were taken of yourselves it would be found that hardly a fraction of our own ministers under forty would say that they believed in miracles. Separately, we cannot say to the congregations that we do not believe, because it would be used as a handle of offense by captious members. It is true that our church is not gaining in proportion to population, and it is true that

heretical bodies who deny the miracles are gaining. Let w have done with this tomfoolery of dogmas as a means of salvation and get down to the serious business of life which is to hop mankind to live." *New York American*

WHOLE WORLD MAD IN FEW CENTURIES, SAYS DR. WINSLOW

There will be more lunatics in the world than sane people 300 years hence, was the prophecy made by Dr. Forbes Winslow. This prophecy is based upon the present rate of the growth of lunacy as revealed by recent returns.

Dr. Winslow expressed strong disagreement with the statement made at the Eugenics Congress by Dr. Mott, to the effect that the increase in lunacy was more apparent than real, and told a press representative that in making such a statement Dr. Mott apparently referred to London only. Dr. Forbes Winslow said that from his knowledge of the progress of lunacy in all parts of the world he had come to the conclusion that "we are rapidly approaching a mad world." He added:

"In every part of the world civilization is advancing, and so insanity is also bound to advance. There were 36,762 registered lunatics in 1859, but 135,000 at the present day. That shows the alarming increase.

"If Dr. Mott's theory is accepted, we shall wake up when it is too late to prevent a further increase. What happened to the pauper class in London, as an alleged proof against the real increase of lunacy, was very much beside the question, taken as a whole. Fifty years ago there was one lunatic in 575 of the population, but now one in 236. At that rate of progress," he said, "in 300 years' time there would be more lunatics in the world than sane people." *Exchange*

MINISTERS NOT PREACHING GOSPEL

Religious circles were aroused over the address of William Lyon Phelps, head of the English department of Yale, scoring clergymen for preaching too much about politics.

"The main difficulty with the church today," said Mr. Phelps, "is that the people in the pews do not have the gospel preached to them.

"Clergymen ought to learn that the chief duty of a preacher is to hold forth Christianity and not discourse on sanitation, political economy or literature.

"The clergy are afraid to preach Christianity, partly because they do not believe in it and partly because they are afraid it won't 'draw,' so they substitute lectures on politics and socialism for the preaching of the gospel." Exchange

'THE LORD IS MY SHEPHERD"

The Prophet David wrote the 23rd Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the antitypical David-The Christ, of which Jesus is the Head and the Church His Body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great Adversary is seeking their destruction, under conditions unfavorable for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is dependent on the shepherd. In other words, it is out of its environment if away from the shepherd. God provided for man's protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man's lot.

Those who are the "sheep" will come back into harmony with the Lord. As represented in our text, the Church class comes back in the present time. We all recognize, as the days go by, how necessary is the Divine care. As we come to see the Divine Plan, we see that "all who are of this fold," all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord's sheep, went astray. All of Adam's posterity are now astray. The Great Shepherd sent His Son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down His life for the sheep.

THE WORD AND THE WAY

In our day when the evil spirits seem to be trying very hard to get into close communication with humanity, we learn of what is called the "clairaudient power." Suggestions are made to the person having this great favor from God in being able to hear what others cannot hear. Usually he becomes puffed up, thinking that he is in special favor with God and the angels. Then the fallen angels are very liable to take advantage of his wrong thought and to seek to obsess

him. We have tried to guard people from this very condition of things; and from time to time we hear of those who are helped. Only a short time ago we had a letter from a lady who had thought that a godly influence was being exercised upon her, whereas later she found that it was a malevolent influence to bring her into slavery of mind. But the voice referred to in Isaiah 30:21 we understand to be the voice of God. The Scriptures, written in the past for our admonition, constitute this voice. This voice is behind us in the sense that the history of the centuries is behind us. So we are to hearken to the voice that comes through the Apostles and Prophets; and as we hearken, we recognize that it is the voice of the Lord, pointing the way in which we should go.

But as we hearken to the past we hear also the voices of false prophets; as, for instance, the voice of Satan, the great Adversary of the past. The voice of God said, "Ye shall surely die." The Adversary's voice said, "Ye shall not surely die." At one time all of us were dead in sin. Some of us were blessed as we obtained the true information and followed in the way God directed. Many of the so-called

"fathers" of the past, we find, do not give the same voice that Jesus and the Apostles and Prophets gave. We are to guard against all such voices and to listen for the Shepherd's voice; to look for the righteous arrangements made for us. We are not to investigate anything which would not seem to be the voice of God, but which tends to deceive, to alienate the sheep from the Shepherd.

THE ORIGINAL KINGDOM TO BE RESTORED

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Kingdom Lost By Adam, Redeemed By Christ, To Be Restored. "

UNTO THE THIRD AND FOURTH GENERATION

Radical Change in the Views of Scientists
Caused by Mendel's Experiments

Tins article was republished in Reprints 4859-60, July l 5, 1911, entitled, "Unto The Third And Fours h Generation. "

COVETOUS CONVERSATION

Tills article was republished in Reprints 4876, September 1, 1911, entitled, "Covetous Conversation."

THE BEST OF CROWNS AND WHAT THEY COST

This article can be found in its entirety in the Newspaper Sermons, entitled, "Crowns For All Heroes. "

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Volume 5, Number 8

RELIGIOUS AND SCIENTIFIC GLEANINGS

4,000 CHURCHES REPORT NO GAIN--WORLDLINESS THE CAUSE

An arraignment of the "Tendencies of the Times" was contained in the report of the committee on narrative presented before the Northern Presbyterian Assembly. The report deplores the "distressing loss of membership in many synods of the church." Nearly 4,000 churches during the last ecclesiastical year failed to secure a new member through confession of faith, according to the report.

Other features brought out were that some of the churches' most intelligent and influential members spend the Sabbath on the golf links instead of attending Divine worship; that the extent and boldness of the white slave traffic has become appalling, even extending, the report declares, into Sabbath schools and Christian Endeavor societies.

W. H. Houston, of Columbus, O., secretary of the permanent committee on vacancy and supply, declared the problem of securing pastors was one of the most distressing of every non-Episcopal church. The Assembly voted to appropriate additional finances with which to assist the work of the vacancy and supply committee.-*Kansas City Post.*

BOTTLED LIGHT AND HEAT

Bottled light and heat for use anywhere, in any climate, at a minimum cost, is now possible through a discovery of a method of liquefying natural gas by Dr. Walker A. Snelling, a government chemist. The discovery paves the way for the commercial use of millions of cubic feet of natural gas which goes to waste in the petroleum fields of the country. Dr. Snelling liquefied several hundred feet of the gas, stored it in a thick glass bottle, and lighted his of rice in Pittsburgh with it for several months. The cost was less than that of ordinary illuminating gas.

The gas is forced into a long coil of steel piping and then to a compressor. In the compressor it is subjected to 700 or 800 pounds to the square inch. When the gas is completely liquefied, in the course of several hours, it is drawn off in metal or thick glass containers, capable of sustaining high internal pressure. In this condition it can be shipped to any climate. All that is necessary to obtain the gas is to tap the plug of the container. According to the government experts, the commercial possibilities of the discovery are almost unlimited.-Emerson (Neb.) Enterprise

GRAIN WITH EXTRA HEADS

Barley and oat growing experiments, by G. W. Overton, a rancher on Rock Creek, jut north of Chico, Cal., have developed grains that may be adopted throughout the United States.

The experiments are considered so remarkable that the Government has ordered an inspection of his process with a view of establishing his methods throughout the country.

The feature of the new barley is that from two to five heads grow on each stock, the principal head ripening first, and being easily twice as large as the others, which are of normal size. The combined heads are about nine inches long, while the stock is tough and about as large as an ordinary lead pencil, standing against a heavy wind.

Overton's tame oats have an average of three heads to the stock.-Indianapolis News

THE GREAT PARABLE OF SHEEP AND GOATS

This article can be found an its entirety in the Newspaper Sermons, entitled, "The Parable of the Sheep and the Goats."

Thou canst not perish, for thy Lord is nigh
And His own care will all thy need supply.

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MISCELLANEOUS COLUMN

CHURCH FEDERATION

CHURCH UNION IS AIM OF LEADING DENOMINATIONS

"Apart from the ever-present duty of evangelizing the world, which presses insistently upon every denomination, the two great problems confronting the churches today are: First, correlation of effort and enterprise; and second, unity, long despaired of, has been brought within practical realization, not by creed-elimination, but by a federation of all the Protestant creeds.

"The Federal Council of the Churches of Christ in America grew out of the inter-church conference in New York in November, 1905, whereat a definite plan was proposed looking to the organization of a federal council of the Churches of Christ in America. From 1906 to 1908 the plan was presented to and approved by the gathering bodies of no less than thirty-two great denominations, such as the Presbyterian general assembly, the Lutheran synods, the Disciples of Christ, the general conference of the Methodist Episcopal church, and the general conference of the Methodist Episcopal church South.

"As a result of this, there was held in Philadelphia in December, 1908, the first meeting of the Federal Council. The organization was completed, national officers were elected, state and national headquarters appointed, and a working plan agreed upon. The personnel of the council is composed of four hundred officially appointed or elected delegates from the thirty-two evangelical denominations alluded to, representing over a hundred thousand ministers and eighteen million members. Like the Methodists, the Federal Council holds its general meeting quadrennially. During the interim the activities are controlled by an executive committee of sixty, whose meetings are held annually, and by special sessions whenever necessary. A business committee of nine is in perpetual session.

"While the foregoing brief outlines of united action indicate only a primitive form of federal union, nothing more could perhaps be expected in such a short duration of time. Yet the federation is real, and the federal council demonstrates the fan not only that the church union is feasible, but that it has been actually achieved.

MANY NATIONAL PROBLEMS

"Further problems which naturally come under the purview of the federal council-most of them national in scope and bearing-are such questions as Sunday observance, prohibition and temperance, family life, literature and education, church extension, research statistics, social science, propaganda and social life in the churches. There are standing committees on all these subjects, and much advantageous work has already been accomplished both for the advantage of those churches already within the federal council and for the needs of the world at large.

ALL CREEDS WORK TOGETHER

"All the great creeds being now constitutionally and practically federated, it for the first time becomes possible to meet and discuss common denominational or interdenominational questions on equal ground and for the best commonweal. There is no relinquishment of creed necessary, and consequently no room for more or less acrimonious discussion along that line. The federal council renders possible a real Christian unity without destroying or tampering with any individual beliefs." Knoxville [Tenn.] Sentinel

GOD'S GIFT TO HUMANITY

"Thanks be unto God for His unspeakable gift."-2 Corinthians 9:15

Jesus, our Savior, is God's great Gift. To appreciate the teaching of the Bible on this and on every subject, we must handle the Word of God honestly, not deceitfully. We must recognize that our Lord Jesus is one person, and the Heavenly Father another person. Only thus can we appreciate how God could give His

Son, and how Jesus could consent to be the Gift of God to man. As we have previously seen, the oneness between the Father and the Son is not that declared by the creeds, a oneness of person, but is that declared by our Master Himself, saying that He and the Father are one in the same sense that He desires all of His disciples, His followers, to be one-one in mind, in purpose, in will, in effort. "That they may be one,

even as we are one." John 17:21, 22

Jesus is God's unspeakable Gift in that it is impossible to tell the riches of God's grace in this connection-the numberless blessings and mercies which are ours through Jesus. He represents to us the very fullness of every Divine provision for our eternal welfare. "In Him dwelleth all the fullness of the Deity bodily." (Colossians 2:9) In a certain sense all of God's intelligent creatures are in His image and represent Him. Thus the angels and cherubim are Godlike; even Adam, made a little lower than the angels-of human nature-was an image of God in the flesh-fully in harmony in every line of his character and being with the Divine character. Adam, bodily, represented God in the world.

But all these things, true of angels and of men, are still more true of Jesus; and the Scriptures tell us that He was the "Logos," the Father's Word or Messenger-Jehovah's active Agent in all the work of creation. "By Him were all things made that were made, and without Him was not one thing made." The Logos, the highest, the first, the Alpha and the Omega of Jehovah's Creation, became the Gift of God to man.

Nor was this Gift compulsory; rather, the Logos entered fully into the transaction. He had absolute faith in the Heavenly Father's Wisdom, Justice, Love and Power; hence, when the proposition opened that He might leave the heavenly condition for an earthly condition, in which He would perform a great service pleasing to the Father and beneficial to men, the Logos delighted to do the Father's will. He was made flesh. The disciples and others, beheld that He as a man was not as other men, but was "holy, harmless, undefiled and separate from sinners."

The Redeemer's difference from the fallen race is again declared in the statement: "A body hast Thou prepared Me for the suffering of death." The Scriptures declare that He took the same nature as the one that had sinned, in order that He might redeem sinners. But in His flesh was no sin. Otherwise, He could not have been our Redeemer. Only a sinless one could fill the Divine requirements and give to God a Ransom for Father Adam, the perfect man, thus redeeming his life from destruction and, at the same time, redeeming all of his family involved in sin through him.

"FREELY DELIVERED HIM UP"

God's Gift was not completed in merely arranging that His Son should temporarily become a man, to be our Redeemer. Indeed, the transfer of nature from the heavenly to the earthly was merely an incidental, made necessary by the Divine Law: an eye for an eye; a tooth for a tooth; a man's life for a man's life. And so we read that the Father set before the Son "the great joy," the influence of which was to lead the Son cheerfully to endure the bitter experiences of His earthly life, as we read: "Who, for the joy that was set before Him, endured the cross, despising the shame."

This joy is intimated to have been:(1) the Savior's pleasure in doing the Father's will; (2) The joy of bringing many sons to glory-the Church; (3) The pleasure and joy of being the world's Restorer, delivering them from the power of Satan, sin and death. These joys, commingling, were quite sufficient. The Redeemer endured such contradiction of sinners against Himself as, eventually, brought Him to the cross, saying, "Not My will, but Thy will, O Lord, be done." He realized that under the contract into which He had entered, His loyalty to the Father would mean His faithfulness "unto death, even the death of the cross. Wherefore, also, God hath highly exalted Him, and given Him a name above every name." (Philippians 2:8, 9) Thus the Redeemer has attained this glorious exaltation to the Father's right hand-to the Divine nature, glory, honor and immortality-as the result of His faithfulness.

AN OPPOSITE COURSE FROM SATAN'S

The Apostle, evidently, purposes to draw our attention to the difference between the course of Satan and that of the Logos in respect to loyalty and obedience to Jehovah. Satan proudly assumed that if he had a separate Empire he could manage it better than was the Divine arrangement. Lucifer, the morning star, said in his heart: "I will ascend above the stars [the other angels]; I will be as the Most High [a dictator, a ruler]." Pursuing this ambitious course, Satan beheld in our first parents a new order of beings, with procreative powers designed to bring into existence a race that would fill the earth. Lucifer assayed to be ruler over this human creation. He became a rebel against the Divine arrangement in so doing; he captured the first pair by his misrepresentations, and not only did he thus become the "prince of this world" (the present order of things), but additionally, as Jesus explained, he became the murderer of the race. John 8 :44) He has, indeed, had a reign of thousands of years, but with what horrible results! The whole creation is "groaning and travailing in pain," under the death sentence.

"MEDITATED NOT A USURPATION"

St. Paul intimates that although the Logos was still higher in glory and honor than Lucifer, in that He was

"the Only Begotten," the chief representative of Jehovah, nevertheless He was humble. The Logos "meditated not a usurpation to be like God." (Philippians 2:6-Emphatic Diaglott) On the contrary, He was very willing to accept the Divine proposal that He should take the lower nature, that of man for a time, in order to carry out the Father's Plan. How detestable the pride of Lucifer, afterwards called Satan! On the contrary, how beautiful is the humility exhibited by the Redeemer! He was loyal to the core. He would be merely the Father's Word, Logos, mouthpiece. His joy should be, not in seeking self advancement, but in glorifying the Father; and the Apostle points out that He faithfully and loyally carried it out to the conclusion of His course-in all things desiring the will of the Father who sent Him.

What an exhibition this was to all the holy angels! And did the Father permit Him to really suffer loss because of His loyalty, His faithfulness? Assuredly not! He was not left in death. He was raised from death. Neither was He left by the Father on the lower plane, that of human nature, which He took merely for the purpose of suffering death on man's behalf. On the contrary, the Father highly exalted Him and he exhibited to angels and to men the character pleasing in Jehovah's sight. Bringing the Only Begotten One forward, Jehovah prophetically declares: "Let all the messengers of God worship Him!" Hebrews 1:6

This same privilege has come to the Church. In response, the invitation to become joint-sacrificers with Christ, to walk in His steps, and to enter into and share His glory, has been accepted by one after another of God's saintly people, from Pentecost until now. They have confidence that "He who brought again from the dead our Lord Jesus, that great Shepherd of the sheep," is both able and willing to bring them also, through Him, to eternal glory. As He walked the "narrow way,"

they have courage to walk in His steps. As he overcame, they have the encouragement of His Promise that "His grace will be sufficient" for them.

To this class Jesus is God's unspeakable Gift. To these favored ones, His footstep followers, the Savior is specially an unspeakable Gift of God. If as a Gift to the world His merit is beyond the power of tongue to tell, how much more so is He the unspeakable Gift to the Church-to the Elect! As the "Captain of their Salvation," He is leading forth these other sons of God, His younger brethren, to glory. Hebrews 2:10

The Savior is an unspeakable Gift to the Church as the Bridegroom. The thought of becoming an associate and joint-heir in all the glorious work of God throughout the Millennium, is an inspiration which makes the trials and difficulties of the way seem as nothing. Besides, we have the assurance of the Lord that in subsequent Ages the Father will continue to show special riches of grace and loving-kindness toward us who are in Christ Jesus. As our "Elder Brother," the Savior is an unspeakable Gift. Our interests are His interests; our welfare, His welfare; all of the journey in His footsteps which He invites us to take, and which He arranges for us, He has passed over before. We merely walk in His steps.

As our great High Priest over the House of Sons, He is an unspeakable Gift. Through Him we are privileged to be the Royal Priesthood. Our offerings to Jehovah, our little all, would be unacceptable, because we are all by nature sinners, children of wrath, blemished. But our great High Priest's merit imputed to our sacrifices makes them acceptable. As Christ's "members" we are privileged to "present our bodies living sacrifices, holy and acceptable to God." (Romans 12:1) From whatever viewpoint we look, the Savior is God's unspeakable Gift, especially to His Church.

OF GRACE, NOT OF JUSTICE

Undoubtedly Justice must be recognized in respect to the Creator's dealings with His creatures. God, being the great Representative of the principle of Justice, continually holding it up before His creatures, and demanding their obedience to this Law, surely could not be exempted from its operation Himself. To this the Scriptures agree, assuring us that "Justice is the foundation of His Throne." Our endeavors in the past to harmonize Love and Justice with our great Creator's dealings with humanity have continually involved us in difficulty. We were assured by the prominent creeds of the world that the Creator had knowingly and willingly brought us into existence under such conditions that the great majority of mankind would spend an eternity in torture.

We were unable to see Justice in any such arrangement, yet feared to criticize our Creator, lest He should, if possible, do something still worse for us. But our reason balked at the proposition, while we desisted from criticizing the Creator. We could not endorse such a program, nor could we see it to be in harmony with the Divine regulations governing ourselves. If we are to love our enemies and be compassionate toward them, should more be expected of fallen beings than of our perfect Creator?

JUSTICE ALWAYS SATISFIED

From the Divine standpoint the human family are all convicts, under death sentence, dead in trespasses

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and sins, wholly without rights or privileges. As the French Government, not unjustly, has allowed the medical profession to make experiments with convicts who are under death sentence, to try upon them the effects of fear, poison, etc., so God not unjustly has allowed mankind, all under death sentence, to practice all kinds of evil upon one another, and to learn from each other great lessons respecting the exceeding sinfulness of sin and the wages or penalty of sin-death.

Justice merely exacts its penalty; but that penalty paid by Adam and his family left them hopeless respecting any future life. Unworthy of everlasting life, they died; and surely they become no more worthy while dead. None has any claim upon Justice. Adam at the very moment of his fall might have been smitten with a thunderbolt, without having any claim upon Justice; for he was under a death penalty. The fact that Justice allowed him to live for many years with a forfeited life meant not a waiving of the death penalty, but Divine liberality in respect to the execution of the criminal.

When, therefore, in the Bible God presents a hope of a future life through the death of His Son, His unspeakable Gift, it must not be understood as signifying obligation on God's part toward the sinner. It means mercy, grace. Nor does God ignore His own sentence and the justice of the case in the exercise of His mercy. His Law must stand. The death sentence must stand. Justice must be vindicated without a shadow of turning. Divine Mercy is made to intervene by providing the unspeakable Gift.

"Herein was manifested the love of God," in that "He gave His Only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." As we have just seen, Adam and his race under the death sentence had perished, except as God from the beginning foreknew His intention to send His Son into the world for human Redemption-His unspeakable Gift. The Redemption, when finished, will fully have satisfied the claims of Divine Justice-not only as respects the little company now being selected-the Church, the Bride of Christ-but ultimately also as respects the "sins of the whole world." This is a Gift, then, not called for by Divine Justice, but merely prompted by Divine Love.

DIVINE LOVE AND JUSTICE COOPERATE

After the unspeakable Gift shall have been made applicable to the whole world of mankind at the beginning of Messiah's reign, Divine Wisdom will insist that, although the Redeemer may give to humanity every opportunity possible for recovery from sin and death, and every assistance possible for Restitution, nevertheless, none shall have eternal life except as perfect beings in heart harmony with the Creator. Therefore the work of Messiah's Kingdom will be to deliver humanity from sin and death, and to give opportunity for all to return to harmony with the Father; and any who will not so do, Justice will insist shall be destroyed in the "Second Death." Against such a decision, Divine Wisdom, Love

and Power will offer no objection, nor will any redemption be effected for their willful sin.

"THANKS BE UNTO GOD"

The Scriptures declare that the world knows not God, and that only the eyes of the consecrated Church are open to behold the "Love of God, which passeth understanding." This class only, therefore, is in any sense prepared to give thanks to God now for the unspeakable Gift. Their thanks go up, not only in words, but also in actions, which "speak louder than words." These thanks ascend as sweet incense to God as His blessings, and mercies abound in all spiritual things toward those who are in Christ Jesus.

By and by, "All the blind eyes shall be opened and all the deaf ears shall be unstopped." Then the whole world of mankind, including those awakened from the sleep of death during Messiah's reign, will be in a condition to recognize God's unspeakable Gift and to render thanks. Nh hen the wilful evil-doers shall have been destroyed, "Every knee will bow and every tongue will confess, to the glory of God." Then every creature in heaven and on earth and in the sea shall be heard saying, "Praise, glory, honor, dominion and might be unto Him that sitteth on the Throne, and unto the Lamb, forever," for the unspeakable Gift.

THE WORLD'S NEED OF A MEDIATOR

This article can be found in its entirety in the Newspaper Sermons, entitled, "The World 's Need of a Mediator."

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ONLY ONE TRUE GOSPEL

This article can be found in its entirety in the Newspaper Sermons, entitled, "Only One True Gospel. "

OUR CRUCIFIED LORD AND THE DYING THIEF

The question is often propounded, Did not the dying thief go with Jesus to Paradise the very day in which they both died? And if so, does not this prove that all in harmony with God go to Heaven when they die, whatever may be the condition of others in death?

No, we have made a stupid blunder and misinterpretation of our Redeemer's dying words to the thief. The wrong thought being in our minds we misinterpreted in harmony therewith. And our interpretation has done an immense amount of harm. Thousands of people have been encouraged to continue a life of sin, trusting that with their dying breath they may have the opportunity of saying, "God be merciful to me," and then be immediately ushered into glory, honor and

immortality, as joint-heirs with the Savior, and in as honorable a station as those who "have fought to win the prize, and sailed through bloody seas" of trial, persecution and self-denial.

What a travesty of Justice to suppose such an application of this principle! For instance, two ungodly persons quarrel. Both draw revolvers and fire; one dies instantly; the other, the worse of the two, lives a moment, in which he says, "God be merciful to me." Then, theoretically, he passes into glory, while his victim, not having the opportunity for a cry for mercy, we are told, by the same theory, is doomed to endless torture.

Note the circumstance. Jesus hung between two thieves, one of whom joined with the multitude in railing at Him as an impostor, crying out, "Yes, if you be the Christ, save yourself and us from death." The other, of better heart, honestly admitted his own guilt and the guilt of his comrade, but defended Jesus, declaring that He was innocent. Following this, he addresses Jesus. We paraphrase his words:" Lord, I have defended you against an unjust attack; remember this poor thief if you ever have an opportunity to do a kindness to me in return. I heard you before Pilate say that you have a Kingdom, but not of this Age; some heavenly Kingdom, I therefore presume. I know little about such matters, but from what I have seen of you I can well surmise you King of such a Kingdom. My request is, 'Remember me, when Thou comest into Thy Kingdom.' "

To this Jesus replied, "Verily, verily [so be it, so be it, as you have asked]-verily, I say unto thee this day [this dark day, in which it would appear that I have not a friend in Heaven or on earth-this dark day in which I am crucified as a malefactor, a falsifier and a blasphemer-I say unto thee this day], thou shalt be with Me in Paradise."

Paradise has not yet come. Messiah's Kingdom has not yet been established; and it must come first before Paradise Lost can be restored and the whole earth be made God's glorious footstool, as He has promised. But when the time shall come, when the Kingdom shall be established, when Paradise conditions shall be introduced, the resurrection of that thief will be in order; "for all that are in their graves shall hear the voice of the Son of Man and shall come forth." The thief will then find himself in Paradise-not merely because of the kindness done to Jesus, but especially because his words indicated a sincerity and honesty of heart such as the Lord is always glad to bless and reward.

On the day of their dying all three went to hades, to sheol to the tomb, to the state of the dead. The two thieves still remain there, and are amongst those mentioned by the Prophet Daniel when he refers to those "who sleep in the dust of the earth," who will come forth in the resurrection morning. (Daniel 12:2) But Jesus arose from sheol, from hades, from the tomb, from the state of death, on the third day. He had not been to Paradise, for Paradise is not even yet in existence. He had not been to Heaven, for He had been dead. Let us hear His own words to Mary on the morning of His resurrection: "I have not yet ascended to My Father, and your Father, to My God, and your God." (John 20:17) Could anything be plainer, simpler, more harmonious?

Volume 5, Number 9

RELIGIOUS AND SCIENTIFIC GLEANINGS

SHOULD SMITH GO TO CHURCH?

"The Provincial American" (Houghton Mifflin), by Meredith Nicholson, who has just declined to be Minister to Portugal, is a book that stirs up several live issues. One of the questions is, "Should Smith Go to Church?" Mr. Nicholson states the case thus:

"There is no sound reason why the church should not be required to give an account of its stewardship. If it no longer attracts men and women in our strenuous and impatient America, then it is manifestly unjust to deny to outsiders the right of criticism.

"Smith now spends his Sunday mornings golfing, or pattering about his garden, or in his club or office; and after the midday meal he takes a nap and loads his family into a motor for a flight countryward.

"Smith is the best of fellows-an average twentieth century American, diligent in business, a kind husband and father, and in politics anxious to vote for what he believes to be the best interests of the country. Smith is far from being a fool, and if by his test of 'What's in it for me?' he finds the church wanting, it is, as he would say, 'up to the church' to expend some of its energy in proving that there is a good deal in it for him.

"Smith will not be won back to the church through appeals to theology, nor by stubborn reaffirmations of creeds and dogmas. I believe it may safely be said that the great body of ministers individually recognize this. Smith's trouble is, if I understand him, not with faith after all, but with works. The church does not impress him as being an efficient machine that yields adequate return upon the investment.

"The economic waste represented in church investment and administration does not impress Smith favorably, not does it awaken admiration in Jones or in me. Smith knows that two groceries on opposite sides of the street are usually one too many. We used to be told that denominational rivalry aroused zeal, but this cannot longer be more than an absurd pretense. The idea that competition is essential to the successful extension of Christianity continues to bring into being many crippled and dying churches, as Smith well knows.

"And he has witnessed, too, a deterioration of the church's power through its abandonment of philanthropic work to secular agencies, while churches of the familiar type, locked up tight all the week save for a prayer meeting and choir

practice, have nothing to do. What strikes Smith is their utter wastefulness and futility.

"To him the church is an economic parasite, doing business on one day of the week, immune from taxation, and the last of his neighbors to scrape the snow from her sidewalks!

"The fact that there are within fifteen minutes' walk of his house half a dozen churches, all struggling to maintain themselves and making no appreciable impression upon the community, is not lost upon Smith-the practical, unemotional, busy Smith.

"Smith shakes his head ruefully when you suggest it. It is to him a bad investment that ought to be turned over to a receiver for liquidation." *N. Y. American*

FOR A JEWISH UNIVERSITY

ZIONISTS TO DISCUSS PLAN FOR INSTITUTION IN JERUSALEM

At the meeting of the General Executive on the International Zionist organization, held last week in Berlin, it was decided that one of the principle questions to be discussed at the forthcoming Zionist Congress in Vienna should be the advisability of erecting a Jewish university in Jerusalem.

It was recognized that the realization of such a project, in view of present conditions in Palestine, is somewhat premature, but it was declared that the obstacles placed in the way of Russian Jewish students desirous of entering the universities of their native country, or of Germany, were likely to make the adoption of such a plan a necessity before very long.

In the course of the proceedings a telegram was received from New York, announcing that Nahum Sokolow, a member of the Central Executive, had been received in Washington by Secretary of State Bryan, who assured him of his cordial sympathy with the aspirations of the Zionist movement and promised his friendly offices with the American Government in endeavors for their fulfillment. -*N. Y. Times*

MADE HEART BEAT AFTER DEATH

Details of how, following the experiments of Dr. Alexis Carrel, he was able recently to revive the normal action of the human heart ten minutes after death, will be divulged in a paper to be read at the next meeting of the Academy of Medicine by Dr.

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Bouchon. The paper says:

"After a motor car accident I was called in, and immediately perceived that the victim had been killed instantaneously. Despite my assurance that there was no doubt as to his death, the friends of the victim insisted that a desperate attempt should be made at resuscitation, and about ten minutes after the last breath I

decided upon a surgical operation, having diagnosed traumatic rupture of the heart.

"I opened the thorax, and in fifty seconds laid bare the heart. I immediately found about a pint of blood in the pericardium and a heart wound about two and one-half inches long on the inner surface of the left ventricle. After suture I proceeded to apply my method of reviving heart action.

"After filling all the cardiac cavities with a special organic liquid I made a rapid tracheotomy and introduced oxygen by the tracheal tube, while my assistant performed artificial respiration tractions. I then began alternate rhythmic auricular massage of the heart, and at the end of about a minute I clearly perceived that the heart had resumed its physiological tonicity, and, to my great surprise, it continued to contract by its own action. Radical pulsation then became perceptible, and after I had closed the thoracic fl ap the heart continued to contract for thirty-five minutes. At the end of this time the contractions suddenly ceased and all subsequent efforts to reestablish them were in vain.

"Had there been merely cardiac traumatism by a dagger thrust, followed by instantaneous death, I think my method of revival, applied under favorable conditions, might possibly have given an appreciable prolongation of life; but this is merely hypothesis.

"I consider that this case has given valuable information from a scientific standpoint, as it is not merely a desperate one, but a confirmed case of death." *N. Y. Journal*

SUNDAY'S RECORD, 1912-1913

Would $81,449 salary for nine months' work interest you? President Wilson gets $75,000 straight salary and $25,000 for traveling expenses for a full year's work.

When Billy Sunday closed his year's work at South Bend, Ind., he had received a total of $81,449 for 57,893 converts in his five campaigns, commencing last September at East Liverpool, O., and including revivals at McKeesport, Pa., Columbus, O., WilkesBarre, Pa., and South Bend. Columbus contributed $21,100, more than one-fourth of the amount. WilkesBarre, Pa., topped Columbus by giving the evangelist $23,527-the highest amount he ever received for a single campaign. The year is by far the greatest in both money and converts in Sunday's career. *Columbus O. Citizen*

WHAT IS BAPTISM?

Right and Wrong Views Rehearsed

"Are ye able to be baptized with the baptism I am baptized with?" Matthew 20:22

Christian people in general believe in baptism, recognize it as Scripturally enjoined, and hence as being important. With many the doctrine has such force that they fear the eternal torment of those not baptized; hence in the case of the death of an infant one of the first questions is, "Was it baptized?" While this is

true of all denominations, it is especially so with Lutherans and Roman Catholics, the latter going so far as to insist that if it be necessary that the child's life shall be sacrificed at the moment of birth, a baptism must be administered in utero.

Looking back we find that in the third century immersion was universally practiced, first of adults and later on of infants. In harmony with this nearly all the ancient church ruins show remains of large baptistries. The word baptism itself implies a complete covering with water, and it was not for some centuries that sprinkling was introduced and determined by the Roman Catholic authorities to be a proper and satisfactory form of baptism. Today, the majority of Christian people follow this custom of sprinkling, designating it baptism.

With others, we object to this usage, because the Greek word baptize never signifies sprinkling, and secondly, we object that nothing in the Scriptures ever authorized the baptism of children anyway. In the Scriptures the ordinance of baptism is provided only for "believers"-"Believe in Jesus Christ and be baptized." Realizing that children are not believers, Lutherans, Roman Catholics and Episcopalians follow the custom of having "believers" represent the children-do the believing for them. These are designated godfathers and godmothers who solemnly obligate themselves, before God and man, that the

child shall be a believer, that they will see to it that the necessary instructions are given so that it can, will, must believe. Some others, who follow the custom of sprinkling infants, take the matter more lightly and call it a christening, although there is a general sense of trepidation if an unchristened child die.

ST. AUGUSTINE'S FALSE TEACHINGS

Without questioning the candor of St. Augustine, we feel free to question many of his teachings, amongst others the one which led up to this matter of baptizing infants. Under the claim that everybody not a member of the Church of Christ would surely go to eternal torment, St. Augustine made proper the baptism of infants, holding that thus they were received into the church, became subjects of Divine grace, and might be esteemed as rescued from eternal torture, the fate of all unbaptized infants according to his theology.

We pass by these changes of the Divine program during the "dark ages," with the suggestion that the few drops of water accompanying the words neither harm nor benefit the infant, and are in no sense of the word the baptism which the Scriptures enjoin. Hence from our standpoint such infants were never baptized at all. We proceed in our review of the subject to the consideration of the three different views entertained by those who practice immersion-all three of which we hold to be erroneous.

THE ERROR OF "TRIUNE IMMERSIONISTS"

Some well-intentioned people, finding that in the past, about the third century, Triune Immersion was practiced, and that it is still practiced by some, conclude that this must be the original baptism. This thought seems to them to be corroborated by our Lord's statement, "Baptizing them in the name of the Father

and of the Son and of the Holy Spirit." We hold that these Christian friends are in error in that they have not gone back far enough in their search for the original mode of baptism. The Scriptures and not the theology of the third century should be our guide. Not a word in the New Testament writings suggests Triune immersion-three immersions in one-nor does our Lord's command imply three immersions, but rather that the one immersion is done in the name of and by the authority of the Father as well as of the Son and the Holy Spirit.

The inconsistency of the general mode of procedure may readily be noted, when it is recalled that everywhere in the Scriptures, baptism is a likeness or picture of burial. Indeed Triune immersionists especially emphasize this by baptizing face downward three times. When we ask, "Why face forward?" they answer that it is written in the Scriptures that Jesus "bowed his head" in death-that it is in imitation therefore of Jesus' death that the immersion is performed face downward. We remind them, however, that the Apostle says we are buried in baptism, and that burials are not customary face downward, either in our time or ever; but especially we call their attention to the fact that when they baptize face forward three times it must signify not only that our Lord Jesus died but that the Father died and that the Holy Spirit died. Such a view of the matter is quite sufficient to show its unreasonableness, inconsistency, inappropriateness. Surely our Lord and the Apostles never established Triune immersion; it is, therefore, one of the errors that have come down to us from the "dark ages," and should be abandoned.

THE ERROR OF THE "DISCIPLES," OR THE "CHRISTIAN DENOMINATION," ON BAPTISM

We are not seeking to find fault with fellow Christians, nor to embarrass them in their errors, but on the contrary are seeking enlightenment for our own minds and theirs, for our own profit and theirs-seeking to know the truth on the subject of baptism, believing that the truth makes free and brings a blessing which error cannot bring to us, the pure in heart.

"Disciples" claim that they have no written creed. Nevertheless their religious papers and theological works serve them as a creed, and on the subject of baptism tell us that immersion in water is the Divine formula necessary for the forgiveness of sins after faith in Christ has been exercised. We dispute this, and claim that God has attached no such important place to water baptism. Nevertheless, from the standpoint of our "Disciple" friends, this matter is a very important one and deserves a great deal of consideration. For if their theory be true, it follows that Lutherans, Romanists, Episcopalians, Presbyterians, Congregationalists, etc., etc., as well as all the heathen, are yet in their sins-hence not in fellowship nor relationship with God, but on the contrary liable for the penalty of sin upon themselves.

If, as nearly all of them believe, the penalty for sin is eternal torment, nearly all mankind-all except those who have been immersed-are en route to eternal torment. What an awful thought! One would think that a thorough conviction along this line would arouse our "Disciple" friends to an earnestness which would outdo the Salvation Army in an endeavor to have believers immersed for the remission of their sins,

that thus they might be saved.

It is but fair to our "Disciple" friends that we admit that they quote certain passages of Scripture which seem to give strength and color to their views until they are rightly interpreted. For instance, they quote us the words of the Apostle, "Repent, and be baptized (baptize-immersed) every one of you, in the name of Jesus Christ, for the remission of your sins" (Acts 2:38) and again, "Arise and be baptized and wash away your sins, calling on the name of the Lord." (Acts 22:16) There are four texts of this general style upon which the "Disciple" friends rely as proofs, supports to their faith and practice on this subject. We acknowledge the texts and give them full weight, but call attention to the fact that they were addressed to Jews and not to Gentiles.

The Jews were already baptized as a nation into Moses in the sea and in the cloud. (1 Corinthians 10:1,2) They already had a standing with God under the Law Covenant, but many of them had transgressed that Covenant-indeed the entire nation came under a special curse on account of the death of Jesus, "His blood be upon us and upon our children." To these, water baptism was held out as a symbol of their cleansing or putting away of these sins or transgressions of the Law, as indicating their return into fellowship with Moses and his Law that thus they might be transferred, with all the faithful of that nation from Moses, the typical head, to Christ, the real Head of the Lord's faithful.

That baptism for the remission of sins was commenced by John the Baptist and his disciples, was continued by Jesus and His disciples, and was applicable to the whole Jewish nation and to no one else. As an illustration, notice that when St. Paul visited Ephesus he found some believers who seemed to be lacking certain gifts of the Spirit at that time amongst believers. Inquiry developed the fact that they had been baptized with "John's baptism"-the baptism of repentance and washing away of sins in water. Then the Apostle instructed them more fully, assuring them that John's baptism was all right in its time and place, but that they should be baptized in the name of Jesus-baptized into Christ. They were baptized properly and received the Holy Spirit. (Acts 19:1-7) Thus we see that baptism is more than a form; that its real meaning must be discerned; that a misconception of its meaning would be a hindrance to Christian development, and that John's baptism of repentance and washing away of sins is the same that is now practiced by our "Disciple" friends under the teachings of Alexander Campbell.

"BAPTISTS" SOMEWHAT IN ERROR ALSO

Of all Christian denominations we believe that the Baptists most closely approximate the truth on this subject, and this is not to be wondered at, seeing that they have made a specialty of this doctrine. Nevertheless we regret to say that our Baptist friends are considerably in error also on the very doctrine they make so prominent. Without prejudice toward any Baptist brother or sister we wish to examine their views reasonably and logically and Scripturally and to trace out their difficulties, to the intent that all who love righteousness, all who love the Truth, will have the benefit thereof, and may be the better enabled to profit

thereby. According to Baptist doctrine, baptism is an immersion in water, and of it they make the door into the Church-not merely into the Baptist church, but they are particular to tell us that water immersion is the door into the Church of Christ.

A Baptist minister after having read the first volume of SCRIPTURE STUDIES called at our office and in the course of some remarks, said, "Well, I am glad that you agree with us Baptists on the subject of immersion anyway." We replied, "Partly, brother," which was the best answer we could make him. "Well," he said, "give me your view. Wherein can we be wrong on this subjects" "Let us see first, brother, whether or not we understand Baptist doctrine as you do. Then we will point out what we think are some of its difficulties, and subsequently we will indicate what we think the Scriptures do teach. To our understanding the Baptists hold that an immersion in water is the door into the Church of Christ. Do you agree to that?" He answers, "Yes." "If we understand Baptists, that is the reason why they exclude Christians of other denominations from the Communion table. They claim that the Lord's Supper is intended only for those who belong to the Church, and that none belong to the Church except the immersed, and hence, that they are not at liberty to consider others as true Christians, members of the Church of Christ, nor to invite them to fellowship at the holy board. Are we right?" "Yes," he replied, "Well, then," we said "according to Baptist doctrine, Presbyterians, Methodists, Episcopalians, Lutherans, Roman Catholics and Congregationalists are not in the Church of Christ." He reluctantly said, "No." "Well, then, we continued, "is it not the teaching of Baptists that the Church alone is to be saved, and that all who are not in the Church are lost-and by the word 'lost' do they not generally mean consigned to eternal torment? If this be so, the Baptist teaching that only the immersed are in the Church, that all others are outside and that all outside are under condemnation of eternal torment-that seems to us be very unreasonable. We cannot believe it!

We know you do not so state it, but is not that the logical conclusion and inference of your teachings?" "Well," he replied, "what will you do with it? Our Lord says, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.' " We replied that his quotation was not a part of the original Scriptures that all of the 16th chapter of Mark, from the 9th verse to the end, is spurious, as indicated by the fact that it is not contained in the oldest Greek MSS.

We then asked, "Do you think, brother, that all the true 'wheat' are in the Baptist church? Have you never found people outside its communion who give evidence of having the Lord's Spirit, the mind of Christ?" "Yes," he thought he had seen some, who were very good Christians indeed, who had never been immersed. "Now, on the other hand, brother, have you not found in the Baptist church communion some who seem to be devoid of the Lord's Spirit, respecting whom it is written, 'If any man have not the spirit of Christ he is none of his'? Have you never seen any 'tares' in the Baptist church?" "Yes," he answered, "I think 1 have found tares in the Baptist church as well as wheat outside the Baptist church." "Then, do you not perceive that the 'door' to your church is somehow or other defective when it lets in some who are not truly the Lord's members and when it excludes some who are truly His? Surely the door of water baptism, as you have

recognized it, has not been in proper working order, else there would not be such results." He was perplexed, and urged that we explain our views of baptism .

THE SCRIPTURAL TEACHING ON BAPTISM

We explained to him that the baptism which the Bible sets forth, emphasizes, makes all important, is not the water baptism which our Baptist friends suggest. It is the baptism with which all the holy ones of every denomination or outside of every denomination have been baptized. It is a baptism which knows no denominational boundaries, or limits. True it is that the Lord and the Apostles enjoined a water baptism and practiced the same, and that all believers today ought to similarly enjoin and practice a water baptism. But we hold that it must not be allowed to have the place of the real baptism, else all would be confusion on this subject, as it is today amongst Christians of all denominations. Water baptism is merely the symbol or picture-the outward evidence to others that the real baptism has already taken place in our hearts. The question then arises, What is the real baptism of which the water baptism is merely the symbol or picture?

Turning to Romans 6:3-6 we find that the Apostle is here enjoining baptism and laying great stress upon it, and yet never refers to water baptism. So great is the stress laid upon baptism that the Apostle declares, "If we have been planted together in the likeness of His death we shall also be in the likeness of His resurrection." In other words, the Apostle's intimation is that if we share with Christ in His true baptism we shall also share with Him in His resurrection.

Here the entire stress is laid upon baptism-everything else is ignored; baptism is made the sole condition of our attaining to the great prize of glory, honor and immortality as members of the Body of Christ. Surely the Apostle did not mean that a water baptism would accomplish so much as this! Surely we will all agree that if we were dragged through oceans of water, or buried fathoms deep, it could by no means guarantee us a place in the First Resurrection. But the Apostle here shows a baptism which, if we participate in it, will absolutely guarantee us a share in the First Resurrection-a baptism which is, therefore, as different from water baptism as day is different from night.

A BAPTISM UNTO DEATH

The Apostle here specifically tells us that "So many of us as were baptized into Christ Jesus were baptized into His death." Here baptism is twice mentioned, but no intimation of water baptism. Baptism into Christ is not baptism into water, baptism into Christ's death is not baptism into water. We need to be more critical in our study of the Divine Word. What is it to be baptized into Christ? We answer that it signifies, to be baptized into the Church of Christ, because the Church of Christ is figuratively spoken of as "members in particular of the Body of Christ," of which Jesus is the He ad.

All called during this Gospel Age are to seek to attain membership in the Elect Church, the Elect Body of Christ, and the Apostle here tells us that they are immersed into the Body, are baptized into that Body. This agrees well with the Baptist view, only that they would say baptism by water into this Body, whereas the Apostle proceeds to say that we are baptized into this Body of Christ by being baptized into His death. For the time being the Apostle ignores water baptism

altogether-he is explaining the true baptism and not the symbol. Let us follow his course.

What, then, is signified by this statement, "baptized into His death"? How was His death different from the death of others? The Scriptures set forth that we originally were dead in Adam, dead in trespasses and sins, and under Divine condemnation, but that we are

justified, set free from that condemnation and death condition through faith in the Redeemer. It is these, justified by faith, reckoned free from the Adamic death sentence, who are invited to be immersed into the death of Christ. The difference between being dead with Adam and being dead with Christ is all the difference in the world; Adam died as a sinner became he was unworthy of life; Christ died as our Redeemer, sacrificing Himself, His life-rights, on behalf of mankind-He laid down His life, He poured out His soul unto death, a sacrifice for sins. The invitation to believers is to join with Christ in this work of self sacrifice in the service of righteousness and truth, in the service of God and in opposition to evil.

Our Lord accomplished His death during the three and a half years from the time He was baptized by John at Jordan until He breathed His last upon the cross. During all that time he was dying-fulfilling His sacrifice. His sacrificing began at Jordan. In the sense that He there presented Himself to the Father, saying in the language of the Prophet, "Lo, I come, in the volume of the book it is written of me, I delight to do Thy will, O My God, Thy law is written in My heart." (Psalm 40:7, 8; Hebrews 10:7) Our Lord made a covenant of death at that moment, which it required the succeeding three and a half years to accomplish.

Similarly we, lifted out of Adamic condemnation, were invited to present our bodies living sacrifices to God, to sacrifice with our Lord Jesus, to be baptized into His death-His sacrificial death. Our consecration is like His-unto death-and that consecration is our real baptism. Hence we see that whether they are Methodists, Presbyterians, Lutherans, Baptists, Roman Catholics, Episcopalians, etc. all who are trusting in the precious blood of Christ and have made a full consecration unto death with Christ-all of these have been baptized into Christ, all such are members of His body, His church.

On the other hand, those who have not taken these steps of faith and consecration are not baptized, are not in the Church whose names are written in Heaven, are not counted by the Lord as members in particular of the Body of Christ. Here we see the clear line of distinction which the Lord draws between the true Church and the nominal church, and between the true Church and the world -it is based upon real character development. As the Lord continued to be baptized into death, so far as His will was concerned, until the end of His journey, so it is for us not merely to will to be conformed to the death of Christ but also to perform-to 'day down our lives for the brethren."

Thus during the three and a half years of our Lord's ministry He was dying daily, or being baptized into death all of that period. And so with us who are

following in His footsteps, we are dying daily, being gradually more and more buried by baptism into His death. As His baptism was accomplished, finished at Calvary when he breathed His last, so our baptism will be accomplished, completed, finished in death when we shall breathe our last.

"I HAVE A BAPTISM TO BE BAPTIZED WITH"

That we are not making a new doctrine nor wresting the Scriptures from their plain statement on this subject, note our Lord's words just before He suffered -"I have a baptism to be baptized with, and how am I straitened (in difficulty) until it be accomplished!" (Luke 12:50) What did the Lord mean? Did He wish to be immersed again in water? O, no! He had no such thought-water was only the symbol, and that He had performed three and a half years before. What He meant and what He said was that, as He neared the completion of His baptism unto death, He experienced the greater difficulty and was longing for its completion, which came the very next day when on the cross He cried, "It is finished." What was finished? His baptism was finished-His baptism into death.

Another testimony along this line, corroborative of all the Apostolic teachings on this subject, is found in our Lord's words to the two disciples, James and John, who said to Him, "Lord, grant that we may sit, the one on Thy right hand and the other on Thy left hand in the Kingdom." He answered them in the words of our text, "Ye know not what ye ask. Are ye able to be baptized with the baptism that I am baptized with?" No one will claim that Jesus meant, "Are you able to be immersed in water?" All Bible students know that James and John had baptized scores of Jews; not only as John's disciples, but subsequently as the disciples of Jesus, they had done much immersing. Unquestionably our Lord referred not to His water baptism, but to His baptism into death. We are to understand from the query, then, that whoever would sit with the Lord in the Throne, whoever would be of the Elect Church, must be baptized with the baptism wherewith He was baptized-a baptism into death-a full submission and consecration of every talent and power to the doing of the Divine will, even unto death. The Lord said, "Are ye able?" but unquestionably he meant, "Are you willing?" For how could the Apostles state their ability? They were willing, and that was quite sufficient-He would do the rest. And this is the picture of the symbolical immersion; the consecrated follower of the Lord having already surrendered himself to the Lord, being already reckoned dead, confesses this only by placing himself in the hands of

the administrator, who, in the picture, represents the Lord, and who buries him in the water in symbol of our burial by the Lord into His death, and he raises him from the water in symbol of our resurrection by the power of the Lord from death. How beautiful the picture! How full of meaning! He that has experienced the real baptism-he that has made a full consecration of his all to the Lord and is seeking to perform his sacrifice would not hesitate for a moment to symbolize this in the manner which the Lord and the Apostles have prescribed and exemplified.

With this Scriptural view of baptism, we indeed see that only the baptized have access to the true communion table of the Lord-to the spiritual feast which the Lord spreads for those who are His and respecting whom he says He will gird Himself and come forth and serve them. (Luke 12:37) From this standpoint we see that none of the Lord's true members are or could be excluded from a share in His baptism into death. We see also that others cannot be baptized with this baptism though they may have outward forms and ceremonies without number.

ADMIRES PASTOR RUSSELL

PROF. S. A. ELLIS

I lift my pen, not in defense of any doctrine, creed or dogma, but in defense of a man, in defense of fairness, justice and righteousness. Pastor C. T. Russell, of Brooklyn, N. Y., stands out prominently as a target for the pulpits and religious press of the country today. I believe there is no one more bitterly persecuted, harshly condemned, woefully misrepresented and misunderstood than this fearless, conscientious man of God.

No infidel writer, such as Hume, Voltaire or Ingersoll, ever suffered such ruthless attacks as have been made upon Mr. Russell.

Whether this persecution and misrepresentation is due to prejudice or ignorance of this man's real character and writing, is not for me to say, but I believe both are elements that play a part in the widespread criticism uttered both from the pulpit and the press.

Naturally, men will resent any attack made upon the creed of their persuasion, for they hold to their religious creed and affiliations with more tenacity than they realize, until some strong mind, backed by Scripture proof, begins to uproot their doctrine by showing their inconsistencies and errors.

This is what Mr. Russell proceeds to do. The fact is, very few of us have taken the pains to examine, critically, by the light of the Divine Word, the doctrine handed down to us by our fathers. This accounts for the fact that Methodist parents raised Methodist children and Baptists raised Baptist children, etc.

I am amazed beyond measure to read so many fallacious statements published regarding the character and writings of this man. He has been called a "gray bearded egotist," a "bigot," a "haberdasher," and many other uncomplimentary terms have been applied to him, and statements made which I know to

be without foundation, and which strike me as being not only very unkind, but very un-Christian. On the contrary, he manifests a very meek and humble spirit, and urges his readers not to be content with his argument, but to go to the Scriptures which he points out, and read for themselves.

He is charged with teaching heresy. An article by a minister was recently published in a religious paper, in which he gave a lengthy criticism of Mr.

Russell's writings, referring to them as heresy (apparently forgetting that there was a time when his own denominational views were considered heretical). This article not only misrepresented Mr. Russell, but showed a lack of critical comparison of his writings with the Scriptures.

For instance, the statement was made in that article that Mr. Russell denies the resurrection of Jesus Christ. The truth is, I doubt whether one of his critics can preach a stronger sermon on the resurrection than one by him which was recently published in about 1,500 newspapers in the United States, Canada, Great Britain and elsewhere, and was read doubtless by 12,000,000 people. It showed most conclusively that the world's hope of everlasting life rests entirely upon the resurrection of the dead. Jesus Christ being the First-Fruit of them that slept. God thus gives assurance unto all men-a hope of a resurrection, as He raised Christ from the dead.

The resurrection is the thread of his discussion from the beginning of the first volume to the end of the sixth volume of his well-known works, STUDIES IN THE SCRI PTURES.

Mr. Russell was further charged in the same article with denying the Atonement made by Christ between God and man. Nothing could be further from the truth.

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Mr. Russell's first sentence in the fifth volume, entitled "The Atonement Between God and Man," is as follows:

"The Atonement lies at the very foundation of the Christian religion." He sets forth the philosophy of the Ransom in such a clear, logical way as has never been done before by any other theologian, presenting such an array of Scriptures as would satisfy any fairminded, thinking man.

No one need be in doubt about his views on these vital subjects.

Besides misstating his views on the Bible, his very motives have been questioned, as it has repeatedly been charged that he is actuated by financial motives. The fact is, he was a man of wealth 40 years ago. When he began to spread his views on the Bible, he spent at the outset $42,000 in the publication of a pamphlet entitled "Food for Thinking Christians," which was distributed free to every English speaking congregation in the United States, Great Britain and Canada, following it up with repeated large donations. His books, which are published in many languages, by the millions, are sold practically at cost, nor does he receive a penny of royalty from the sale of them. He never takes a collection. He has belted the world with his writings, and has himself compassed the earth and preached the Gospel to every nation of importance in the world.

His private life also has been assailed by the same class of critics. These charges also are seen to be without foundation, when we seek the origin of such reports. No one who knows anything of his labors in theological research will ever sneer at Mr. Russell. He is not to be measured by common standards. When you look at

his matchless labors, his scholarly attainments, his donations to the world, in his writings, his time, his labor and money spent for the enlightenment of others, all flippant criticism becomes contemptible and mean.

As a logician and theologian he is doubtless without a peer today. In his research for Biblical Truth and harmony he is without a parallel in this Age.

Without blemish in his character, with the loftiest ideals of God, and the possibilities of man, he towers like a giant, unmatched. His defects fade into insignificance. He has been too busy spreading Divine Truth, as he honestly sees it, to waste time in frivolous speculation in matters not in some way connected with man's future state, as outlined in "The Plan of the Ages." Unselfish, liberal and courteous to Christians of all denominations, but fearlessly condemning, in unmeasured terms, the errors and inconsistencies in their creeds, as he sees them, he ranks with immortal benefactors, and is stamping his opinion on the world as no other man has done since the days of the Reformation.

Multitudes flock to hear him, Jews, Gentiles of all creeds, both Catholics and Protestants, and infidels, many of whom have become strong in faith, where they were before tottering on the verge of despair. Many read his sermons in private, but through fear of criticism and ostracism dare not mention the fact, for they have been warned against reading them. In some places his books have been burned, by the advice of shepherds of flocks, where his books have been discovered.

Efforts to throttle the press to prevent the publication of his sermons have repeatedly been made. Why this opposition?

Why would any one oppose investigation or revelation and searching the Scriptures? Why? What right has any one to prevent free thought, free speech, or the freedom of the press? What manner of men are we?

Let men, preachers or what not, beware of blocking the way of such a man. Jesus said, "And whosoever shall offend one of these little ones that believe in Me, it is better that a millstone were hanged about his neck, and he were cast into the sea." Mark 9:42

Better be like Gamaliel in the days of the Apostles, when St. Peter and others were on trial, Gamaliel rose up and said, "Refrain from these men and let them alone, for if this work be of men it will come to naught; but if it be of God, ye cannot overthrow it for you fight against God."

"WITH WHAT JUDGMENT YE JUDGE"

Recently we received a copy of a letter sent to Rev. Moorehead. We have not learned if it received a reply. The spirit of the letter is kind and moderate, hence we publish it. It is in marked contrast with the various slanderous attacks made upon the Editor of THE WATCH TOWER. A number of religious papers of

various denominations attack Pastor Russell with slander and abuse, and such a manifestation of alarm and viciousness as to suggest that they are terrified and fearful that all their honor of men and titles and

scholarship and musty creeds will be scattered as the chaff of the summer's threshing floor.

We trust that Pastor Russell's friends as well as his enemies, recognize how different is his attitude. He does indeed attack false doctrines unsparingly, but he never, in his sermons or any of his writings, descends to personalities. It is because the clashing creeds cannot be sustained by their devotees that the latter manifest their displeasure by attacking Pastor Russell.

The letter follows:Rev. William G. Moorehead, D. D. Dear Dr. Moorehead:

I read some time ago your article in the seventh volume of Fundamentals on the teachings of Mr. C. T. Russell. I felt like writing you at that time but did not. Recently I read the summary of your article in one of my religious papers and have had an increasing impression to write you. I hesitate to do so because of the high regard I have always had for you as one of my teachers of twenty years ago, and also because of the high esteem in which you are held in the company of Biblical expositors and Christian workers in general. Yet I feel also that in the interest of truth and fairness your article should have some attention.

I feel that this article from your pen is unworthy of a man like you. I cannot understand why such a careful student as yourself should make statements such as you make in this article, when they are so manifestly and greatly in error.

In addition to reading five of the six volumes of his "Studies" carefully, and the sixth volume in part, I have also read many other pamphlets, magazine articles and sermons of Pastor Russell's, and also every criticism I have found or heard of in opposition to his teachings. I was one of his critics for about fifteen years, and I based my criticisms upon reading about half of one chapter of one of his books. A few years ago it occurred to me that I might not understand his full thought, so I took time to inform myself on the subject I had been criticising, and when I obtained more information I became an admirer of his work, though I do not agree with him in all his conclusions. I have reached the conclusion concerning the authors of the criticisms that I have read, that they do not know any more about Pastor Russell's teachings than I did in the days when I was so liberal with my condemnation. They all remind me of the testimony of the two witnesses who offered testimony before the Jewish council when Jesus was on trial. They said, "We heard him say:'I will destroy this temple that is made with hands, and within three days I will build another made without hands.' " Now Jesus had said something like that-though essentially different. These critics seem to have read Pastor Russell's works with the same methods and motives that Thomas Paine, Robert Ingersoll and others of their class read the Scriptures and criticized them. This seems very unfortunate since it has been done by men who have been eminent for Christian character and leaders of Christian thought.

Coming now to your article: I cannot take up all the mistakes you have made in this, but will confine myself to those lying on the surface. In the opening sentence you assure us that in the series there are "six rather bulky volumes, comprising in all some two thousand pages." On page 123, you speak of "a careful reading of these volumes," so we conclude that you have read them all carefully. (This is what you should have done before putting yourself on record in criticism of them.) I note that in your references to and quotations from these books you confine yourself to the first three volumes, and chiefly to the first two. I note also that you quote a single sentence, or part of a paragraph, giving only a partial presentation of the author's thought, and then proceed to criticize it. This is a most unfair method. It reminds me of an article I read a few years ago in which the writer was opposing the doctrine of the total depravity of man, and as a proof text he quoted John 9:3, "Neither hath this man sinned, nor his parents," and said that Jesus here taught that here were at least three persons who had never sinned. Your method with Pastor Russell is identical.

Under the heading, "Ninth Error," in your article, you say:"One of these, the ninth error, essential and fundamental in Christianity, is the person and work of the Holy Spirit. There is a strange and ominous silence regarding this most important subject very apparent in the writings of Pastor Russell. A careful reading of those volumes, comprising more than one thousand pages, has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historic fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in Pastor Russell's works as to the distinct personality of the Spirit, or as to His supreme agency in the salvation of sinners."

Now I must say frankly, though courteously, that I cannot understand how, or why, a man with your record for accuracy could be so careless or dishonest as to make such a statement. In your opening statement you say, "There are six volumes of two thousand pages;" and here you say that you have given these volumes a careful reading, and count but ONE thousand pages, and then you make a bold and erroneous statement-that the author ignores the Holy Spiritl A judge would not think of rendering a verdict with only half the evidence in, but you speak boldly in

condemnation of Pastor Russell when you are only half way through his books. Now, if you have given these volumes a "careful reading," I do not see how you missed in the fifth volume, pages 163 to 300, where the author gives ONE HUNDRED AND THIRTYSEVEN PAGES to a full presentation of the person and work of the Holy Spirit, in connection with the redemption of the race of man. How can you explain this?

It is true that Pastor Russell may teach some things concerning the Holy Spirit that you will not agree with, but he does not ignore the Spirit, as you say he does. It is evident that in making this criticism you were very careless, to say the least,

and this should make those who are seeking the Truth very cautious about accepting your statements without full verification.

Another mistake which lies on the surface in your article is found on page 125, where in reference to Pastor Russell's lecture on the subject of "To Hell and Back Again," you say:"Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, no hopelessness after death." Now I have not heard Pastor Russell speak at any time, nor have I read this particular lecture, but if he in this lecture teaches that there is no hell, and no punishment for the finally impenitent, then he in this lecture flatly contradicts what is very clear in all his writings. I have never read an expositor who speaks with more clearness and earnestness of the eternal punishment to be meted out to the finally impenitent. It is true that he does not believe in a literal lake of fire of burning brimstone, and that men are eternally tortured in this, but in this he is not out of harmony with thousands of other good, orthodox teachers.

I hope you will not think me impertinent if I, as one of your former students, ask you a question here, as we used to have the privilege of doing in the classroom. In this article of yours, in Fundamentals, on page 126, you say: "We read in Revelation 19:20, 20:10, that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed." Now, I have looked up the several translations that I have in my library and I do not find that word "undestroyed" in any of them. In what translation will I find it, and what is the authority for putting it into that passage? I am a seeker after the full Truth, and if that word has any authority for being in that passage I would like to know it, for it is important.

Now, in closing, I want to say that you need have no concern about one of your pupils following Pastor Russell. I have his books in my library and consult them freely, as I do every other good expositor I can find, and afford to buy. I have passed beyond the early stage of the disciples who wanted to forbid some to teach or cast out devils because they "follow not US." I have received unlimited aid from you, and also from Pastor Russell. I do not feel like saying with you that he is "being used of the evil one to subvert the truth of God." My church officials still regard me as sufficiently orthodox that they can go to sleep and allow me to continue preaching to the congregation.

With kindest regards for you and highest appreciation of the help I have received from you, I am,

Yours in His service,
(REV.) T. S. THOMPSON
North Dakota

THE ROYAL DIADEM

Thou shalt be called by a new name; . . . thou shalt a/so be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. "Isa. 62:2, 3

In one place the Prophet Jeremiah declares, 'This is the name whereby He shall be called, Jehovah our Righteousness." In another place he says, "He shall be called, Jehovah our Righteousness (or, the Righteousness of Jehovah)." And so the Apostle declares, "That we might be made the Righteousness of God in Him."Jer. 23:6; 33:16; 2 Cor. 5:21

These statements refer to Zion. The typical Zion is the Jewish nation; and the antitypical Zion is the glorified Christ. Very properly, then, we may understand that the blessings which belong to the Church

on the spirit plane will, on the earthly plane, belong to the Ancient Worthies, who will be in Divine favor forever.

The two expressions, "a crown of glory" and "a royal diadem," express practically the same thought, the repetition making the sentiment doubly impressive. A diadem is a crown. Crowns are generally used to add dignity and honor to the individuals wearing them; but the Scriptural expression, "A crown of glory, . . . a royal diadem in the hand of thy God," does not include the thought of a diadem that is to be worn, as giving glory to God; but rather as representing a beautiful ornament in the Divine hand, as you take something in your hand to look at

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the beauty and workmanship.

The jewels that will make this diadem beautiful, when properly tested by the great Master-Workman, are the Church. The Lord will come to make up His jewels, to secure His jewels. "God hath set the members in the Body." The text refers to the final setting in the future, in the Kingdom condition. As star differeth from star in glory, so shall these jewels differ in setting position. This also applies to the present time. The present arrangement is subject to change in proportion as the individual will or will not be fully submissive to the Lord's will. There has been a selection of a jewel class; and the experiences of this class during the Gospel Age have been the polishing processes; and there will be a setting in the end of this Age, when the Church is completed. This began when the First Resurrection began.

The first setting in this royal diadem was, undoubtedly, our Lord Jesus Himself. He is the first in this great diadem which Jehovah has in His hand. Next will come the members of the Body, as they shall be perfected in the First Resurrection-the Apostles and sleeping saints, each as he is granted his change, "in a moment, in the twinkling of an eye." Each jewel will be placed in that particular setting for which Jehovah has seen that it is prepared.

When the mother of James end John went with them to Jesus and requested that her sons might sit, the one on His right hand and the other on His left hand, He said that these places would be given to those for whom they are intended by the Father. Those positions will not be given through favor, but through justice. Any place will be glorious in this company. Only the Lord is competent to say who shall sit on the right hand and on the left. We shall be pleased to have His will done; and beyond the veil we shall have such a sense of justice that we shall be glad to have the matter as the Father has arranged.

The Lord is first; we think probably St. Paul is next. And we think St. Peter and St. John have prominent places. We shall all be perfectly content and pleased with whatever the Father will decide. We shall be glad of any place. And any one who would not be of that spirit, of that disposition, will thereby indicate that he is not of that class which the Lord would have there. Any who will be of that class will be glad to accept God's decree and to prefer it to anything they could have devised.

So the Church in the hand of God is the Church in the hand of Divine power. That power will use the Church and she will be a crown of glory and a thing of beauty, gloriously reflecting to all eternity the workmanship of our God. How glorious it will bel How beautiful! The Lord Jehovah will have the setting of these precious jewels, one reflecting upon another in that crown of glory and diadem of beauty, with the Lord Jesus in the chief place, for the Father will not give to the Church any glory that He would not give to the Lord Himself. The Church is to be displayed before men as "a thing of beauty and a joy forever"-God's handiwork.

He is selecting the jewels now, and is providentially dealing with them. When the process of polishing shall have been completed, He will use them in a very special sense for a thousand years. As a star blazes in glory, so the Lord will make use of each one of the Church. But the use of the Church which the Lord will make at that time will be only a part of the work which He intends to accomplish. The Apostle says, "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. " Eph. 2:7

All who are in Christ, all who are in the "elect" Body of Christ-to these God will show His exceeding grace. His grace and favor will be showered upon the Church. And the world will eventually see in the Church the culmination of all of God's creative work. The glory of the Church will be manifested in the sight of angels and of men. And so the Lord indicates the blessings that are to be ours if we are faithful in making our "calling and election sure."

Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us in the performance of the Master's will.

THE WORLD IS HIS PARISH

This article can be found in its entirety in the Newspaper Sermons, entitled, "World His Parish, Says Great Daily."

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CHRISTIAN VERSUS ANTI-CHRISTIAN SOCIALISM

This article can be found in its entirety in the Newspaper Sermons, entitled, "Christian Versus Anti -Christian Socialism."

WHAT SAY THE SCRIPTURES?

Let God's inspired writers be heard in opposition to heathenized church traditions, and let reason judge which is the right view, and which the error. First note the Old Testament-the Divine revelation covering 4,000 years. The Prophets of the Old Testament do not mention a word about eternal torment; but they do repeatedly mention destruction as the sinner's doom, and declare over and over again that the enemies of the Lord shall perish. The Law given to Israel through Moses never hinted at any other penalty than death, in case of its violation. The warning to Adam when placed on trial in Eden contained not the remotest suggestion of eternal torture in case of failure and disobedience; but, on the contrary, it clearly stated that the penalty would be death-"In the day that thou eatest thereof, dying, thou shalt die." Genesis 2:17, margin. Compare 2 Peter 3:8; 2:12.

Surely, if the penalty of disobedience and failure is everlasting life in torment, an inexcusable wrong was done to Adam, and to the patriarchs and to the Jewish people, when they were misinformed on the subject and told that death was the penalty. Surely Adam, patriarchs or the Jews, were they ever to find themselves in eternal torment, where the various sectarian creeds of Christendom assert that the vast majority will find themselves, would have sufficient ground for an appeal forJUSTICE. Such, no less than the heathen millions who died without knowledge, and hence surely without faith, would have just ground for cursing the injustice of such a penalty, as a most atrocious misuse of power-first, in bringing them into a trial subject to such an awful and unreasonable penalty, without their consent; and secondly, for leaving the one class wholly ignorant of such a penalty, and for misleading the others by telling them that the penalty of sin would be death-to perish. It must be admitted that the presumption to declare that death, destruction, perish, and similar terms, mean life in torment, belongs to the word-twisting theologians since the days of the Apostles; for the Apostles taught nothing of the kind.

LOOK AT THE NEW TESTAMENT

Look at the New Testament writings: St. Paul says he did not shun to declare the whole counsel of God (Acts 20:27), and yet he did not write a word about eternal torment. Neither did St. Peter nor St. James, nor St. Jude, nor St. John; though it is claimed that St. John did, in the symbolic figures of Revelation. But since those who make this claim consider the Book of Revelation a sealed book, which they do not and cannot understand, they have no right to interpret any portion of it literally, in violation of its stated symbolic character, and in direct opposition to the remainder of the Bible, including St. John's plain non-symbolic epistles.

Since the Apostles do not so much as mention eternal torment, all truth-seekers, especially Christians, should be interested to search what they do teach concerning the penalty of sin-remembering that they, and not the apostate church of the darker ages, taught "the whole counsel of God."

AN UNANSWERABLE ARGUMENT

It will generally be admitted by Christians claiming to be orthodox that our Lord Jesus redeemed mankind by His death; that He endured willingly the penalty of man's sins, in order that man might be released from that penalty. "Surely He hath borne our griefs and carried our sorrows." "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement for our peace was upon Him; and by His stripes we are healed." Isaiah 53:4,5

This being admitted, it becomes an easy matter to decide, to an absolute, unquestionable certainty, what the penalty of our sins was, if we know what our Lord Jesus did endure when "the chastisement for our peace" was inflicted upon His willing head. Is He suffering eternal torment for us? If so, that would thus be proven to be the penalty against our sins. But no one claims this, and the Scriptures teach to the contrary, that our Lord is now in glory, and not in torment which is incontrovertible proof that the wages of sin is not torment.

But what did our Lord do to secure the cancellation of our sins? What did He give when He paid our ransom price-the price or penalty against sinners?

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Let the Scriptures answer. They repeatedly and explicitly declare that Christ died for our sins; that He gave His life a ransom to secure life for the condemned sinners; that He bought us with His own precious blood; that for this purpose the Son of God was manifested in flesh; that He might give His flesh for the life of the world; that as by man (Adam) came death, by man ("the man Christ Jesus") might come the resurrection of the dead. 1 Corinthians 15:3; Matthew 20:28; 1 Timothy 2:5, 6; Hosea 13:14; 1 Corinthians 6:20; 1 Peter 1:18, 19; 1 John 3:8; John 6:51; 1 Corinthians 15:21

Is there room to question further the clear Bible doctrine that "the wages of sin is death?" Romans 6:23

Volume 5, Number 10

RELIGIOUS AND SCIENTIFIC GLEANINGS

LOST ARTS--AND YET SOME CLAIM MONKEYS WERE THEIR ANCESTORS

"Numerous are the trade secrets handed down generation by generation from father to son, and vast is the capital made out of some of them in the commercial world of today.

"But there is also, it must be remembered, another side to the case. Many, alas! are the priceless trade secrets buried far down below the mouldering dust of the misty past, and lost to the world, perchance never again to be recovered.

"To cite the first example that occurs to the mind of the writer, for instance, what would a Royal Academician of the present day give to be possessed of the secret held by the Old Masters Raphael, Rubens, Corregio, Van Dyck, and their compeers for mixing their color so as to render them imperishable and impervious to the ravages of time?

'Yet another perennial and evergreen conundrum. What were the Pyramids of Egypt intended for? And how were they erected? With all the scientific and practical knowledge at the command of the engineers of the present day, they are not capable of building the Pyramids; in the first place, because we have no machinery of sufficient power to raise enormous blocks of stone such as form them to a height of four hundred and odd feet; and, secondly, we should be at a loss where to obtain the said stone.

"Again, there is no granite within fifty miles of the Egyptian Pyramids of the same character as that of which they are constructed.

I he man who could disinter the buried recipe for Roman mortar would be bowed down to and worshipped by the builders of today. How they made it is a profound secret, and bids fair to remain so.

“The mortar is as firm now as it was two thousand years ago; it has calmly scoffed at the ravages of time.

"The above are but a few-a very few-of the lost and buried secrets of antiquity which modern scientists and mechanicians would give much to learn."-Ottawa (Can.) Citizen

"HANDWRITING ON THE WALL"

"Right in between sentences of peace parleys, several nations went to war. Just so between sentences of Christian unity parleys three of the best known and largest religious bodies in America go to wrangling and to using the words 'fight' and

'split.' In the state, peace went to war. In the church unity seems far less likely than division.

"The three bodies at this moment racked and torn by discord are the Congregational, the Episcopal and the Presbyterian. They represent millions of actual members, while if adherents be included they are a third of all Protestants in America. Old-timers in habits of observing religious conditions agree that they have rarely known them to be more serious. In the case of one, at least, only the best brand of conciliation will avoid a serious ruction. "-*New Orleans Times Democrat.*

THE FULFILMENT OF PROPHECY

Under "Church Announcements" in the local newspapers there recently appeared an advertisement which stated that at a church in Brooklyn there would appear Sunday evening the following:

"Miss Anna Case, soprano of the Metropolitan Opera Company.

"Mr. Paul Dufault, famous French tenor. (Last appearance before world tour with Mme. Nordica.)

"Mme. Van der Veer, contralto.

"Mr. Clifford Cairns, basso.

"Mr. Max Droge, cellist.

"Sixteen selected solo voices.

And, just as like as not, there may be some praying and preaching, too." Rev. 18:2-6

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PHILOSOPHY OF THE DELUGE

'As it was in the days of Noah, so shall at be also in the days of the Son of Man. " Luke 17:26

Our richly endowed colleges are undermining faith in the Bible, which means faith in a personal God, and are substituting a scant recognition of the laws of nature, devoid of sympathy or mercy. Practically every minister graduated during the last twelve years has been an agnostic and a believer in human evolution. Disbelief in the Bible account of man's creation in God's image, means disbelief also in a fall from that image, disbelief in the need of redemption and reconciliation, and disbelief in the necessity for the Restitution to be accomplished by Messiah's Kingdom. Acts 3:19-21

We do not question the sincerity of the Higher Critics. However, it is not honorable for those who have abandoned the creeds to pose before the public as supporters of the creeds, and to draw salaries and receive honorary titles for undermining the faith of the people, while posing as the representatives of Christ and the Bible. Such a course is dishonest and dishonorable.

THE DELUGE CORROBORATED BY HISTORY

We would that we might lure back to the Word of God some of the noble minds now arrayed against it! We know their difficulty. In their minds they associate the unreasonable theories of our creeds with the Bible, believing it to be the foundation for the gross darkness and superstition which once blinded us all. Would that we could show them, as we now see it, the fallacy of this position-show them that the Bible is in most violent conflict with the errors of the past, and that it teaches from Genesis to Revelation a Divine Plan so wonderful that all may be sure that only a God of Wisdom and Love could have devised it, and only those moved by His Holy Spirit could have written it.

The Bible truly says that we may see the deep things of God only by the illumination of the Holy Spirit, and that illumination is promised only to the sanctified. The fearful thought impresses us that by no means all of the professed ministers of Christ are sanctified and in a condition of heart to be guided into a knowledge of the Truth.

The Higher Critics approach every Bible topic from the standpoint of unbelief, and if they would reverse their position and seek for corroboration of the Bible story, their success would be better. These critics, exploring the ruins of Babylon, found baked clay tablets rudely picturing the Ark, and saying a few words about a general deluge. Instead of saying that this confirms the Bible thought, they reverse the proposition, and say that the Israelites, in captivity in Babylon, doubtless drew their story of the Deluge from the Babylonian legends.

How silly to suppose that the beautiful, interesting and connected narrative of Genesis could ever have been drawn from a few poor, miserable, fragmentary words which the Babylonians have recorded on the subject! The Genesis account gives the genealogy of Noah in a most remarkable manner-the exact day and year and month of his life in which the Deluge occurred, the number of days of rain, how long the flood prevailed, etc., etc. Before the finding of the Babylonian tablets, the Higher Critics held that the entire story of the Deluge was a myth, and that Jesus and the Apostles had been deceived when they quoted Moses in respect to it.

GEOLOGY CONFIRMS THE MOSAIC DELUGE

We wish to deal with the facts of nature and briefly to show that they fully confirm the words of Jesus, the Apostles and Moses respecting the Deluge.

The great stumbling-block heretofore has been the supposition that the story of the Deluge implies a flat earth, and that such a flood of waters rising higher than the mountains should be recognized as an impossibility, since we know that the

earth is a sphere. Thus does shallow thinking, called "wisdom of this world," set in defiance the Wisdom of God and His Word-to its own confusion.

As the study of astronomy has progressed, the Valian theory respecting creation has come forward. It shows that the earth when in a molten condition must have thrown off various minerals in gaseous form. These, cooling, would become more or less separated from each other, according to density, and must have constituted great rings and bands about the earth, similar to those which we perceive encircling Saturn and Jupiter. As the earth cooled, these rings would obtain separate motions of their own, because of their distance; yet always they would tend to gravitate toward the earth. The circumambient air, or firmament, would keep these from immediate precipitation. Gradually they would spread out as a great canopy, gravitating more and more toward the poles, because of the greater centrifugal force at the equator. Finally, the accumulation at the poles would become so great as to overcome the resistance of the atmosphere, and cause precipitations, which would flow toward the equator.

The theory is that many such deluges had been

precipitated upon the earth before man was created, and that from these came many of the mineral deposits of earth. Only one such ring remained when man was created. Indeed, this was not a ring, but had come to the state in which it acted as a canopy. As the last of these rings, it consisted of pure water. As a canopy it refracted the sun's rays much as would the roof of a hot-house, so that the temperature of earth was uniform-the same at the poles as at the equator. Divine Wisdom foreknew the condition of things which would prevail at the time of the Deluge, and hence delayed the breaking of this great envelope of waters until that time.

FROZEN IN THE SOLID ICE

Not long ago, in Siberia, a mammoth was found with grass between its teeth, frozen solid in a great basin of ice, which was so clear that the animal could be seen long before the ice melted enough for it to be conveniently exhumed. Similarly, a deer was found in the polar regions, with undigested grass in its stomach, proving clearly that the catastrophe which overtook it and froze it solidly in the ice was a sudden one-just such as did occur, according to the Valian theory.

The breaking of the watery envelope made the change at the poles sudden, and sent a great flood of waters over the earth toward the equator. Thus came the great Glacial Period, and some of the great glaciers, or icebergs, carried over North America, cut great gullies, valleys, crevices, canyons. Geologists have traced the course of some of these and charted them.

EQUATORIAL HEAT WAS INTENSE

As the cold at the poles was extreme-to form the great ice-caps covering the earth and only gradually melting away-so the heat at the equator must have been proportionately extreme. The intense heat at the equator, warming the ocean, set

up ocean currents. These for the past four thousand years have been gradually modifying the arctic regions-advancing the temperate zone further and further toward the poles, and more and more reducing the ice-caps, bringing them toward the equator as great icebergs to be melted and sent back warm.

THE ARK DIVINELY PROTECTED

We naturally inquire, Where was the Ark while such a torrent of water poured over the earth from the poles? How was it that the Ark was kept safe and comparatively quiet in such a time of stress? The answer of faith would be that God, who directed Noah and his family to build the Ark, exercising His Power would undoubtedly protect it.

And now comes forward Prof. George Frederick Wright, the geologist, who tells the world that the region around about Mt. Ararat, where the Ark rested, was apparently at one time the scene of a great eddy. While the waters raged elsewhere, God specially held that part quiet, just as we have often seen a quiet eddy or bay alongside of a swiftly rushing stream. Prof. Wright's deductions respecting the quietness of this little corner of the earth are drawn largely from the fact that he finds there a wonderfully deep soil, which seems to indicate that it was a settling basin for intensely muddy waters in the long ago.

We can draw a lesson from the Deluge in the line of our text. We deduce that the Savior's words do not refer to the wickedness of the antediluvians, and that He did not compare it to the wickedness at the time of His Second Advent, though doubtless a correspondency might have been deducible. The Master's words would imply rather that as the people of Noah's day were quite unconscious of the coming Deluge, so will all mankind be totally unconscious of the great catastrophe which will come upon the world in the end of this Age, preparing the way of Messiah's Kingdom.

The clear teaching of our text is that the Day of the Son of Man, the time of His *parousia*, or presence, will precede the time of trouble coming upon the world. St. Matthew's account of this same discourse is slightly different and emphasizes the point we are making. It declares, "Thus shall it be in the presence [*parousia*] of the Son of Man." In other words, the Scriptures clearly teach that the Second Coming of Jesus will be invisible to the world, and visible, even to His people, only by the eye of faith.

During His parousia a sifting, or testing, of His consecrated Church will proceed, and will result in the gathering of all the Elect into the Heavenly Kingdom by the change of the First Resurrection. This will be the full end of the Gospel Age, and the full beginning of the New Age. It is to this time Jesus referred saying, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

As soon as the Church shall all have passed beyond the veil into the condition of Heavenly glory-the Kingdom condition-the great time of trouble will fully envelop the earth-"a time of trouble, such as never was since there was a nation." Daniel 12:1; Matthew 24:2 1

It will be that time of trouble which will be Messiah's revelation of Himself to the world. In it, they will seek the covering, or protection, of the great rocks

of society (secret orders) and of the great mountains of earth (the earthly governments) (Rev. 6:14-16.) But none of these will be able to deliver them from the fiery trouble (distress) of that Day, which will consume every institution out of accord with righteousness, truth, justice. "He shall be revealed . . . in flaming fire, taking vengeance." 2 Thessalonians 1:7, 8

The vengeance will not be so much against deluded and ensnared humanity, as against evil principles and the unjust arrangements of the present time. When we say unjust arrangements, we do not wish to be understood that the world is necessarily more unjust than in the past; but rather that, with our increased light and knowledge, more is expected of the present generation than of their forefathers.

From all accounts, we infer that the time of trouble will be sharp and short, "else would no flesh be saved." (Matthew 24:22) Messiah's spiritual Kingdom, invisible to men, will come to the rescue. It will have its earthly representatives, and order will soon come out of chaos. Humanity, humbled by the fall of present institutions, will be ready to accept Messiah's Kingdom. We read, therefore, that it will be "the desire of all nations." Haggai 2:7

It is for us who are the called of God (Romans 8:28), to continue to abide in Christ, to seek His will in every matter, to wait patiently for His appointed time for our deliverance, and according to our covenant, lay down our lives in the service of the brethren. We remind you of St. Paul's words, "The Day of the Lord so cometh as a thief in the night. When they [the worldly] shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all the children of light, and the children of the Day." 1 Thessalonians 5:1-5

The light now shining is and should be very helpful to us. If we realize that we are living in the "days of the Son of Man"-that the inspection of the Church is now in progress, and that soon the Elect will be complete-this faith will make us the more zealous to make our calling and election sure. Therefore,

"Let us watch and pray,
And labor till the work is done."

Gradually mankind will come to understand. Gradually their eyes of understanding will open, and they will see that it is the "wrath of the Lamb" that causes the "time of trouble such as never was since there was a nation." They will learn the intended lesson.

Some, in reading Jesus' words, "As it was in the days of Noah," have inferred a time of dreadful wickedness in the end of this Age, corresponding to the

wickedness of Noah's day. There may or there may not be a parallel in this respect. We merely call attention to the fact that the Master did not so say. He said that as in Noah's day humanity were eating, drinking, marrying and building, without realizing that a great change in dispensation was impending, so it will be with mankind in the days of the Son of Man.

In the time of Christ's Second Presence, men will know it not, but will proceed about the ordinary affairs of life-eating, drinking, planting, building-and know not, until the great and sudden catastrophe of anarchy is upon them. As literal water swept away literal things existing before the Flood, so symbolic fire-trouble, destruction-will sweep away the institutions of today, and prepare the way for the new institutions, which the Scriptures describe as the new heavens and the new earth. (Isaiah 66:22; 2 Peter 3:13) The new heavens will be the new ecclesiastical powers-the Church, the Elect in glory with Christ. The new earth will be the reorganized social arrangement, wholly different from the present.

Whoever expects that the Kingdom will bring an instantaneous Paradise is mistaken. Whoever expects that God's will shall be done on earth as completely as in Heaven the moment Messiah's Kingdom is set up, is mistaken. By Divine appointment, that Kingdom is to last for a thousand years. During that time it will be burning out-consuming-ignorance, superstition, selfishness, sin-root and branch.

All who respond to its blessed influences will thereby be uplifted out of sin and death conditions to human perfection. On the contrary, all who with fullest opportunity shall be resisters of righteousness and lovers of iniquity will be destroyed with Satan in the Second Death-"punished with everlasting destruction from the presence of the Lord." 2 Thessalonians 1:9

MISCELLANEOUS COLUMN

THE CHURCH'S EXTREMITY

According to the "New York World," Jack Rose, the star witness in the Rosenthal murder case, is to lecture on the "Underworld" for the benefit of Christ Episcopal Church at East Norwalk, Conn. Mr. Rose has purchased a farm in Connecticut, and has lately

been turning his attention to tilling the soil and to lecturing.

IS THIS ANOTHER RESTITUTION WHEAT?

"What seems one of the most wonderful and fruitful discoveries of the world," says the 'Tablet,' "was announced and described in a lecture at the Royal Colonial Institute recently. A few years ago it was universally believed that in the dry belt in South Africa agriculture was tied to the water furrow. This meant a few cultivated patches inland in a desert. But tens of thousands of acres are today carrying crops in the dry district, with no help from irrigation. We quote the

lecturer's words: 'America has grown wheat on a five inch rainfall, but we in South Africa have grown a rainless wheat. That is to say, during the past season at Lichtenburg, which is in the dry zone of the Transvaal, we have grown a wheat without a single drop of rain falling upon it from seed-time until harvest. This is the durum wheat, Apulia, which we originally introduced from the dry belt of Italy. Our success has been due to the use of what we term moisture-saving fallows. The great problem of South African agriculture is not the problem of fertility. It is the problem of the conservation of moisture. We have now solved that problem and made possible the immediate settlement of our dry or arid lands.'" *Boston Transcript*

TAKING CHANCES ON THE HEREAFTER

Writing from Berlin a correspondent of an American newspaper says: "Berlin is becoming a 'Godless' capita!. It costs money here to be religious or even to admit that you have any 'faith.' The government adds 20 per cent to your income tax for chances in the hereafter if you call yourself a Protestant. The number of 'irreligious' in Berlin has doubled in the last twelve months, according to the tax figures published today. There are now about 120,000 against 60,000 a year ago. Thousands apparently would rather take their own chances of getting to heaven than to pay for the help of the state church."

AND THE WORST IS YET TO COME

"A study of twelve large American cities," reported at a convention of Northern Michigan Baptists, "shows that in but one of them do communicants of Christian bodies-Protestant and Catholic combined-equal the non-Christian population."

MORE CONVICT PREACHERS THAN BARTENDERS

The Carthage (Mo.) Democrat is authority for the statement that there are more preachers than bartenders serving as convicts in Georgia penal camps. It adds that there are no newspaper men.

"IN THE TIME OF THE END"

Fish preserved for weeks in hot weather without ice is a recent Russian discovery. "In the time of the end... knowledge shall be increased." Daniel 12:4

IRRIGATING THE SAHARA

"IN THE WILDERNESS SHALL WATERS BREAK OUT AND STREAMS IN THE DESERT"

"The Sahara, according to common opinion, is a land entirely without water. This is far from the truth; in all the parts of the region that are inhabited there is plenty of water. The only trouble is to find it, as it lies at an unknown depth below the surface.

"To discover and make available this hidden water supply is the mission of a corps of artesian well diggers which is operating in the south of Algeria.

"In February one of these engineers opened a well for which is claimed the world's record, having a flow of 8,000 gallons a minute. This is in the oasis of Tolga, about twenty-two miles west of Brika.

"The water of the well rises into a fountain nearly six feet high and forms a small river, which will make it possible to cultivate nearly 8,000 acres. The former record for Algeria was 3,400 gallons a minute from a well bored in 1907 in the oasis of Touggourt.

"In the last ten years this artesian corps has bored wells producing 46,000 gallons a minute, making 116,000 since the French occupation began. This permits the irrigation of 1,800,000 date palms, in which lies the wealth of southern Algeria." *Boston Globe*

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SOME ADVICE THAT MAY BE FOLLOWED WITH PROFIT

Some people are wasteful without intending to be so. They do not know how to economize. Economy is less important to the rich than to the poor, yet the poor usually know nothing about true economy. Economy does not signify always the purchase of that which is cheapest, nor does it mean to purchase in various small quantities sparingly. In view of the possibilities of the near future we believe that "a word in season" will be helpful. Our advice would be to keep a good supply of fuel ahead, as storms and accidents might interrupt the supply-not to speak of strikes.

But our particular message now is in respect to food. We advise a fair supply of staple goods which do not run into money-rice, beans, peas, oatmeal, potatoes, salt, sugar. What we have enumerated are staples. Bought in reasonable quantities, that are the cheapest, as well as the most wholesome food. The rice and the potatoes are rich in starch, while the beans and peas are richly nitrogenous and largely take the place of meats in support of the human system.

Meat in moderate quantities is wholesome and desirable, but not indispensable where beans and peas are used freely. However, certain portions of beef are sold cheap everywhere, the objection usually being that the cheap portions are tough. We want to give our readers a recipe, by the use of which they can always have tender meat, even though they buy the cheapest and toughest.

The recipe is the use of a small quantity of the best vinegar in the preparation of the meat. Press the tough pieces of meat tightly into a jar, and put just enough water on it to cover it. Note the quantity of water used, and allow two teaspoonfuls of vinegar to a pint of water-a tablespoonful to a quart, and in the same proportion for larger quantities. Let this vinegar and water remain upon the meat over night. In the morning cook your meat in whatever way you may please, and it will be tender. The same treatment will make the toughest fowls tender. If the vinegar is not quite good and strong, a larger quantity will be needed. In frying steak, a teaspoonful of vinegar put into a large frying pan will give the steak a spicy flavor and make it tender. Bible Students Monthly readers need never have tough meat hereafter.

CHRIST'S GOSPEL MISREPRESENTED

'It pleased God by the foolishness of preaching to save them that believe." 1 Corinthians 1:21

There is a wide difference between foolish preaching and "the foolishness of preaching" that our text declares is of Divine arrangement. The many topics of interest and profit to humanity all have their time and place. But the preaching of the Gospel has an exclusive right of way in the Church of Christ. If some claim that the people will no longer attend Divine service to hear Gospel preaching, we reply that there are three reasons for this.

(1) The Church lost the real Gospel during the Dark Ages, and few Christian people have yet recovered it. The word Gospel, as all agree, signifies good tidings, a message of joy; but the message handed down to humanity from the Dark Ages has been the reverse of this-bad tidings of great misery for nearly all of our race. Is it any wonder that the great majority are disgusted with the horrible misrepresentations of the creeds? Mankind have trials and difficulties enough in the present life, and need encouragement to hope for better things in the life to come.

(2) Responding to the growing sentiment of intelligence, the ministers of the various denominations of Christendom have ceased to preach bad tidings of great misery for all but the very elect. Nearly all ministers, graduated within the last twenty years, have lost all their faith in the Bible as the inspired Word of God, in the theological seminaries, where they were taught unbelief, under the name of Higher Criticism; where they also were taught to consider it honorable to stultify their manhood by accepting ordination and salary for serving a denomination whose published creed they disown and despise. In the same seminaries they acquired the thought that it is right and honorable to receive title, honor and salary from a church, ostensibly as a Christian minister and Bible exponent, and then to use the opportunity to undermine the faith of the church and to destroy confidence in the Bible as the inspired Word of God.

Under these conditions, what shall these ministers preach instead of the Gospel of Christ, which they no longer believe? Is it any wonder that they preach those things that they ought not to preach, and leave unpreached those things that they ought to preach? Not

many of their hearers care for scientific disquisitions; not many of them care to hear commonplace essays on good morals. So how can such ministers avoid foolish preaching?

(3) Not content with undermining the faith of the people who trust and honor and obey them, these ministers mix their higher critical views and evolutionary views with diluted morality, and serve this as instead of the Gospel of Christ. He who

thinks that such a message will convert a mind from sin to righteousness, from unbelief to faith in God, deceives himself. He who thinks that such messages will have a sanctifying power in the hearts of God's people, equally deludes himself.

NO GOSPEL WITHOUT REDEMPTION

The essence of the Gospel of Christ is that He died for sinners, the Just for the unjust, that He might bring mankind back to God. But the false gospels deny that man ever fell from the likeness of God, and equally deny therefore that he needed a Redeemer and that he has a Redeemer. Such spurious gospels, which leave out the very core and essence of the Divine Message, are false, by whatever honorable channel they may have come. We may be sure that they are of the Adversary himself; for they make void the Word of God, the death of Jesus and His resurrection, and His coming again to give to mankind the glorious blessings and privileges bought with His precious blood.

The True Gospel, the "good tidings of great joy, which shall be unto all people," contains not a single word respecting an eternity of torture at the hands of fireproof demons. It contains not a single word which would discredit the Wisdom, Justice and Love of the Father above, whose tender mercies are over all His works, and whose salvation is yet to be extended to the ends of the earth.

The True Gospel, acknowledging that humanity has come justly under a penalty or curse of death, sets before the groaning creation a glorious hope. It proclaims, as Jesus did, that the time is coming when the curse shall be removed, and when God through the Messianic Kingdom "will wipe away all tears from off all faces." (Isaiah 25:8) It proclaims, as Jesus did, a glorious prospect for all who desire to come into harmony with God; and a just penalty, or stripes, upon all those who sin willfully against light and knowledge and opportunity. It proclaims that a New Day is dawning, in which the Lord will give "beauty for ashes, and the oil of joy for the spirit of heaviness." Isaiah 61:3

The True Gospel includes the "Gospel of the Kingdom"-that the Divine arrangement now is for the selection of the Kingdom class from amongst men, to be heirs of God and joint-heirs with Jesus Christ in His Messianic Kingdom. It proclaims the honorable work of the Church as the Kingdom of God by and by, to judge, rule and bless all the families of the earth. It proclaims also that the number who will attain to this Kingdom glory is limited-a Little Flock, to whom it will be the Father's good pleasure to give the Kingdom. (Luke 12:32) It exhorts the making of "our calling and election sure" to a share in that Kingdom.

IS GOSPEL PREACHING LOGICAL?

Let us notice the world's viewpoint, which causes the Gospel Message to appear foolish to them. To the worldly-wise it looked very foolish, indeed, for Jesus to go about Palestine with twelve disciples, performing some miracles and inviting chiefly the poor to become His followers, leaving business and other pursuits. "Ah," says the world, "how impractical was Jesus, and how foolish was His message! A business man would have laid a good foundation for his work by making friends with the Scribes, the Pharisees and the Doctors of the Law, and utilizing their influence with their hold upon the people."

But, we ask, how then would the Scriptures have been fulfilled Who would have crucified Christ, or have caused His death? There would have been no reconciliation possible for mankind. It is well for us that Jesus did not follow the suggestions of worldly wisdom. Truly "the wisdom of this world is foolishness with God," even as the Wisdom of God is foolishness with the children of this world.

It is because worldly wisdom got its hold in the Dark Ages that the Gospel has been perverted so greatly. Great human institutions have arisen, mighty and powerful, through man's cunning. Priestcraft and statecraft have made the professed Church of Christ one of the greatest business institutions on earth. Not more, but less, of human wisdom is what we need; and not less, but more, of Divine Wisdom and instruction from the Bible.

WHY IT SEEMS FOOLISH

From the world's standpoint it seems foolish that God should invite any to do right and to be His servants. It seems weak for a God of all power to entrust, where He could command and enforce obedience. Earth's kings, having the power, would enforce their commands; in fact, everybody, as a rule, executes his own will. How strange, therefore, it appears to the world, that it should be otherwise with the Almighty!

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The Bible, however, gives the information. God wishes to select a special class of special servants. To test their loyalty, there must be opportunity for them to resist Him and to refuse obedience. God causes His Message or invitation to pass on to others also, that thus He may find the peculiar people who prefer to do good rather than evil to such an extent that they are willing to suffer for righteousness' sake. The special work which He designs the Church to accomplish requires such loyal, faithful souls as these-men and women glad to sacrifice their lives in the service of the Lord, His cause and His brethren. The class He seeks "count not their lives dear unto themselves."

God carries the proposition still further, however, and puts this special class to peculiar and severe tests, that the trial of their faith and obedience, being more precious than that of gold, may be found acceptable unto His pleasement-eventually.

Persecutions, tribulations, attacks from the world, the flesh and the Adversary, are permitted to come against these to test their loyalty. None of these things are what the world would expect; and to tell the world of these is to relate what seems to them foolishness. They cannot see why consecrated people of God should suffer reproofs for righteousness' sake, for the Truth's sake.

But all these matters are clear and plain to those who are taught of God-to those who have learned that the Church is being selected from amongst mankind for a very special work of God. This makes it appropriate that their loyalty be tested to the limit, in order that they may be counted worthy of the "glory, honor and immortality" which God has for those who love Him.

BY AND BY IT WILL BE DIFFERENT

The Divine Plan outlined in the Bible is different. The procedure under Messiah's Kingdom and dealing with the world will be exactly what the world will concede to be a wise program. In that time all darkness, ignorance and superstition will speedily pass away under the advancing light of the Sun of Righteousness. The way of righteousness will no longer be narrow, secluded and rugged, as at present. God describes it through the Prophet, saying, "A highway shall be there, and a way, and it shall be called the Way of Holiness; the redeemed of the Lord shall walk there; no ravenous beast shall go up thereon." Isaiah 35:8, 9

Faithfulness will bring the Divine reward of freedom from weakness, and of increase of strength-mental, moral and physical. Day by day the well-doer, walking on the Highway of Holiness, will be coming nearer to human perfection. Thus will be fulfilled, through Christ, the gracious promise that "God shall wipe away all tears from all faces," and "there shall be no more curse, neither sorrow, nor sighing, nor crying; for the former things shall have passed away."

MANY STRIPES AND FEW STRIPES

The Bible clearly indicates that the Adamic condemnation against our race will be fully offset by the merit of Christ's sacrifice. But on the other hand, it tells us that every transgression which is not purely of inherited weakness is charged to the account of the transgressor and must be met by him. Jesus emphasizes this lesson, saying, "He that knew his Master's will and did it not, shall be beaten with many stripes; but he that knew it not and yet did things worthy of stripes, shall be beaten with few stripes." Some of these stripes, or punishments, may indeed come to the transgressor in the present life; and if so, he does well to profit by them.

But whether in the present life or in the future life, every wilful transgression will receive "a just recompense of reward." The difficulty with our theories of the Dark Ages on this subject has not been that they taught a punishment for sin but that they taught an unjust penalty, dishonoring to the Creator and stultifying to the believer.

THE RECORDS OF WILFUL SIN

It is a mistake to say that increasing sins would increase the pangs of conscience and that thus each would be punished. We know to the contrary that many, as they become steeped in sin, lose all sensibility. St. Paul corroborates this thought, saying of some that their consciences become "seared"-callused.

God provided that each individual shall keep a record in himself of his own moral obliquities. Each violation of conscience weakens the character. Character weakened, degraded, can be reconstructed only with proportionately great difficulty. Thus some, during the period of Messiah's Kingdom, will be struggling against weaknesses which they brought upon themselves, aside from those of Adamic heredity. The assistance from the Royal Priesthood will be proportionate to the Adamic weakness contrary to the human will. Outside temptations will be gone. Full knowledge will be there; but character will be the thing of paramount importance in determining who will attain everlasting life.

Our Redeemer gave a suggestion along this line

when He said to the Pharisees, "How can ye escape the condemnation of Gehenna?" (Matthew 23:33) The Valley of Hinnom (Gehenna) outside Jerusalem, where the offal was finally destroyed, symbolically represented the Second Death, as mentioned in Revelation 20:14. Jesus did not condemn the Pharisees to the Second Death. His mission to the world was not to condemn men; for they were condemned already-under the Adamic condemnation. The Son of Man came "not to condemn the world; but that the world through Him might be saved." (John 3:17) At the time He spoke these words respecting the Pharisees, He was laying down His life on behalf of all the children of Adam. They could not forfeit their share in His resurrection work until that work had been completed and they had enjoyed their share of the Redeemer's favor.

The import of the Redeemer's words, therefore, was that He perceived in them so much of dishonesty and hardness of heart that He prophesied that they would have a hard time to reform character, even under the favorable conditions of the Millennium. They had seen the Master, heard His teachings, witnessed His miracles, and must have been reasonably convinced that it was a holy power which operated in Him. When, therefore, in bitterness of spirit they declared that His miracles and teachings were inspirations of Satan, they were well nigh without excuse.

It could hardly be supposed that such perversity of spirit was the result either of ignorance or of Adamic weakness. Evidently there was great willfulness associated with it. Hence the Master declared that persons who could thus attribute to Satan things which they recognized as good, pure and holy, must have greatly perverted their consciences. They will be obliged to suffer stripes accordingly, and will have proportionately great difficulty in bringing themselves into harmony with the requirements of the Messianic Kingdom.

"PREACH THE WORD"

All of God's people are preachers. The begetting influence of the Holy Spirit is the only ordination necessary, and without it no one has Divine authority to preach. Preaching, in its broad sense, means to declare, to make known. God's Book makes no division of His people into clergy and laity. "He that hath My Word, let him speak My Word faithfully," saith the Lord. Let us declare God's Message in its purity and simplicity, whoever hears and whoever refuses to hear. Let us not be disappointed that the worldly-wise will think it foolish, as in St. Paul's day; and let us not be surprised if the preaching of this Message shall bring odium, as it did upon the Master and the Apostles. "The world knoweth us not, even as it knew him not."

God's Message, for all that, will accomplish its purpose. He will find the "peculiar people" whom He seeks; not one of the foreordained number will be lacking. They will all be blessed and holy. As Messiah's associates in the Kingdom, they will then "declare the decree." (Psalm 2:7) The Law will go forth, and chastisements will follow to enforce the Law, until all shall be brought to a

knowledge of the Truth, the incorrigible destroyed, and every knee shall bow and every tongue confess, to the glory of God.

FORGIVABLE AND UNPARDONABLE SINS

This article was republished in Reprints 2612-14, April 1, 1900, entitled, "Forgivable and Unpardonable Sins."

PREACHING TO THE DEAD

This article can be found in its entirety in the Newspaper Sermons, entitled, "Preaching To The Dead."

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RELIGIOUS AND SCINTIFIC GLEANINGS

ORGANS OF DEAD SAVE SICK REMARKABLE STORY OF SURGERY ON THE BATTLEFIELD

George F. Viett, of Norfolk, Va., has made public a startling letter he received from M. Cremedas, a young Greek who left Norfolk a year ago with a party of his countrymen to fight against the Turks. Cremedas, in his letter, says that Dr. Valois Damien, a physician from Paris, who served in a semi-official capacity with the Greek forces at Janina during the military operations about the city, performed some remarkable surgical experiments.

According to Cremedas, Dr. Damien brought from Paris ninety wealthy patients suffering with diseased kidneys and other organs, and established an invalid camp at Philates, a small town fifteen miles from Janina.

Dr. Damien made several unsuccessful attempts to obtain an audience with the king, but was finally successful when a sum of money was contributed by one of the invalids to equip a battery for the army.

Commanders of the divisions at the front were given orders to send Dr. Damien all recently killed soldiers that he needed. The experiments then commenced. Upon the receipt of a dead body the doctor and his assistants proceeded to transfer the healthy and still living organs desired from the corpse to the body of one of his patients. Old men on the verge of the grave from Bright's disease had the source of their trouble removed, and the healthy organs of some strong man put in their place. These transfers are said to have included no less than three of the vital bodily organs and numerous smaller operations, in which forty were a complete success, while there was a loss of only ten out of the ninety. New York Herald.

CHURCHES LOSING GROUND

That the churches of all denominations are rapidly losing ground in England was the recent admission of the Rev. Frederick Brotherton, secretary and former president of the National Federation of Free Churches, an organization representative of nearly all the non-conformist denominations.

The Rev. Mr. Meyer, who has just celebrated his sixty-sixth birthday, is England's most eloquent and scholarly Baptist churchman, and his position enables him to speak with authority on the alleged decadence of Christianity inJohn Bull's island. He recently joined with the bishop of London in asking the "London News and Leader" to desist from the project of taking a religious census of London, and both the Baptist and Anglican leaders admitted to a fear that such a counting of noses might show discouraging figures. The Rev. Mr. Meyer has found a constant decrease in , /'urcl2-going in London, while the population of the city is steadily increasing.

The spirit of worldliness, he declares, affects all classes. Sports, motoring and week-end parties largely occupy the attention of the wealthy, while the growth of Socialism is alienating the poor. Exchange

PHOTO-DRAMA OF CREATION

The University Congregational Church of Chicago has been experimenting with moving pictures as a means of teaching children of the Sunday School. The experiment has proved successful.

All eyes appear to be directed toward the PhotoDrama of Creation, which will be produced throughout the world shortly by means of moving pictures. These pictures, said to be the finest of their kind, are expected to create a sensation and a religious awakening such as the world has never known.

THE GREAT PYRAMID A DIVINE ORACLE

This article can be found in its entirety in the Newspaper Sermons, entitled, "Great Pyramid God’s Witness. "

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MISCELLANEOUS COLUMN

GERMANY'S IDEAS OF THINGS GREAT

In Germany it is said that the three greatest organizations in the world are the Kaiser's army, the Standard Oil Co. and the Catholic Church.

REV. DAVIDSON'S REPUDIATIONS--
RETAINS BIBLE AND MINISTRY RECEIVED
FROM THE LORD JESUS

In burning his vestments and prayer-book Rev. Charles Steel Davidson, rector of an Episcopal Church at Fincastle, Va., said: "Here, too, I proclaim the Bible as the sufficient rule of faith and order-as the sufficient guide-book and prayer-book for everyone that is begotten of the Holy Spirit.

"Here I renounce and repudiate the ministry of the Episcopal Church, but I retain the ministry which I received from the Lord Jesus, and which the church never gave and cannot take away."

PREACH THE GOSPEL

No mistake is greater than the mistake of the minister who conceives it to be his duty to preach politics from the pulpit. To an audience who have read the daily papers all the week and the Sunday paper that very morning, nothing is more superfluous than a political discourse in church. A prominent clergyman, during a whole Presidential campaign, preached Sunday after Sunday against one of the candidates, to a constantly decreasing audience. On the night when the returns came in, the object of his attacks was apparently successful, and he cried out in despair, "What can be done now2" He was effectively answered by one of the ungodly who happened to be present: "I don't see that there is anything left for you now, doctor, except to preach the Gospel."

WHERE ARE THE COLORS?

IS METHODISM TRAILING THEM IN THE DUST OR HAVE THEY GONE DOWN?

In time of battle to advance the colors and bring the troops up to them is a thrilling sight and a matter of supreme moment. If the colors have been shot down some one must seize and plant them again; if the color bearer has fallen and the flag has gone down with him some comrade, at all risks, must dash forward and throw the standard again to the breeze, if the army is to win the day.

Where are the colors of the militant host of Methodism today? Have they not gone down or are we not trailing them in the dust? On them is written 11rrl'"ess unto the Lord. Time was when this was the battle cry of our then increasing and advancing phalanxes. It gleamed everywhere on our banners; it was shouted in all our camps. In other words, time was when regeneration and holiness were preached in all our churches and taught in all our homes and proclaimed by every itinerant that pressed his way into scattered settlements or wrought in villages and cities, till multitudes everywhere with broken hearts and streaming eyes sought and found Christ a personal Savior and went forth to bring other souls to repentance and holy living.

Here and there among us are some who have the fullness of spiritual life and power, but they are too few. The general spiritual decadence of Methodism is the most alarming fact that confronts our Church today. The tide of our spiritual power is turning back like a refluent wave. Our numerical strength is virtually at a standstill as a result. Restore to our people the doctrine and experience of the "full salvation" of other years, not with the old terminology but in that of the living

present, and the wonders that would follow would amaze the world. The "Call to the Colors" by Dr. James Mudge in the current number of the Methodist Review has the sound of a trumpet. Will the church heed it? O. for a new unfurling of our colors and a mighty rallying to them! *Northern Christian Advocate*

THE PEACE OF GOD

This article was republished in Reprints R1832-R1835, July 1, 1895, entitled, "The Peace of God. "

1H620

GOD PREPARING FOR THE HARVEST

This article was republished in Pastor Russell's Sermons, Pages 184-191, entitled, "God Preparing for the Harvest."

CULTIVATE APPRECIATION OF THE PRINCIPLES OF DIVINE LAW

While seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come in sympathy with the principles which underlie the Divine Law. These will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we come to understand and sympathize with the principles of Divine Law, to that extent we are getting the spirit of the Divine Word. Note the testimony of the Psalmist on this point. "O how love I thy lawl it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies, for they are ever wish tile I have more understanding than all my teachers, f o r thy testimonies are my med itation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I knight keep thy Word. I have not departed from thy judgments, for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding; therefore I hate every false way. Thy Word is a lamp unto my feet and a light unto my path."-Psa. 119:97-105

DO NOT TRUST TO CONSCIENCE ALONE

Shun a contentious and fault-finding disposition as contrary to the spirit, or disposition of Christ-contrary to love. A certain amount of combative courage is demanded in overcoming the world, the

flesh and the Devil and their various snares. This fighting disposition may become a valuable aid to ourselves and to the Master's cause if rightly and wisely directed against sin, first in ourselves and secondly in others; if used for the Lord and his people and against Satan and all his powers of darkness and superstition. This, in the Scriptures, is called fighting the good f fight, and we all should be gallant soldiers in the battle for Right and Truth, lovingly defending our Captain's honor and his people's liberties.

If conscience were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience; and still worse off then these are those mentioned in 1 Tim.4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking circumspectly according to its light.

We are not to faint in our minds nor become discouraged, feeling that so much has been said against us that we must give up the race. On the contrary, we are to feel assured like our Lord, that nothing can befall us except with the knowledge of the Father, who is working all things for our good. It was thus our Lord was prepared for His exaltation. So we, if we are rightly exercised by our various experiences and follow as closely as possible the commands laid down for our guidance, will find that even refilling, slanders, oppositions to righteousness, will work out blessings for us, as they did for our Lord.

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RELIGIOUS AND SCIENTIFIC GLEANINGS

"IN THE TIME OF THE END"

A little machine invented in Paris will, it is said, do away with all stenographers and typewriters. The author of a letter simply talks at a machine, the machine makes a record of the words through a thin cloth, which is mailed to the proper person, who puts it into a machine which grinds out the noises spoken

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into the other machine.

DEATH MEANS DEATH -- NOT LIFE IN TORTURE

Dr. Charles M. Sheldon, author of "In His Steps" and a clergyman of considerable prominence, is reported by the Christian Herald as having come at last to see the simplicity of the Bible's statement that "The Wages of Sin is death." The following is extracted from his discourse on the subject:

"I have come to believe myself in the probable annihilation of those who never respond to God's offer of forgiveness, those who never believe in Christ and take Him as their Savior. It seems probable that the Bible teaches that the word 'Death,' as applied to the soul that always refuses to repent, is a death that means total extinction....I cannot interpret the use of such a text as we have today to mean anything less than that 'the wages of sin is death.' What do these words mean if not plainly what they say?-the extinction of life, the utter going out of the flame

that was meant to ascend higher and brighter and purer on the altar of man's worship of his Creator and Redeemer."

ERASING THE STAIN AGAINST THE HOLY NAME

Religion is either the most important thing in life or a stupendous fraud. Anything, therefore, which throws a ray of light on the subject is worth the attention of all.

We notice that Dr. Samuel Carter of the Presbyterian church has been saying things, to-wit:

"The Westminster confession presents for the worship and allegiance of men a God who for the pleasure of His will assigned the millions of the human race to endless torment before they were born or had done good or ill.

"Readers of Lorna Doone remember how the robber Doones of Bagworthy looted a farmer's cottage and found a little babe in a cradle. One of them called to his comrade to have a game with him. He tossed the infant to the other, who caught it upon the point of his pike.

"We call these men fiends, but they were bright angels in comparison with God who could send millions of infants to eternal torments. Every fiber of my moral being rises up against this God-dishonoring theology; with the utmost fervor of my soul I reject this God of the Confession, and as fully as I reject this God so gladly do I receive the God of the Gospel of Jesus Christ-the Father in the great parable who runs forth to meet his wretched, but repenting son, falls upon his neck and kisses him.

Dr. Carter, being a Presbyterian, should know his own ground in reference to the Confession. All will not agree with him; but one thing is certain, there is great unrest in many matters of creed nowadays, and outbursts like Dr. Carter's are becoming increasingly frequent. It seems to be true, also, that the churches are not reaching, at least not directly, the great majority of the people. The matter, as Dr. Carter puts it, has an ugly and revolting sound. Not many people will find it in their hearts to believe, we think, in this fearful claim of the older theology. Dayton (O.) Herald.

The BIBLE STUDENT'S MONTHLY heartily endorses the foregoing, and would add that it is publishing millions of pages monthly in its efforts to erase the stain placed upon the Holy Name by all the creeds of Christendom .]

THE REBEL SATAN DOOMED TO DEATH!

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time. " 1 Peter 5:6

The Bible everywhere holds up the Lord Jesus Christ as the glorious Pattern of what is most pleasing to the Heavenly Father, a Pattern therefore to be copied by all who would abide in God's favor. There are certain steps necessary before any can come into the favor of God, and properly be called His children, or said to be under His supervision and care, or be permitted to address Him in prayer, or to consider themselves heirs of His favors and blessings. This is made very clear by the Apostles and also by Jesus Himself. The Apostles declare the necessity of an Advocate with the Father before any can approach Him, come into His presence or receive any favor from Him. Jesus expressed this same thought, saying, "No man cometh unto the Father, but by Me."

As a matter of fact, therefore, a comparatively small proportion of humanity have any of God's favors at the present time. But we rejoice in the breadth of the Message, which assures us that in God's "due time" all

shall be brought to a knowledge of Messiah, and privileged through Him to enjoy the gift of God-everlasting life. But what is coming and what is here now are two different matters. No one has authority to make the Narrow Way a Broad Way, nor to say that many will find it when the Scriptures declare, "Few there be that find it." Our consolation is that this Narrow Way leads to special glory, honor, immortality and the Divine Nature, and will develop a special, Elect class. Then subsequently, this select class will be used of the Lord in blessing the non-elect many with a great, but inferior blessing.

Our text relates not to the world in general, but merely to the consecrated few who during this Age hear the invitation, accept it, and become footstep followers of Jesus. These have their sins forgiven as a result of faith in the precious blood of Christ and of consecration to do the will of God. These, then, have the Redeemer as their Advocate with the Father, and are accepted in the Beloved as His brethren.

These are the prospective members of the Bride of Christ, who by the Lord's grace may now suffer with their Redeemer in cross-bearing, and by and by share with Him His glorious Kingdom. These are begotten of the Father through the Holy Spirit, and thus become New Creatures in Christ. No longer are they to be classed as members of the human family, but as spiritual sons of God, of a new order, higher than the angels, but not yet perfected. Their perfecting cannot take place until their probationary trial shall have ended, and it will not end until death. In the glorious first Resurrection, therefore, these will be perfect, as sons of God on the Divine plane, associates and joint heirs with their Lord and Redeemer.

TO THESE OUR TEXT APPLIES

These are exhorted to come with boldness to the Throne of Heavenly Grace, to obtain mercy, and find grace to help in every time of need. These, and only these, may know that their prayers are always heard. As Jesus said, "Their messengers do always have access to My Father's presence." (Matthew 18:10) The exhortations of the Apostle are to these alone-not to the world.

In our context the Apostle holds up the Lord Jesus as the great Pattern of humility, the example for all of His followers, admonishing that they should walk in His steps, if they would have the Divine favor that He enjoys and attain with Him to joint-heirship in His glorious Kingdom. He was rich, yet in obedience to the Father's will He laid aside the riches of His Heavenly estate, and became poor-not merely appeared poor.

He laid aside, or divested Himself of His spirit condition and glory, and took instead human conditions.

From being above the angels, He of His own volition took a nature and place "a little lower than the angels." And He did this, knowing it was only a preliminary step. He knew that the particular steps of self-denial and suffering were to follow. He humbled Himself to become a man, because a man-Adam-had sinned, and through him a race had come under sentence of death, and could not extricate itself. Only an uncondemned man could redeem the condemned one. For this purpose Jesus left His glory, and "was found in fashion as a man."

The Logos did not become a sinful man, a blemished or imperfect man. On the contrary, He was "holy' harmless' undefiled and separate from sinners." Otherwise, He could not have been the Redeemer. Being sinless, however, this perfect One would suffer all the more from the shame and ignominy connected with the mission He undertook.

As it was not a babe, but a man, that had sinned and was to be redeemed, therefore Jesus needed to wait unto He reached manhood's estate-thirty years-before He could begin His ministry. Promptly at thirty He made His consecration, and symbolized it by water immersion at Jordan. Then He went forth, declaring the Message which He knew would be misunderstood-the Message of God's Love, the Message that there must be a sacrifice for sin, the Message that He was the Sin-Offering, the Message that as a result of that Sin-Offering, blessed fruitage afterward would come, in the Messianic Kingdom, which would bless all the families of the earth.

As He foreknow, mankind, even the best prepared-the Jewish people-were not ready for the Message. Thus, as He foresaw and as the Scriptures foretold, they crucified Him-ignorantly-for as St. Paul declares, "Had they known it they would not have crucified the Lord of glory." (1 Corinthians 2:8) St. Paul reminds us that we should consider Christ's undeservedness of persecution, lest we should be "weary and faint in our minds." Similar experiences must to some extent come upon us. And if He who was perfect endured patiently, we who are imperfect may well exercise great patience. And so in our text the exhortation is that we perceive

how Jesus humbled Himself, and that we should think it a great privilege and pleasure similarly to experience humiliations for righteousness' sake.

THE REWARDS OF HUMILITY AND LOYALTY

No doubt the Logos, "the Beginning of the Creation of God," the "First-born of every creature," the one by

whom all things were made, had such loyalty to the Father that He would have been obedient, even had no reward been attached to the invitation given Him. But, on the other hand, it would not have been consistent with kindness, love or justice for the Father to demand of His Son such a sacrifice. Justice can make no such demand. And if Love makes such a suggestion, it should properly back up the suggestion with some promise of special favor or blessing. According to the Apostle, God did just this. He infommed His Son that He would appreciate such a sacrifice, and set before Him a joy, a hope.

The Apostle does not explain the details of that hope, but we may infer them:(1) The joy of the Father's blessing in a superlative sense. (2) The joy of bringing many sons of God to the plane of glory as His Bride class. (a) The joy of rescuing the world of mankind from sin, sickness, sorrow, pain, death and of uplifting, or resurrecting all the willing and obedient of the race to human perfection, and all that was lost by Adam. (4) An exaltation to a still higher station than that which He had left. He would be made partaker of the Divine nature, far above angels, principalities and powers, and above His own previous high station as the Only Begotten of the Father, the Logos-the Word. John 1:1-3

Here we are, with the Apostle's words and the full scope of his inspired testimony before us. He tells us that if we desire to be of the glorious Class of more than conquerors, who will be honored by the Redeemer, we must humble ourselves to the doing of the Divine will to the best of our ability' as our Redeemer humbled Himself to do the Father's will perfectly. Not that the Father will accept anything less than perfection, but that our Redeemer will make up to us by the imputation of His righteousness all that which we lack through our share in Adam's fall and its consequence. In other words, if we have the same loyalty of heart that the Master had, we will do what we can, and in so doing shall be acceptable to the Father, through the Son, who has "tasted death for every man," who gave Himself for all.

SATAN'S COURSE IN CONTRAST

Notice, now, the contrast between Satan's course and that of the Lord Jesus. Satan took the opposite course from that which the Redeemer took. Instead of humbling himself, willing to do everything that would be pleasing to the Father, he was proud, haughty, and sought to exalt himself. Lucifer was rich before his rebellion, before he became Satan, the adversary of God. Yet he was not so rich, had not so high a station, as the Logos, who was the very chief of all of God's creation, through whom the Divine energy operated in the creation of all things that were made.

Mark well the course of pride, that led to Satan's sin, and will ultimately lead to his degradation and destruction. Mark well also the course of Jesus, as it led Him through obedience to humiliation, and then to the highest glory. Which example shall we follow? Which fate will be ours? Shall we in humility walk in the footsteps of our Redeemer, and become His joint heirs in His glory, honor and immortality or shall we take the other course of pride, and thus become disciples of the Adversary, and learn of him, and reach his doom-destruction in the Second Death?

The Apostle intimates that God tests us upon certain general lines, general principles operating His Government: "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." It would be folly to permit the seeds of pride or personal ambition to take root in our hearts. Let us be diligently on the outlook to eradicate everything of the kind, and be close students of our Master, copying His course.

There is a reason behind every Divine command and regulation. Men may make arbitrary rules and conditions without justifiable cause, but we may be sure that the great Creator has a good reason for His every act and requirement. In the present case, we can readily discern the necessity for the Divine requirement of humility. The Lord Jesus and His Church are invited by the great Jehovah to the very highest position in the Universe, next to Himself. Such an exaltation would be dangerous to any one possessed of a spirit of pride or selfish ambition. Who can tell at what time the smoldering fire might break into a blaze and cause confusion and disorder?

Consider Satan's case. What might have been the result had he been entrusted with so high a position as that now occupied by the glorified Jesus? There would have been genuine rebellion in Heaven of the kind Milton so foolishly imagined. How we can see the wisdom of the Almighty in testing those whom He would exalt to His own Divine nature! Even His well beloved Son was required to demonstrate His faithfulness and loyalty unto death-"even the [ignominious] death of the cross." So the Apostle says that it became God, "in bringing many sons unto glory' to make the Captain of their salvation perfect through sufferings"-to prove Him perfect by the things which He suffered-to demonstrate that the things which He had always professed and had always done, expressed the sentiment of His heart in the fullest and most absolute sense.

Thus again we read, "Though He were a Son, yet learned He obedience by the things which He

suffered."(Hebrews 5:8) Again we read that it was because of His faithfulness that God highly exalted Him and gave Him a name above every name. If this was necessary in the case of our Redeemer, before the Father could properly so highly exalt Him, what shall we say of His followers? Surely we must agree to the necessity for most thorough testing, proving, demonstrating the loyalty of the Church before they could be made partakers of the Divine nature and sharers of that Heavenly glory 2 Peter 1:4

This is the import of our text: Remember the heights, the glories of the Heavenly calling which we have received of God through Christ! Remember that we were by nature children of wrath, even as others! Remember that once we were alienated from God through wicked works! Remember that God is working in us to will and to do His good pleasure, to develop the character pleasing to Himself! Remember that unless this work of grace go on in our hearts day by day, it will not be accomplished! Remember that unless it be accomplished, we shall not be fit for a place in the Kingdom! Remember that God has predestinated that only such as demonstrate that at heart they are copies of His Son can ever be His joint heirs in the Kingdom; and remember that in all this we see the force of the text: "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

Our trials and difficulties, our stumblings and repentances, our vows to the Lord, and our endeavors to keep these, are parts of the great humbling process necessary to our exaltation. "If we suffer with Him we shall reign with Him."

TRIALS AND TEMPTATIONS NECESSARY

When we get the proper focus on this subject of the calling and election of the Church, it clarifies everything. We see now that if we could escape trials and difficulties and testings we would escape the necessary schooling experiences, and be unfit for our graduation, unfit for a share in the First Resurrection. It takes us some time to get this proper view of matters; even as when we were school children, it required some time for us to learn the lesson that to be helped with an answer or to be excused from a lesson or to have a holiday were all disadvantages. A sufficient number of such failures to learn our lessons properly would mean unpreparedness for examination day. We have entered God's great training School. Its great Teacher is our dear Redeemer, to whom we are betrothed. Every lesson in the course is necessary for our polishing and preparation for the glories to follow.

In this School everything depends upon ourselves. The arrangements are all of God and therefore perfect. The great Teacher will not fail in His duty toward us. The results, therefore, are with ourselves. If we learn the lessons, we shall surely be graduated, and presented before our Heavenly Father and the holy angels with honor and glory. But if we fail to learn the lessons necessary, we shall have only ourselves to blame. Indeed, from the viewpoint which we shall have beyond the veil, we surely would not want a place for which we were not prepared, and God would not give it to us. In this entire matter, therefore, we see that God is operating His elections, selections, instructions and final approvals along the lines of absolute justice, fairness.

MISCELLANEOUS COLUMN

REVIVING OF A DEAD PERSON BY TRANSFUSION OF BLOOD, SAID TO BE POSSIBLE

The miracle of bringing the dead back to life, Dr. A. L. Soresi, of Fordham University, thinks will be a scientific achievement of the future. Dr. Soresi, who is attached to the staff of the Flower Hospital, for five years has conducted experiments of transfusion of blood, with results, he says, that are amazing.

Prof. Soresi here told of saving the life of a male patient, and the body was apparently moribund. After the explanation of his experiments with transfusion of blood in animals, Prof. Soresi said:

"An experiment with a male pneumonia patient was perhaps not as spectacular, but more gratifying in results. This patient was entirely without respiration from all tests applied and therefore actually moribund to human knowledge when I made a transfusion of blood from a normal man through the jugular vein of the patient. The return to life was prompt and recovery followed in due course.

"If such transfusions could be made promptly the loss of life would be materially lowered.

"In a recent experiment at Flower Hospital I pumped all the blood from a dog until the animal lay absolutely lifeless. For sixteen minutes I allowed the animal to remain without a spark of life. The heart had stopped beating and every function of life had ceased.

"I connected the blood vessels of the dog with those

of another dog and permitted blood to flow. Inside of five minutes there was a complete return of life, and the dog soon was yelping in an entirely normal way. Other experiments with dogs have yielded amazing results.

"When the way has been found to connect directly with the left side of the heart, medical science will be able to restore human beings to life after all animation has been suspended, provided there is no organic trouble. The resuscitation will be effective in cases of gas or drug poisonings, hemorrhages and such diseases as typhoid and pneumonia. Sudden death by accident, when no vital organ has been crippled, will fall within the scope of the transfusion method.

"Under the new science it will be possible to restore life after it has been extinct for half an hour. I am devoting most of my time to these experiments, and hope before long to be able to make an important announcement to the world of science."

TO MAKE CLOTHING FIREPROOF

If we may believe the latest reports of the industrial chemists, a cheap process for making cloth absolutely fireproof has finally been discovered. Many fireproof fabrics have been brought out, but this is the first time that there has been any apparent assurance of a cloth that is cheap enough for ordinary uses. And it is also the first time there has ever been devised a process that would fire-proof ordinary cotton cloth in a way that enabled the cloth to be washed or laundered. The new process is the work of an English chemist and his claims are based upon the fact that the fireproofing of any material desired, and especially of cotton cloth, will not increase the cost of production more than a fraction of a cent.

Heretofore the cotton cloths that have been fireproofed have taken on a hard and unyielding texture that made them almost impossible for the ordinary uses of such materials. It is well known that the cotton flannel material which women use throughout the world for making wrappers and night clothing is highly inflammable and that a number of tragedies have been caused by its being worn. Despite this disadvantage the cloth is used because it is soft and gives good wear. The discover,, of a process for rendering such material fireproof, therefore, is deserving of more than ordinary mention.

SO RUN THAT YE MAY OBTAIN

Different Races! Different Trophies!
The Goal Before Us

This article can be found in its entirety in the Newspaper Sermons, entitled, "Running for the Worthy Prizes."

WHAT OUR LORD FEARED AND FROM WHAT HE WAS DELIVERED

This article was republished in Reprints 1806-1808, May 1, 1895, entitled, "Perfect Through Suffering, "and remainder republished in Reprint 4804, April 15, 1911, entitled "What Our Lord Feared and From What He Was Saved."

> ***"For I the Lord thy God will hold thy right hand, saying unto thee, fear not; I will help thee." Isa. 41:13***.

Volume 6, Number 1

RELIGIOUS AND SCIENTIFIC GLEANINGS

A DESERVED REBUKE GIVEN BY A BAPTIST MINISTER

"Brethren of the ministry, lend me your ears for a moment, while I present a new phase of this question.

"I do not wish to speak now of any rebuke we are giving or should give Russellism, though it deserves it. But I wish to call serious attention to the rebuke Russellism is giving us. From all our pulpits and at all our associations and other gatherings we hear Russellism denounced and the fact lamented that it is spreading the world over and winning many converts, and some of them from our own ranks.

"Now, why are so many being led astray by these teachings? Simply because Russell is teaching some truth, and very timely and precious truth, when he teaches a Millennium of peace and righteousness in the earth to follow the second coming of Christ.

"And herein consists the rebuke. Not any rebuke we are giving him, but a just rebuke Russell is giving us. Our preachers have not preached and informed the people on these subjects. Many of our people who have heard preaching all their lives have never heard a sermon on the second coming of Christ or the Millennium. Herein are we rebuked. We have not informed ourselves and our people on these subjects. If we had, they would be safeguarded against the heresies the others associate with their teachings.

"Many a man reads this literature or hears them preach and discovers that the Scriptures really teach a second coming and a Millennium, and it is such precious and comforting truth that he feels drawn toward it, and, not being previously instructed in the true Scriptural teaching on the subject, he often swallows the whole thing, good, bad and all.

"Yes, I am sick of hearing fiery and eloquent speeches denouncing the heresy. Brethren, let us display some real manhood and courage, and just own up that the fault is at our door. Let's study God's Word on the subject and no longer excuse our ignorance by persuading ourselves that Daniel and the Revelations have no message for us that we can understand. It will astonish you how much you will find on these subjects, both in the Old and in the New Testaments. And if you come with open Bible to the door of wisdom and use your knuckles on the door and your knees on the floor, you will be happily rewarded.

"Yes, this precious teaching will make you a better man and will bring a great blessing to your people. And, as many signs seem to indicate the near approach of

the fulfillment of the promise, it is more timely than ever for us to be properly informed along these lines. This is no doubt the reason that various groups of believers are stressing this subject.

"Once more, it is my profound conviction that God is especially and purposely firing many hearts on this subject nowadays, and that He will ultimately overrule even Russellism for His own glory by blessing whatever truth he may teach and by making it the means of provoking many other people to search the Scriptures and get their eyes open. Very fraternally,

(Rev.) J. R. Wells, in Baptist Witness

END OF WORLD IN 1914

Not the View of Pastor Russell nor of I. B. S. A.

"The Earth Abideth Forever"
Christ will not return to Earth as a Man
Present Year Believed to Mark Great Change of Dispensation, but World May not discern Immediate Difference

I am prompted in the selection of my text by reading an extract from the sermon of a Canadian minister delivered recently. In it he declared that 1914 would witness the Second Coming of Christ, etc. His statement allowed the inference that he holds the view common to nearly all the creeds; namely, that the earth is to be burned up and the human race blotted out; and that, incidentally, Christ will come a second time, to see that none of the Church are included in the destruction.

MISTAKES OF DARK AGES BEING CORRECTED

To my understanding, all such expectations are

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wholly unscriptural, untrue, misleading, and hindrances to a right understanding of the Bible. They belong to the Dark Ages, when public teachers seemed to lose all appreciation of poetic language, figurative language, mental imagery. They belong to the time when Christ's references to Gehenna Fire, which burned outside the walls of Jerusalem, were understood to mean an eternity of torture for all except the saintly few. They belong to the time when Jesus' words respecting the cutting off of the right hand and the plucking out of the right eye were misunderstood, and taken literally.

St. Peter's words are generally urged to be the foundation for the theory that the world will be destroyed by literal fire at the Second Coming of Christ, when the heavens shall be on fire, and the earth also and the things therein shall be burned up (2 Peter S:10), a literal interpretation here overlooks the fact that St. Peter, speaking of the very same time, in Acts S:19-21, declares that Times of Restitution and blessing-not times of world-burning-will follow the Second Coming of Jesus. It also overlooks the fact that St. Peter and the other Apostles, as

well as the Master, frequently used the word fire in a symbolic sense, to represent tribulation. Thus St. Peter, addressing the Church, says: "Think it not strange concerning the fiery trial that shall try you."

St. Paul says that the fire of that Day shall try the work of every man [the Church], of which sort it is. Those who have built with gold, silver, precious stones [the promises of God's Word], shall be fireproof in that Day; while those who have built with the wood, hay and stubble of tradition-Higher Criticism, Human Evolution, etc.,-will find their faith structure amenable to the fire; and they will suffer the loss of faith and have tribulations accordingly. Yet, the Apostle explains, such will themselves be saved, but these very fiery trials will destroy their misconceptions. They will be saved because, in spite of their errors, they built their faith upon Christ. 1 Corinthians 3:11-15

The Apostle, however, urged that all should build with gold, silver and precious stones-characteristics which would enable them to pass through the fire of that Day unscathed-"more than conquerors." Similarly, Jesus referred to a testing of faith, by the figure of a flood, telling that those who built upon the sand would suffer loss; but that those who built upon the Rock would be safe. All these Scriptures, however, these references to fiery trials, etc., belong to the end of the Age-not the end of the world.

"THE EARTH ABIDETH FOREVER"

The Bible teaches that in God's great Plan He has provided various epochs, or ages, each for the accomplishment of its own special work; for instance, the Jewish Age with its work, and the Gospel Age with its work, to be followed by the Millennial Age and its still different work. The Bible declares that "the earth abideth forever" (Ecclesiastes 1:4); that "God created it not in vain; He formed it to be inhabited." (Isaiah 45 :18). The earth has never yet been inhabited. There are immense tracts of country still unoccupied. The Divine Plan for the earth has not yet reached consummation. It will require the thousand years of Messiah's glorious Kingdom Power to bring the world out of present sin and death conditions, and into the glorious conditions of Millenial blessing and Restitution, of which the Scriptures so frequently speak, and which St. Peter declares God has spoken by the mouth of all His holy Prophets.

So, then, the basis for thinking of the end of the world, now or ever, is purely a misunderstanding, due largely to the fact that our English translation uses the word world where it would more properly have used the word Age, Epoch, or order of things. In a word, the present order of things, of which the Scriptures declare Satan is the prince, or ruler, is not to be perpetual; it is to pass away. A new order of things, under the control of Messiah, the Prince of Light, is to take the place of the present reign of the Prince of Darkness. A reign of righteousness and life is to succeed the present reign of sin and death, according to St. Paul. Romans 5:17, 21

CHRIST'S SECOND COMING

The Bible everywhere represents that Christ left a Heavenly glory when He came to earth nearly nineteen centuries ago. "The Logos was made flesh and dwelt among us." The Bible explains that the necessity for this humiliation, this leaving

the glory and taking a bondman's form, lay in the fact that God had pronounced a death sentence upon man, which mankind was paying and from which they could not be released unless someone would become their redeemer and meet the penalty for them-a death penalty, not an eternal-torment penalty, of which the Scriptures know nothing.

The Bible nowhere tells that Jesus took the human nature to keep it forever, and to return with it to Heaven, where it would be completely out of order and out of place. The Bible teaches, on the contrary, that "flesh and blood cannot inherit the Kingdom of God" (1 Corinthians 15:50); and that Jesus was made flesh merely "that He, by the grace of God, should taste death for every man" (Hebrews 2:9); and that after doing this work He would "ascend up where He was before." John 6:62) St. Paul assures us that this, the Divine Program, has been carried out. After telling of our Lord's obedience to the Father's will in humbling Himself to death, even the death of the

cross, he adds, "God hath highly exalted Him"-"far above angels, principalities and powers." Philippians 2:5-11; Ephesians 1:20-23

The Master declared plainly, "Yet a little while, and the world shall see Me no more"; but He promised that He would be seen by His followers. St. John declares, "We shall be like Him; for we shall see Him as He IS." (1 John 3:2) We read: "Every eye shall see Him"; but this, to be in harmony with the other Scriptures, must refer to the eyes of understanding. The Bible declares that eyes of human understanding are blinded now by error and sin, but that shortly all the blind eyes shall be opened. Then all will see Messiah and His Kingdom with the eye of faith, as the Church now see Jesus, the crown of life, and the things which the natural eye hath not seen.

PAROUSIA--PRESENCE; EPIPHANIA--MANIFESTATION

Our English word coming is used to translate several very different Greek words. One of these is Parousia, which means presence, and is used in referring to the first stage of the Lord's Second Advent. He will be invisibly present. For a time none but the saintly few whose eyes of understanding are anointed through the Word and the Spirit will realize His Parousia, His presence, while all things earthly will continue as they have been-buying, selling, building, marrying, etc. Then, later on, will come the Epiphania; that is to say, the revelation, or manifestation, of the present One. This will not be a manifestation in the flesh, but in a great Time of Trouble, symbolically represented as fire, as when we read, "He shall be revealed in flaming fire, taking vengeance." 2 Thess. 1:7-10

To my understanding, the Bible teaches that Jesus has been present in the world since 1874. In other words, His Second Advent then began. The wonderful progress in the world since then Bible students thus explain; the wonderful blessing upon them and their study of the Bible they interpret in harmony with this. They understand the Bible to teach that this Parousia will continue for a

thousand years; but that the Epiphania, or manifestation to the world, will be due in forty years from the time the Presence began. For this reason they are looking very interestedly to see what the present year may bring forth.

And do we not see everywhere signs of unrest, a time of trouble brewing? It looks as though this year would mark the beginning of the "flaming fire" of judgments upon the world which will mark the closing of this Age and the inauguration of the New Dispensation of Messiah's Kingdom, when "justice shall be laid to the line and righteousness to the plummet," and when the ignorance, superstition and darkness which so long have hindered us will begin to be broken. The transition may be painful, yet it will be blessed, marking the overthrow of Satan's empire and reign of sin and death and the inauguration of Messiah's Kingdom and its reign of righteousness and life eternal.

"EATING, DRINKING, PLANTING AND BUILDING"

Our Lord, in describing His Second Presence, clearly indicated that it would be unnoticed by the world until the cataclysm of trouble should come. Thus He likened the earlier days of His presence to that period before the Flood, when the world, unconscious of the impending catastrophe, continued to build, eat and drink as usual, and knew not. So, says the Master, it will be in the end of this Age. Eating, drinking, building, planting and marrying will proceed as usual; and the world will not know that they are in the PRESENCE of the Son of Man. The great Day of Trouble, noted throughout the Scriptures as "the Time of Trouble such as never was since there was a nation," will come upon them suddenly-St. Paul says, like the pangs of a woman in child-birth. A New Dispensation and new order of things is about to be born, and this great trouble is merely incidental to that birth.

St. Paul, in referring to the matter, says: "Yourselves know perfectly, brethren, that the Day of the Lord cometh as a thief in the night. For when they [the world] shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all children of the light, children of the Day." 1 Thessalonians 5:1-6

CHANGE A CAUSE FOR REJOICING

If this great change from the dominion of Satan to the rule of Christ shall begin to manifest itself this very year, 1914, it will be a cause for rejoicing to all. Although no sufferings are joyous, but rather grievous, nevertheless, when we know that our interests are in the hands of a gracious Savior, who died for us and who is intent upon doing all that can be done for the recovery of our race from sin and death, we may well be glad in realizing that the Plan which Messiah is about to carry out for the blessing and uplifting of mankind from sin and death conditions is part of the original Divine Plan of the Father. And we have all the more joy, confidence and assurance that all things will work together for good to those that love God.

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"The bud may have a bitter taste,
But sweet will be the flower."

The trouble will be an awful one, but we believe not of great length. The Bible everywhere tells of the glorious results that will follow, when the shackles of darkness, sin and error shall be broken, and when all the spiritual powers surrounding mankind will be good and helpful, as in contrast with those of the wicked spirits now operating through mediums, by clairvoyant and clairaudient powers, to ensnare, to deceive, to bewilder mankind.

The fact that our Lord appeared in seven different flesh-forms on various occasions after His resurrection does not contradict other plain statements. Rather, we see that such appearances resembled the appearances of angels in the flesh, to communicate some good message from God to men. Had Jesus not materialized and appeared to His disciples, what proof would they or we ever have had respecting His resurrections And would not the fact that He saw them for a few moments and then vanished tend to prove to them that He was no longer a flesh being, but a spirit being, who had merely appeared to them for a special purpose? St. Paul declares that he saw the Lord last, and not as a man, but as a spirit being, whose brightness was above that of the sun; and it injured his eyesight; for our Lord was not veiled in the flesh, as when He appeared to the disciples during the forty days.

The Christ who is to come a second time, then, is not the Jesus of the flesh, but the glorified Jesus, who in nature and glory is far above the angels-of the Divine nature.

"THIS SAME JESUS--SHALL COME AGAIN"

When Jesus ascended, two angels appeared to the disciples, saying, "This same Jesus whom ye have seen go into Heaven shall so come again in like manner as ye have seen Him go." In the past many of us have misunderstood this statement-not scrutinizing it carefully enough. Assuredly it will be the same Jesus that will come again-the same One who died for us, the same One who left the glory for us before He was born the Babe of Bethlehem. In all His changes He remains the same personality, as He declared: "I am He that is, and was, and is to come." The angels did not say, however, He will come again in the flesh, or materialized, as you have seen Him go away. Their message related to the MANNER of His going and the MANNER of His coming. What was there special about the manner of His going away that would correspond to the manner of His coming again? Many things! He went away quietly, secretly, unknown to the world, unknown to any except His disciples. In like manner has been His Parousia-silently, quietly, unknown to the world, not known to any except His disciples. Surely, if we are right in saying that His Parousia began in 1874, the manner would correspond with the manner of His going. He did not come with glorious hosts, blaring trumpets, etc., but as a "thief in the night." If we have the correct date and chronology, Gentile Times will end this year-1914.

What of it? We do not surely know. Our expectation is that the active rule of Messiah will begin about the time of the ending of the lease of power to the Gentiles. Our expectation, true or false, is that there will be wonderful manifestations of Divine judgments against all unrighteousness, and that this will mean the breaking up of many institutions of the present time, if not all. Some

Scriptures seem to indicate that this will mean world-wide anarchy, not all beginning at the same moment, nor ending at the same time, but beginning and gradually spreading the world around. The further intimation is that this trouble will eventually prove a blessing to humanity, melting their hearts in the Day of Trouble, teaching the more of sympathy for one another, breaking the power of superstition, wealth, ignorance, etc.-preparing them for the glorious Reign of Messiah's Kingdom.

MISCELLANEOUS COLUMN

RETURNED MISSIONARY CALLS OUR FOREIGN SCHOOLS A FARCE

IS MONEY WASTED ON MISSIONS?

American missionary work in China has gone to extravagant and unnecessary extremes, and thousands of dollars are wasted annually in the name of missions, according to Dr. John J. Mullowney, assistant chief medical inspector in the Department of Health of Pennsylvania. Dr. Mullowney is a graduate of the University of Pennsylvania Medical School and for a year attended the Harvard Medical School. After graduation he went to China as a medical missionary. For four years he taught in the Union Medical College of North China and also was in charge of the Hopkins

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Memorial Hospital, at Pekin.

QUIT BECAUSE OF OPPOSITION

"After serious thought," Dr. Mullowney says, "I could not feel that I could conscientiously be a part in bringing into China a system of which I could not approve, that is, bishops, paid ministry, baptism, sectarianism and forms and ceremonies which I have learned to believe are absolutely foreign and unnecessary to the real, simple teaching of Christ. I could not feel that it was wise or practical to endeavor to teach such subjects as medicine and the sciences in the Chinese language, and I was convinced of the folly of this more because the Chinese themselves, through the National Board of Education, had decided that these subjects should be taught in the Government colleges in the English language; and yet those in control of the school where I taught were trying to teach medicine in the Chinese language.

"While I do believe in taking the real Message of Christ to China, I cannot feel that it is a religious duty or a practical undertaking for us to take thousands of dollars annually from the common people of these United States to help build in China a lot of institutions of higher education which may be useful from the standpoint of learning, but which are not an essential of the Message of Christ. I cannot think that it is our religious duty to beg the hard-earned money of our people in America for the purpose of building up institutions of education which are to compete with each other and with Chinese Government institutions-because it is both unnecessary and foolish. It is unnecessary because the Chinese nation is

perfectly able to educate its own people and is doing it in its own way, which is the best way for them. It is foolish for us to think that we know how how to educate the Chinese better than the Chinese themselves, and it is foolish to try to do for them what we have not done for ourselves.

SECTS WAR UPON EACH OTHER

"In short, I have come to feel that we are pretending to do what we have not done for ourselves and we are pretending to be what we are not, which is expressed in one word-hypocrisy.

"Personally, I feel that the missionary efforts of the American people in China have gone to extravagant and unnecessary extremes, and that if we were only content to do the thing that Christ demands of us, and that alone, it would cost us far less and would be far more effectual. If we were not so egotistical as to think that the Chinese could not take the Message to their own people, but that we ourselves must go there, bag and baggage, it would show a far larger faith in our religion and would call for an infinitesimal part of what is now spent on 'missions.' And better than all else, it would not have given rise to the importation into China of a host of sects and factions, which are now the concrete evidence of the desire of each religious group, or each church in America, to place or advertise its own particular institutions in China. This may be good business, but it is not what Christ bade His followers to do.

"I am not a pessimist, and I firmly believe in the ultimate spread of the Message of our Great Teacher to the four corners of our earth, but I sincerely believe that we have much to learn and to undo if we are to help to that great end efficiently and rationally. I believe that every exponent of Christianity, every man and woman who goes there, should be self-supporting; and I believe that the Chinese people would be glad to support every man and institution that is necessary for the spread of true, real and simple Christianity in China." Philadelphia Record

BATTERING DOWN THE WALLS OF HELL

"O Sheol [hell], I will be thy destruction." Hosea 13:14 "O Hades [help, where is thy victory?" 1 Corinthians 15:55

Our text teaches that Jesus will destroy the hell of the Bible, the tomb-the state of death. He will do it by delivering all mankind from death by the resurrection. Thus He will ultimately gain His great victory over sin and death and deliver humanity from

their power. No one but Jesus can do this. Hence we must wait for the appointed time-the establishment of the Messianic Kingdom. Meantime, it is ours to batter down the hell of torment which for centuries has troubled God's saints, and turned the hearts of the masses from their Creator.

The masses of Christian ministers are educated. Preachers in general know well that the Bible does not teach a hell of torture-that the words Sheol, Hades,

Gehenna and Tartarus do not signify a place of torture-where all except the saintly will everlastingly suffer. These ministers do not come forth into the open to combat the error, presumably because they do not realize that this terrible blasphemy against the Divine character lies at the bottom of nearly all the godlessness and the growing unbelief in the Divine Word now prevalent. To us it is evident that reverence for God and faith in the Bible can never be restored until this great Moloch of false teaching shall be demolished. This explains our zeal for the exposing of the error of the past, and for the revealment of truth on the subject of future punishment. All the precious promises of the Bible, and all its just penalties, are negatived and made of no effect by this colossal error of the past, whenever it is recognized, conceded.

We will not in this issue attempt explanations of some of the three or four parables, which by mistranslations, misunderstandings and interpolations have been made to support the God-dishonoring doctrine that everlasting torture is the wages of sin, in contradiction of the Bible statement, "The wages of sin is death." We content ourselves with reminding our readers that we have already published articles on the parable of the "Rich Man and Lazarus," the parable of the "Sheep and the Goats," and the Lord's statement, "where their worm dieth not and their fire is not quenched"; and again in Revelation, about the Devil being cast with the beast and false prophets into torment. We shall be glad to furnish our readers with free copies of these upon application. These four figurative statements are the whole basis, so far as the Bible is concerned, of the doctrine of eternal torment.

THE GOD OF ALL GRACE

The God of the Bible is such a one as every human heart needs and craves. He is a God of sympathy and love, respecting whom it is declared (Psalm 102:19,20), that He looked down from His Holy Habitation and beheld, and heard the groaning of the prisoners. "Then His own Arm brought salvation." (Isaiah 63:5) The groaning of the prisoners was not in some far-away fiery furnace, but right here on earth-in every home. St. Paul declares:"The whole creation groaneth and travaileth in pain together." He is quite right. Our race groans because we are slaves of Sin, and Sin is paying us the prescribed penalty, namely, death.

We are a dying race, mentally, morally and physically. We are more and more disappointing to ourselves and to others, and we hasten toward the tomb, slaves and prisoners-going down into the great prison-house of Death. That prison-house of Death, the tomb, is the Bible hell. All the aches and pains which come to us as we approach and enter the prison are incidental parts of the penalty. But

"There's a wideness in God's Mercy,
Like the wideness of the sea."

He has purposed a blessing upon every member of the race, all of whom have suffered the loss of Eden happiness and of life itself through the disobedience of the first man, Father Adam. The Second Adam is to completely undo the work of the first, and is to give every member of the race fullest opportunity for reconciliation and return to the Father's House.

The work of Jesus at the first Advent was only a preparatory one. His death was necessary as the corresponding price for the sin of the First Adam. Only by paying that penalty could He ever have the right to destroy the great prison-house-the tomb, Hades-and to deliver the prisoners by resurrection from the dead. His work was satisfactory. He has been received up into glory "where He was before," only with added dignity at the Father's right hand. There He waits, the Psalmist tells us, for the hour to strike when He shall take his great power and reign. Psalm 2:8-10

The first feature of His campaign will be the binding of Satan. Then He will cause the Sun of Righteousness to shine forth, with healing in its beams. The light of the knowledge of God shall fill the whole earth. Every knee will bow and every tongue confess. All will have the fullest opportunity for return to God, and only the willingly disobedient and rebellious against light will die the Second Death, go into "everlasting destruction."

"HE UPON THE THRONE SAID:"

Beautifully does the Book of Revelation picture the coming glories of Messiah's Kingdom and the blessings to mankind. Mark that it is the enthroned Messiah who declares, "Behold I make all things new," and who tells that, as Jehovah's Messenger and Representative, He will wipe away all tears from off all faces and give beauty for ashes, and the oil of joy for the spirit of sadness. Isaiah 61:1-3

The God of Love and Grace, the God who sympathizes with His creatures and who promises ultimately to wipe away all their tears, is the only God who appeals to the human heart and head. Our misconceptions in the past served to drive the world further and further away from God, and even the

saintly found it difficult to worship Him in spirit and in truth-so dense was the cloud of ignorance and superstition which enshrouded us. Hark to Cardinal Newman's words,

"Lead kindly Light,
"Amidst the encircling gloom.'

God is sending out His light and truth. The encircling gloom is breaking. The error and superstitions which hindered us from seeing the beauty of God's Word are being scattered. The light from one page and statement is shining upon another. The entire Word of God is heard as never before. God is speaking. His people are hearing. Bible students in all parts of the earth are awakening to the unsectarian study of the Lord's Word. 2 Timothy 2:15

True, Satan is still active. He is not yet bound. The Prince of Darkness hates the light, battles against it, and enlists on his side as many as possible. Alas, that he is able to gain a few as honest and as blind as was Saul of Tarsus, nineteen centuries agol These now breathe out threatenings, as did Saul. But we have confidence that all sincere ones, like St. Paul, will soon see a great light and hear the great voice

of the Master, and be fully delivered from the evil spirit of persecution, which, in our day, uses slander and "shoots out arrows, even bitter words," to destroy the Message and the messengers of the Prince of Light, now shortly to take His power to reign for a thousand years, subjecting all things to the Divine standards.

"DOCTRINE OF DEMONS"

There is no doubt that the Church during the Dark Ages came under the influence of the "doctrines of demons" referred to by St. Paul. He declared that the demons of the Bible are identical with the fallen angels of Genesis 6. They seek to hide their identity, representing themselves as holy angels or as dead human beings speaking to the living through mediums, as in Bible times-through witches, wizards, necromancers, astrologers, soothsayers, etc.

These, under Satan's domination, have for centuries sought to substantiate Satan's lie, and to deceive mankind into believing that the dead are not dead; into believing that Satan told the truth, saying, "Ye shall not surely die," and that God told the untruth when He said, "Thou shalt surely die." To turn the hearts of men away from the God of Love and Mercy, they have traduced His character and cultivated human fears.

The experiences among the heathen in India are very interesting. The more intelligent quickly learn the difference between the Message of God's love and the message they had heard from the missionaries. They declare that they cannot accept the teachings of the missionaries, to the effect that all of their forefathers have gone to a hell of torture, simply because they never heard of Jesus. They declare that they could not believe in such a God, even though they respected the intelligence of the missionaries on other subjects.

They say, "Our gods do not allow us to torture even brutes or insects, and hence would not themselves delight in torture. How can we receive the Christian's God with sentiments less noble than our own?" We have all made mistakes more or less in the past. God's Word is now opening up to us more and more. We are learning wherein we misunderstood Him and His gracious purposes. Begin a proper study of the Bible. You will find it soul-satisfying beyond all else.

In India scores of Bible Students classes are springing up; and native teachers in India, China, and Korea are hearing of the God of Love and Mercy and of the better and clearer understanding of the Bible with rejoicing hearts. The Gospel of the Kingdom-that Messiah is soon to become the great King, to establish righteousness, to overthrow sin and to uplift humanity-appeals to the simple minds of the Orient, especially to those attracted to Christianity, but unable to enter heartily into its service because of the darkness, mysticism and unreasonableness attaching to its exposition.

The prayer of our Methodist friends, "Send out the Light and Truth, O Lord," is surely being answered, even though some godly Methodists are slow to perceive the answer. The Message of the Love of God which passeth all understanding is the Message which was forceful with our own hearts as Christians, and is the only Message which has power; hence our Master's prayer, "Sanctify them through Thy Truth; Thy Word is Truth." John 17:17

Fear may be the beginning of wisdom, but Love is surely its goal. Perfect love casteth out all fear, and brings us near to the great Fountain of Grace and Truth, Mercy and Love. In His Divine presence and fellowship we find a transforming work progressing in our hearts-and more and more such become copies of God's dear Son and prepared for a share with Him in the glories of His Kingdom.

IGNORANCE AND FEAR OPPOSE

Only ignorance and fear can oppose the Message of God's Grace and prefer the doctrines of demons. Only the narrow-minded can pray, "God bless me and my wife, my son John and his wife, us four and no more." All of our breadth of heart and head must concede that a God wise and powerful enough to be man's Creator must also be just and loving; for in

justice is unwise and loveless and devilish. God declares that His work is perfect, and that He made man a moral image of Himself. Our fallen condition is a part of the penalty of sin, as the tomb is the companion of it.

No complaint could have been made by our race if God had left us thus to perish like brute beasts. But the Bible declares that He is rich in mercy, and unwilling that any should perish, but desirous that all might be recovered to everlasting life. Again, we read that God so loved the world that He gave His Only Begotten Son that whosoever believeth on Him might not perish, but, on the contrary, instead of perishing like the brute beast, might attain through Christ to everlasting life. John 3:16

The world has not yet had the promised blessing of God; for the Divine Plan is that Jesus must first select from amongst the world a company of His own disposition of loyalty to the Divine will. Not until those shall be fully selected and glorified will the great Messiah, Head and members, be completed. Then Bridegroom and Bride, enthroned in glory, the work of blessing will begin.

And that work will be the overthrow of sin, and thus the overthrow of the penalty of sin-death. It will mean the recovery of mankind from bondage to sin and death. It will mean the uplifting of the partially dead mental, moral and physical powers to perfection. More than this, it will mean for those who have died without the knowledge of the Truth an awakening from the tomb, that they also may be brought to this knowledge of God and to a privilege of sharing in the great Redeemer's work and merit. No wonder the angels sang, "Glory to God in the Highest" at the birth of the Redeemer! No wonder they declared, "We bring you good tidings of great joy, which shall be unto all people!"

God's glory has not yet appeared to man. False doctrines, ignorance, superstition still becloud the vision of humanity. St. Paul's words still apply: "The god of this world hath blinded the minds of all them that believe not, lest the glorious light of God's goodness should shine into their hearts." 2 Corinthians 4:4

WHAT IS OUR DUTY TOWARD THE TRUTH

Its Cost--Its Value-Its Profit

Both the light of nature and that of revelation clearly demonstrate the fact that an intelligent, wise, almighty and righteous God is the Creator of all things, and that He is the supreme and rightful Lord of all; that all things animate and inanimate are subject to His control; and that the Bible is the revelation of His character and plans so far as He is pleased to disclose them to men. From it we have learned that though evil now predominates among some of His creatures, it exists for only a limited time and to a limited extent, and by His permission, for wise ends which He has in view. We have also learned that though darkness now covers the earth, and gross darkness the people, yet God's light will in due time dispel all the darkness, and the whole earth will be filled with His glory.

We have seen that His great Plan is one that has required Ages for its accomplishment thus far, and that yet another Age will be required to complete it; and that during all the dark ages of the past, when God seems to have almost forgotten His creatures, His Plan for their future blessing has been silently but grandly working out, though during all those Ages the Mysteries of His Plan have been wisely hidden from men. We have also seen that the Day or Age which is now about to dawn upon the world is to be the Day of the World's Judgment, or trial, and that all previous preparation has been for the purpose of giving mankind in general as favorable an opportunity as possible, when, as individuals, they will be placed on trial for eternal life. The long period of six thousand years has greatly multiplied the race, and their buffetings and sufferings under the dominion of evil have given them an experience which will be greatly to their advantage when they are brought to judgment. And though the race as a whole has been permitted thus to suffer for six thousand years, yet as individuals they have run their course in a few brief years.

KINGDOM OF GOD SOON TO BE ESTABLISHED ON EARTH

We have seen that while the race was undergoing this necessary discipline, in due time God sent His Son to redeem them; and that while the mass of mankind did not recognize the Redeemer in His humiliation

and would not believe that the Lord's Anointed would thus come to their rescue, yet from among those whose hearts were loyal to God and believed His promises, God has been, during the Ages past, selecting two companies to receive the honors of His Kingdom-the honors of sharing in the execution of the Divine Plan.

These two select companies, we have seen, are to constitute the two phases of the Kingdom of God. And from the Prophets we learn that this Kingdom is soon to be established in the earth; that under its wise and just administration all the families of the earth will be blessed with a most favorable opportunity to prove themselves worthy of everlasting life; that as the result of their redemption by the precious blood of Christ, a grand "Highway of Holiness" will be cast up; and the Ransomed of the Lord (all mankind-Heb. 2:9) may walk in it; that it will be a public thoroughfare made comparatively easy for all who earnestly desire to

become pure, holy; and that all the stumbling-stones will be gathered out, and all the snares, allurements and pitfalls removed, and blessed will all those be who go up thereon to perfection and everlasting life.

It is manifest that this judgment, or rulership, cannot begin until Christ, whom Jehovah hath appointed to be the Judge or Ruler of the world, has come again-not again in humiliation, out m power and great glory; not again to die for the world, but to judge (rule) the world in righteousness. A trial can in no case proceed until the judge is on the bench and the court in session at the appointed time, though before that time there may be a great preparatory work. Then shall the King sit upon the Throne of His Glory, and before Him shall be gathered all nations, and He shall Judge them during that Age by their works, opening to them the books of the Scriptures and filling the earth with the knowledge of the Lord. And by their conduct under all that favor and assistance, He shall decide who of them are worthy of life everlasting in the Ages of Glory and Joy to follow. Matt. 25:31-46; Rev. 20:11-13

"THE KNOWLEDGE OF THE LORD TO FILL THE WHOLE EARTH AS THE WATERS COVER THE SEA"

Thus we see that the Second Advent of Messiah, to set up His Kingdom in the earth, is an event in which all classes of men may have hope, an event which, when fully understood, will bring joy and gladness to all hearts. It is the day when the Lord's "little flock" of consecrated saints has the greatest cause for rejoicing. It is the glad day when the espoused virgin Church with joy becomes the Bride, the Lamb's Wife; when she comes up out of the wilderness, leaning upon the arm of her Beloved, and enters into His glorious inheritance. It is the day when the true Church, glorified with her Head, will be endued with Divine authority and power, and will begin the great work for the world, the result of which will be the complete Restitution of all things. And it will be a glad day for the world when the great Adversary is bound, when the fetters that have held the race for six thousand years are broken, and when the knowledge of the Lord fills the whole earth as the waters cover the sea.

Let us remember that the strength sufficient which God has promised us, and by use of which we can be "overcomers" is provided in His Word. It is a strength derived from a knowledge of His character and plans, and of the conditions upon which we may share in them. Thus Peter expresses it, saying, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him who hath called us to glory and virture; whereby are given unto us exceeding great and precious promises, that BY THESE ye might be partakers of the divine nature. " 2 Pet. 1:2-4

ARE YOU WILLING TO GIVE UP ALL FOR THE HEAVENLY PRIZE?

But to obtain this knowledge and this strength, which God thus proposes to supply to each runner for the heavenly prize, will surely test the sincerity of your consecration vows. If you have consecrated all your time, all your talents, to the Lord, the question is, How much of it are you giving? Are you still willing, according to your covenant of consecration, to give up all? to give up your own plans and methods, and the theories of yourselves and others, to accept of God's

Plan and way and time of doing His great work? Are you willing to do this at the cost of earthly friendships and social ties? And are you willing to give up time from other things for the investigation of these glorious themes so heart-cheering to the truly consecrated, with the certain knowledge that it will cost you this self denial? If all is not consecrated, or if you only half meant it when you gave all to the Lord, then you will begrudge the time and effort needful to search His Word as for hidden treasure, to obtain thus the strength needful for all the trials of faith incident to the present (the dawn of the Millennium) above other times.

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THE WORLD KNOWS NOT THE LORD'S FOLLOWERS, EVEN AS IT KNEW HIM NOT

But think not that the giving will end with the giving of the needful time and energy to this study; it will not. The sincerity of your sacrifice of self will be tested in full, and will prove you either worthy or unworthy of membership in that "little flock," the overcoming Church, which will receive the honors of the Kingdom. If you give diligence to the Word of God, and receive its truths into a good, honest, consecrated heart, it will beget in you such a love for God and His Plan, and such a desire to tell the good tidings, to preach the Gospel, that it will become the all-absorbing theme of life hereafter; and this will not only separate you from the world and from many nominal Christians, In spirit, but it will lead to separation from such entirely. They will think you peculiar and separate you from their company, and you will be despised and counted a fool for Christ's sake; because they know us not, even as they knew not the Lord. 2 Cor. 4:8-10; Luke 6:22; 1 John 3:1; 1 Cor. 3:18

Are you willing to follow on to know the Lord through evil and through good report? Are you willing to forsake all, to follow as He may lead you by His word? to ignore the wishes of friends, as well as your own desires? It is hoped that many of the consecrated who read THE BIBLE STUDENTS' MONTHLY may by it be so quickened to fresh zeal and fervency of spirit through a clearer apprehension of the Divine Plan, that they will be able to say, "By the grace of God, I will follow on to know and to serve the Lord, whatever may be the sacrifice involved." Like the noble Bereans (Acts 17:11), let such studiously set themselves to prove what has been presented in this and other issues. Prove it, not by the conflicting traditions and creeds of men, but by the only correct and Divinely authorized standard-God's own Word. It is to facilitate such investigation that we cite so many Scriptures.

It will be useless to attempt to harmonize the Truth herein set forth, with many of the ideas previously held and supposed to be Scriptural, yet not proved so. It will be observed that the Divine Plan is complete and harmonious with itself in every part. and that it is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvelous display of Wisdom, Justice, Love and Power. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension.

Doubtless questions will arise on various points inquiring for solution according to the truth herein presented. Careful, thoughtful Bible study will settle many of these at once; and to all we can confidently say, No question which you can raise need go without a sufficient answer, fully in harmony with the views herein presented. Our space, of course, is limited, but we would recommend to our readers Pastor Russell's STUDIES IN THE SCRIPTURES (announced in this issue), which elaborate the various branches of this one Divine Plan, disclosing at every step that matchless harmony of which the Truth alone can boast. And be it known that no other system of theology even claims, or has ever attempted, to harmonize in itself even statement of the Bible; yet nothing short of this can we claim for these views. This harmony, not only with the Bible, but with the Divine character and with sanctified common sense, must have arrested the attention of the conscientious reader already, and filled him with awe, as well as with hope and confidence. It is marvelous indeed, yet just what we should expect of the TRUTH, and of God's infinitely wise and beneficent Plan.

And while the Bible is thus opening up from this standpoint, and disclosing wondrous things (Psa. 119:18), the light of the present day upon the various creeds and traditions of men is affecting them in an opposite manner. They are being recognized even by their worshipers as imperfect and deformed, and hence they are being measurably ignored; and though still subscribed to, they are seldom elaborated, for very shame. And the shame attaching to these human creeds and traditions is spreading to the Bible, which is supposed to uphold these deformities of thought as of Divine origin. Hence the freedom with which the various advanced thinkers, so-called, are beginning to deny various parts of the Bible not congenial to their views. Whoever comes in contact with Truth, realizing its character, has thereby a responsibility with reference to it. It must be either received and acted upon, or rejected and despised. To ignore it does not release from responsibility. Let your light shine!

Ye curious minds, who roam abroad,
And trace creation's wonders o'er,
Confess the footsteps of your God.
And bow before Him, and adore.

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TRUE BASIS FOR HUMAN EQUALITY

"Desire of all Nations Shall Come"

Some time ago the famous National Liberal Club of London called upon Mr. George Bernard Shaw to deliver an address before the members of that club upon the subject of Human Equality, and therein to set forth his remedy for the alleviation of the social inequality and injustice which prevail the world over. Mr. Shaw accepted the invitation, and in a masterful way discussed social conditions. By both example and explanation he gave in detail his conviction that equality of income is the only kind of equality possible to humanity.

Mr. Shaw's address, together with replies from several members of the National Liberal Club, appeared in the Metropolitan of last December. The article has provoked much comment. The Editor of the Metropolitan gave opportunity for any one who desired to controvert Mr. Shaw's argument to do so.

Friends of Pastor Russell saw the invitation and urged the Pastor to reply. Finally he consented. Following is his letter to the Editor:

Editor Metropolitan,
New York City.

Dear Sir:-Friends have called attention to Mr. George Bernard Shaw's article in your December issue, and to your invitation for replies thereto. Responding to their earnest requests, I submit the following:

THE BASIS FOR HUMAN EQUALITY

Our esteem for Mr. Shaw's cogency of reasoning and forcefulness of expression increased with every sentence of his masterful article, as we read it. We hold that his argument is unanswerable, except upon one point. We endorse it all except that one point, even though no two thinkers might express their thoughts in precisely the same terms. Unfortunately for Mr. Shaw's argument, his one point of weakness is the center, or fulcrum, upon which his masterly argument rests. In other words, while he has demolished practically all other arguments, theories and fads, he has not established his own.

Mr. Shaw sets before us a human equality based upon an equality of income. Yet a picture of his ideal is disconcerting and unsatisfactory. For this reason, every reader of Mr. Shaw's article, while conceding the strength of his argument, must have felt a keen disappointment in the end. His own and other men's ideals ground to powder, Mr.' Shaw's proposal was wholly unsatisfying. We are prone to believe that Mr. Shaw shared in this disappointment with his readers!

For surely reasonable reflection will convince us that the mere giving to every human being a bag of gold of equal size would not make the individuals equal-but merely the money, which one would hoard, another lavish and waste, and a few wisely use. A world thus on the financial basis of equality would be as unequal as at the present time as respects mental and moral equality-the soul. Indeed, they would be more unequal than now; for each, able to gratify his whims, would accentuate his peculiarities; whereas now the treadmill of necessity moderates these whims and teaches valuable lessons.

Having brushed aside Mr. Shaw's theory of human equality on a financial basis, and he himself having already swept away all other theories, our way is cleared for the presentation of the true theory of human equality. We confidently affirm that the only basis of human equality, as yet an ideal only, is the perfection of the human soul. By this soul-perfection we mean that balance and poise of mind which is represented by the Golden Rule, and which the Bible calls the image and likeness of the Creator. With all men brought to this grand standard of mental and moral perfection of meekness, gentleness, patience, brotherly-kindness, justice and love, we should have human equality. Be it remembered that such perfection of mind would include perfection of body, since the two are so intimately related as to be really parts of the same. Provide this condition in the world, and we shall

have peace, love, joy, and as the Bible says, there will be no more sighing, no more crying, no more dying-no more curse in any sense of the word.

We take it that all of our readers will heartily acquiesce in this presentation-that they will all admit that any other equality would be as unsatisfactory as our present conditions-or nearly so. But do we hear an objection? Does somebody say: Such a perfection is idealistic and impracticable? We reply that this is not the question before us. The question is: What is human equality? With equal force we might claim that Mr. Shaw's theory of an equality based on income is an unattainable theory-that by no process of reasoning can we imagine that humanity, constituted as it is with diversities of tastes and appetites, could ever bring itself to the place where all incomes would be exactly alike. And if the equal income could be attained daily, one man would have spent his before noon and be seeking to rob the other who had been more economical. The same is true of all the other theories which Mr. Shaw so cleverly dashed in pieces.

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EVOLUTION THEORY A DISAPPOINTMENT

Our answer to the question is complete in the foregoing; but, as we still have space at our disposal, let us briefly outline how the Bible teaches that the ideal of human equality above set forth will yet become an accomplished fact-in approximately a thousand years from now.

Few evolutionists would be reckless enough to express the hope that the ideal human perfection above suggested could be attained by the human family short of millions of years-if ever. All evolutionists know that in one thousand years more, say, A.D. 3000, at the present rate of human increase, doubling every century, Earth would be overcrowded with a population two thousand times as many as at present, which would give them no time adequate to the attainment of human perfection, even if their theories were correct. Furthermore, evolutionists are becoming discouraged with their own theories, in view of the fact that mental, moral and physical decay seem to be on the increase, despite the heroic efforts made by noble souls to stem the tide. Despite the efforts of our learned physicians and surgeons the race is growing weaker and diseases multiply proportionately.

Education does not stop immorality, vice, criminality-our prisons and reformatories are overflowing. Humanity's brain power is deteriorating. Asylums are multiplying and yet are crowded. In our noble Empire State more than thirty-two thousand thus mentally unequal, are confined in asylums-one out of every one hundred of the adult population of the State. It surely is time to bring forward some more satisfactory solution of the matter than the Evolution theory can offer, of attaining human perfection-God-likeness.

HUMAN EQUALITY THE DIVINE PURPOSE

It has well been said that "Man's extremity is God's opportunity." The Bible, ignored or scoffed at in the colleges, and misunderstood and misrepresented in the house of its friends, is now in God's due time coming to the front. To the astonishment of Bible students the Holy Spirit is illuminating its parables and dark sayings in an astounding manner. Instead of its being the foolish old Book

that many of us once supposed, it is now radiating a light all its own-harmonious, reasonable, grandly beautiful-the very thing that honest, intelligent souls have yearned for and sought for ages. Astonishing wonder! The Bible tells that from the very first God has planned a world-wide Human Equality. More than this, the Bible indicates just when this condition of things will come to pass. Furthermore, it tells precisely the instrumentalities and methods God will use in bringing it to passl

Only concisely can we portray this great, marvelous story of Holy Writ in our allotted space. Briefly: God foreknow the disobedience of the first man, who was created in his Maker's moral likeness-perfect, yet untrained and inexperienced. The Creator permitted him to take his course, to bring upon himself sorrow, pain, crying and dying-mental, moral and physical imperfection; not eternal torment in some other world, as taught by our creeds and generally misunderstood by all. The Divine purpose, according to the Bible, is that humanity's troubles and difficulties shall eventually prove educational to all. The Divine Program as therein set forth is divided into seven great Epochs or Days, corresponding to the human week. For six of these great Thousand-Year Days man has labored in toil and sweat of face to extricate himself from the entanglements of his fallen condition-sin, sickness, sorrow, pain, tears, dying.

But as we have seen, all of these efforts have been futile. The sages of the past, who sought the world around for the waters of life and elixirs of health, have been followed by our great schools of medicine and thousands of able practitioners-to no effect. In spite of all our efforts, we are a dying race. As St. Paul declared: The world has been living under a reign of "Sin and Death," for six of these great Days, each a thousand years long.

We are now entering the Seventh Day, or Epoch. We have been amazed that the aurora of its dawn has been so much brighter than that of its predecessors. Within its first fifty years the world has been illumined with rich blessings of intelligence, which evidently come, not because of humanity's increased mental powers, but because the hand of Divine providence is lifting the veil and scattering the mists hitherto impenetrable. The Bible explains that according to the Divine Plan, arranged before man's creation, the Seventh Day or Thousand-Year Epoch is to be totally different from the preceding six. Through appointed agencies "God will wipe away all tears from off all faces"-the curse or blight of sin, DEATH, will be removed. Instead, the sunshine of Divine favor will bring to humanity life, joy, peace, not through Evolution, but through Restitution. Acts S:19-21

ORIGINAL CAUSE OF HUMAN INEQUALITY

According to the Bible, humanity deteriorated at an alarming rate for four thousand years. St. Paul explains to us that this degradation, which is still more or less manifest all over the earth, came because of

human willfulness and because God did not interfere to hinder the demoralizing course, except in a few instances-Sodom, Nineveh, etc. We read, "When they knew God, they glorified Him not as God, neither were thankful; but became vain

in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, . . . Wherefore God also gave them up to uncleanness through the lusts of their own hearts . . . and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, . . . being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, quarreling, deceit, malignity."

Two ways were open to the Creator in dealing with His rebellious creatures:(1) He could coerce them or destroy them. (2) He could permit them to take their course and learn the lesson of the "exceeding sinfulness of sin"; and that "whatsoever a man soweth, that shall he also reap." Then He would reveal to His creatures His own character of Justice, Wisdom, Love and Power, and demonstrate that He could provide and offer to them recovery from the plight into which disobedience had plunged them-recovery from sin, weakness, sorrow, pain, death-or the alternative of obedience to these blessings, would bring annihilation, "everlasting destruction" (2 Thessalonians 1:9)-to perish "like natural brute beasts." (2 Peter 2:12) The latter is the plan which God adopted according to the Bible. Who can dispute its reasonableness, it justice, its love, its God-likeness?

Retracing our steps we see in the light of the Bible that while the world in general took its own course, God revealed Himself nearly twenty-five hundred years after the fall, to Father Abraham-because of His loyalty of heart. However, the great Seventh Day appointed for Earth's blessing was yet far distant. And so the Almighty, instead of changing the operation of His Plan, merely injected into the loyal heart and head of Abraham an illuminating ray-a divine promise which pointed down to the great time of blessing. God informed Abraham that the prevalent blight, or curse, of death would ultimately give place to a general blessing which would affect every member of the human family. He assured him that this blessing would be bestowed through members of the sin-cursed race, and that Abraham's descendants would be prominently identified with the work of blessing. Abraham merely got heart-inspirations. These were handed down to Isaac, to Jacob, to all Israel; and these promises are the basis of all Christian hopes. As expressed in Jesus' prayer, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

Here we see exemplified the power of the mind and its uplifting influence. Not that all the Jews were lifted out of sin and idolatry to grandeur of character-only a few were thus exercised. The others received merely a secondary influence from the promises, which they imperfectly understood and but slightly believed. It has been the same during this Christian era. The wonderful words of life and hope through the Kingdom preached by Jesus and His Apostles had a quickening effect, a transforming influence, a sanctifying power, upon the comparatively few who heartily believed and loyally obeyed throughout this Age. The secondary influence of the teachings of Christ are manifest in the higher civilization that has since come into the world-much of it merely a form of godliness without the real power-nevertheless, this reflex influence of this last Message from Jehovah has done much to lift the whole world out of its previously helpless stupor.

DIVINE METHOD OF RESTORING EQUALITY

The Bible explains that the dying conditions which have prevailed in the world for six thousand years are to give place to resurrection influences in the great Seventh Day already dawning. In that day Messiah will reign-exercise Divine power in the interest of humanity. Satan and all malevolent influences opposed to God, righteousness, truth, will be bound or restrained; and good, helpful, blessed influences, knowledge, truths, will, like a rising sun of righteousness, flood the whole earth with blessings and helpful opportunities of return to Divine favor and everlasting life.

God's promise to Abraham, "the hope set before us in the Gospel" (Hebrews 6:13-19), is so comprehensive as to include every member of our race in the blessings promised. "In thy Seed shall all the families of the earth be blessed." This, as Jesus and the Apostles pointed out, guarantees a resurrection of the dead-both just and unjust, "every man in his own order," company, or class. The first, or chief, resurrection Jesus informs us will include none but the saintly class who faithfully follow His leading in their hearts, and, so far as possible, in their words and deeds. (Revelation 20:4,5) Only the saintly will receive perfection of life at the Second Coming of Christ.

The world's resurrection will be a gradual process, lasting a thousand years, the reward of everlasting life obtainable only when the thousand years are finished. The entire work of Messiah's Kingdom will be restitutionary, uplifting, resurrecting, and will include every member of Adam's race-involved in sin and death through one man's disobedience (Adam),

and privileged to have return to Divine favor through the merit of the Second Adam, the Lord Jesus Christ. Retribution there will be, the Bible assures us. "Whatsoever a man soweth, that shall he also reap." But those retributions will not be vindictive, nor will they be administered during death, nor by Satan and his hosts. They will be purifying, administered in sympathy and love, with a view of correction in righteousness and the uplifting of the degraded ones gradually back to the Divine image. The judges of the world who will administer those corrections and rewards, the Bible tells us, will be Christ and the Church in glory-unseen-on the spirit plane.

THE SPIRIT OF DISCONTENT RETARDING THE BLESSINGS

The Bible, as now better understood, teaches that these glorious things of God's grace, these blessings for every creature of the human family, are nigh, at the door. Although so near us, they are discernible only by those who are permitted to look through the key-hole of the Bible. The view there seen is that the multiplied blessings of this dawning hour of the Millennium are not being received by mankind in a proper spirit. Gratitude, thankfulness and love are not the fruits of this increase of blessings and knowledge; but on the contrary faith in the Almighty is decreasing; anchorages of faith are breaking; selfishness, envy, hatred, strife-"every man's hand against his brother"-are increasing. Thus we demonstrate that earthly blessings are really injurious to those out of tune with the Infinite One.

The talents of Mr. Shaw and other able men of humanitarian instinct, or allied with Socialism, are farming the spirit of discontent and slowly, but surely, guiding the less mentally efficient onto the rocks of revolution. They are doing this in all honesty, too-because they do not see the great Divine Plan outlined in the foregoing. The Bible tells all this to those who have learned to read it right. It shows us that a revolution is at hand, short, sharp, terrible-"a time of trouble such as never was since there was a nation." (Daniel 12:1) In that revolution according to the Bible, the social earth will melt and disintegrate in the fervency or heat of the strife, and the symbolic heavens (ecclesiasticism) will be involved and pass away with a great commotion.

But then, O joy! God's time will come for human rescue from human passion. Messiah will interpose and still the storm of human passion, and there shall be a great calm. Thus in God's providence mankind will be permitted to go the full length in demonstrating that only Divine power can rescue them. Then as the Scriptures declare, "The desire of all nations shall come"-Messiah's reign of righteousness, truth, justice, mercy, love.

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RELIGIOUS AND SCIENTIFIC GLEANINGS

HOLY ROLLER FOOLISHNESS

"So thoroughly entrenched is the doctrine of religious freedom that the public has tolerated practices which have caused the innocent to suffer in many instances. An illustration comes from Newton, 111., where an epileptic youth was beaten by so-called Holy Rollers with the hope that the beating might exorcise the devils supposed to be responsible for the condition of the unfortunate lad. A still more striking illustration was the wholesale slaughter by "Adam God" and his crew of fanatics at Kansas City. The Holy Rollers base most of their claims on a portion of the last chapter in Mark, which does not appear in the Vatican and other old manuscripts. They profess power to heal any illness, the ability to speak in an unknown tongue and many other miraculous gifts. In their public services they have various forms of nervous spasms and jump up and down in ecstasy, giving rise to one of their appellations, Holy Jumpers. At other times they roll on the floor and babble. Some occasionally go into trances. They surround the sick and carry on their babbling, singing and shouting, creating a condition that aggravates nervous disorders and could not be beneficial to a patient ill of any malady.

"In dozens of communities the victims of this religious mania allow children to die of ailments that are seldom fatal when treated by physicians. Yet because of the sincerity of parents and the fact that the children might have died, even if given proper attention, jurors are reluctant to return verdicts of guilty in criminal prosecutions. Criminal prosecutions do not stay the mania. When the leaders are committed to jail they compare themselves to Peter, Silas, Paul and other early Christians and count their imprisonment persecution and take glory in it. They hold services in

jail and impress fellow-prisoners and jail officials with their sincerity. It is useless to argue with them. If a person over whom they hold their prayers and services recovers, it is proof of their divine influence; if the person dies, it is a sign that his appointed time had come. Any event is interpreted as a mark of favor or an indication of the Lord's displeasure. Few of them are impostors and their criminal prosecution would not be just." *St. Louis Globe-Democrat*

CALIFORNIA STAR GAZERS MAKE FINDS

Information sent out from the Lick Observatory in California is that the particular universe of stars in which we dwell is half again as large in scale as the world has been supposing. Our own sun is still youthful, and keeps travelling northwardly through space at the comparatively leisurely pace of twelve miles per second, or only two-thirds the average speed of stars of its own class. The North Star is not really a single star, but triple, consisting of three suns revolving about a common center.

PREACHERS HAVE POOR OPINIONS OF EACH OTHER

"The trouble with the church of today is the fact that it has too many pinheads," said the Rev. J. Whitcomb Brougher, of the Temple Baptist Church, Los Angeles, before the National Baptists Association in convention here today. Dr. Brougher's statement caused somewhat of a stir among the delegates. Dr. Brougher said further:

"The church is hindered in its progress by a bunch of weazen, hammered-down tightwads, and is the greatest congregating place for downright backwoods people. The only comparison I can emphasize as to its progress is a woman wearing an encumbering hobble skirt." Sacramento Union

Mr. Marconi says that he believes the day is not far off when the human voice will cross the Atlantic by wireless telephone; that the results of his recent experiments are conclusive of this prophecy.

DARWIN EVOLUTION THEORY EXPLODED

This article was republished in Reprints R4846-R4847, July 1, 1911, entitled,
"Darwin's Evolution Theory Falling."
By William Hanna Thomson, M.D.

"BLESSED ARE THE MEEK"

This Article was republished in Reprint 5370, December 15, 1913, entitled,
"Blessed Are The Meek. "

MISCELLANEOUS COLUMN

"WITHIN THE LAW"

"I have listened to nearly all the great preachers of the world, but I never heard from any one of them so powerful a sermon as was preached to me in 'Within the Law.' It was an eye-opener, a soul-rouser, a heartwarmer! It made you feel good; it made you feel bad; it threw you down to the bottom of the abyss, it lifted you to the glorious heights; it made you cry, it made you shout for joy.

"Poor humanity, what a hard time you have had of it down through the long, sad, weary agesl How your saviors have crucified you, how your governments and laws have robbed and oppressed you; how your

institutions, professions, sanctities have bled you, brutalized you, degraded and damned youl You are still very sad and miserable, after thousands of years of honest struggle for uplift and progress. Squalor, wretchedness, degradation, almost despair, are written very plainly in your looks and still more plainly in your deeds.

HYPOCRISY AND GREED

"Yes, you have had a hard time of it. It is because the whole fabric of Sociay, the whole machinery of State, of Business, of Politics, of the Law, has been dominated by the spirit of the twin-devils of Hypocrisy and Greed.

"The politicians and statesmen have been talking of reform; the legal gentlemen have been shouting about justice; the preachers have been bombarding their congregations with beautiful platitudes on Heaven and the rapture of the saints; and all the while the canker of Greed and Indifference to the great Natural Law of Right, which should ever prevail between man and man, has been eating away at the heart of human joy and human good.

"If Richard Gilder can but make his millions he does not care a continental what becomes of Mary Turner and Helen Morris.

"If Inspector Burke can only 'convict' somebody, he doesn't care the toss of a copper whether the person convicted is guilty or innocent.

THE MAIN THING

"If you can only get wealth and power, it makes no difference how you get them, they will make you a 'big one,' and that is the main thing.

"If you are only 'orthodox' in religion, then a fig for such idle questions as 'Is this orthodoxy true or false? Does it emancipate and uplift the mind or enslave and degrade it ? Is it a blessing or a curse ?'

"If the outside of things is all right no matter about the inside. Keep up the Appearances. Make a good bluff. Be a hypocrite, and act your part so damnably fine that no one will be able to 'catch on' to the game.

"It is a wide-reaching, lynx-eyed, all-searching, remorseless inquisition, that drags out into the light of day, and mercilessly flays, the double-dealing, insincerity and cold-blooded selfishness and brutality of institutional society.

"LIVERY OF HEAVEN"

"It shows us what a terrible thing it is for a man to forget the right of his fellowmen. It makes us feel how supremely necessary it is that we should all feel a loving interest in one another, and be willing-gladly, joyfully willing-to find our happiness in the happiness of others, if possible, in the happiness of all. It makes us ashamed of the shark-toothed greed which gloats over the gain that involves the misery and ruin of other human beings. It makes us hate with all our heart the suave, oily, decorous hypocrisy that prates of good while it is working evil, and that in its flawless livery of heaven is doing what it can to turn earth into a hell.

"Is it not about time that those 'in authority' had taken off their masks and looked their fellows squarely in the face? Isn't it about time that we had begun to love simple truth, and to love one another more than we love place, and power, and gold? Isn't it high time we had come to the conclusion that there is nothing holier than human love and happiness, just as there is nothing unholier than the brutal selfishness or spic-and-span hypocrisy which would sacrifice these things to their personal upbuilding?" Rev. T. B. Gregory in New York American

On the shore of the Sea of Galilee, where Jesus broiled some fish one fine morning upwards of 1900 years ago, a sardine canning factory is planned.

THE GOLDEN AGE NOW DAWNING

This article can be found in its entirety in the Newspaper Sermons, entitled,
"The Dawn of the Golden Age of the Prophets and the Poets. "

Peace, perfect peace! by thronging duties pressed?
To do the will of Jesus, this is rest.

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INFANTS SAVED FROM TORTURE

"Else were your children unholy, but now are they holy." 1 Corinthians 7:14

This text, which differentiates between holy and unholy infants, was probably the basis for much of the confusion which has prevailed in all denominations on the subject of infant salvation and infant damnation.

Some months ago the Presbyterian General Assembly in the United States took a very advanced theological step on this subject. According to telegraphic

dispatches, it has altered the Presbyterian Confession of Faith so as to save the non-elect infants as well as the elect ones.

The thought that God had arranged a Plan by which some infants would go to Heaven at death and other infants would go to eternal torture has for centuries greatly troubled the minds of all Christian people Catholic and Protestant. Some said that the elect infants would be saved and the non-elect infants would be tortured. Others had it that any infant by baptism would be brought into the Church and be saved, while infants not thus baptized or sprinkled would go to eternal torture. Others had it that none could be saved without regeneration, and these were perplexed to know how infants could be said to be regenerated. Therefore how could they hope that any infants would be saved? The hearts and the heads of all good people have suffered terribly for many centuries because of these confused ideas.

It is gratifying to see that with the Presbyterians, at least, love and sympathy have triumphed, and that, so far as they are concerned, 30,000 infants daily go to Heaven, instead of going to Hell. Certainly this is a missionary project of no mean proportions! At this rate they no doubt believe that Heaven will soon begin to have reasonable proportions as compared with Hell. We regret that the brethren did not take any measures looking toward the relief of the non-elect infants of the past, who now must number thousands of millions. This point is worthy of consideration, and we trust will have their attention.

And since the matter is so easily adjusted, why would it not be the proper thing for all Christian denominations to follow the lead and example of the Presbyterians? We fear that not many of the other denominations will join the Presbyterians in their generous work of helping the infants. They might reason that if all infants dying in infancy are saved, it might be the safest thing that parents could do for their children to insure their eternal salvation by killing them in infancy. Then baby incubators and various devices-medicines, foods, etc. intended for preservation of infants' lives might come to be considered detrimental to the eternal interests of the children!

But how foolish all such theories seem! How beautiful by contrast is the simple teaching of the Bible, that the salvation for all-old and young, of heathen lands as well as of Christian lands-is through the resurrection power of Messiah's Kingdom-through its enlightening and uplifting, or resurrecting influences! Why should we longer trouble ourselves with the errors of the Dark Ages, where God's Message, the Bible, is now opening up for His people, shining as an electric lamp, in contrast with the tallow-candle darkness of the creeds?

UNABLE TO AGREE

We feel great sympathy for the move made by the Presbyterian brethren, but, nevertheless, we are unable to agree with their conclusions, believing that the Bible teaches otherwise. We realize that the Presbyterian view of Election makes it difficult for them to deal with the non-elect, both adults and infants. We find the Scriptures declaring that God is selecting, or electing, the Church from amongst the world. We concede that those not elected would be properly termed non-elect. But we find nothing in the Bible to indicate that non-election to joint-heirship in Messiah's Kingdom means predestination to an eternity of torture.

We realize, too, that the Presbyterian friends must feel considerable embarrassment in trying to adjust themselves to their changed creed. For if there are no non-elect infants, then all infants are elect; and if elect when infants, how could their predestination change with advancing years? Our advice to Presbyterian brethren is that the entire creed be recast; or, better still, that it and all other creeds be abandoned, and the Bible as a whole be accepted. Then all Bible students could come together without prejudice for mutual assistance and untrammeled growth in grace along Bible lines.

While we mention Presbyterians, our thought includes all Christians. For surely many others than Presbyterians have been consigning adults and infants to the number of at least 90,000 every day, or 32,000,000 every year, to eternal torture, if not because non-elect, then because unregenerate, or unbaptized. Surely all intelligent people are out of accord with such a proposition. Surely all must agree that some great mistake has been made during the Dark Ages, and that under the influence of that

mistake, as expressed in our creeds, our God has been slandered. Surely today every thinking person will concede that a human being planning such atrocities would be a thousand times more devilish than any one known in history, and surely our great God, our Creator, could not be worse than the worst and most depraved of all His creatures!

On the contrary, God must of necessity be the very personification of all the graces-Justice, Wisdom, Love and Power. Evidently a God who foreknow and determined to send these 32,000,000 human beings per year to an eternity of torture would not only not be a God at all, but would be the most terrible devil that the human could conceivel

Bible students are realizing that a great mistake has occurred, and that the Bible teaches nothing of the kind we had supposed. More and more, as the eyes of their understanding open to proper interpretations of God's Word, they are appreciating the Divine character and the Bible as never before.

DIFFICULTIES STILL AHEAD

As we understand it, our Presbyterian friends have changed the statement of the creed, which formerly read, "Elect infants dying in infancy are saved"-taking out

the word "elect" and letting it read, "Infants dying in infancy are saved." But is this true? Do our Presbyterian friends believe this?

Come, let us reason together: Are not the children as well as the more matured members of Adam's family born in sin and misshapened in iniquity? Are not all of these by nature "children of wrath?" Did not every member of Adam's family come under his sentence and participate in the penalty, or curse, of his sin-"Dying, thou shalt die"? Is not this the reason that infants die at all? Will not all concede that had there been no sin there would have been no death in the human family? Does not St. Paul distinctly state this, saying, "By one man's disobedience sin entered the world, and death as the result of sin, and thus death passed upon all men, because all are sinners"? Romans 5:12; Psalm 51:5

ALL CONDEMNED NEED REDEMPTION

Surely all Christian people, Presbyterians especially, will agree that the sentence of death, passed upon Father Adam and inherited by his race, must needs be settled, cancelled, before any of his posterity, old or young, could be released from the penalty. True, we all agree that the death of the Lord Jesus Christ is the redemption price and that He provided it more than eighteen centuries ago. But do we not also agree that Jesus' death, of itself, saves nobody; that His merit becomes applicable even to us of the Church only at such time as we believe in it and accept it, appropriating it to ourselves?

Is not this the proclamation of the Gospel Age-"Believe!" "Believe!" Do we not remember the Bible declaration that we are justified by faith, not by being infants? And do we not all agree that faith cannot be exercised except by a more or less developed mind? Hence all should agree that the Scriptural proposition is, that all infants shared in Adam's sentence of death, and have provision also in the redemptive work of Jesus. Nevertheless, they can be saved only by coming to a knowledge of God and of Jesus, and by then exercising faith and obedience to the extent of ability. We believe this to be an undebatable proposition.

If this be so, then our Presbyterian brethren overstate the matter when they declare that all infants dying in infancy are saved. They might very properly say, All infants dying in infancy, and everybody else, come under the provision of Divine grace in Christ, and must all be brought to a knowledge of the Truth, that they may be saved; and then when thus brought to know the Lord and the terms of salvation, the results will depend upon themselves. If they accept, they may have the everlasting life provided; if they reject, they will experience the Second Death.

WHAT SAY THE SCRIPTURES?

We have already intimated the teaching of the Bible. All mankind came under the Divine curse, or sentence of death not eternal torment. "In due time Christ died for the ungodly"-for every one of them-for all those who lived before His crucifixion, and for all born since-for white and black, old and young-of every nation. Because of this general redemption, co-extensive with the curse, or sentence of death, there is to be a recovery from the curse of death. All mankind are thus to be made amenable to the release from the death penalty to have the opportunity of a resurrection out of sin and death conditions back to perfect life conditions. Only those who willfully and intelligently reject this grace of God will

die the Second Death-be blotted out as though they had never been-perish like natural brute beasts. 2 Peter 2:12

From this standpoint we see that nobody is saved yet. All both infant and adults, heathen and Christians go to Sheol, Hades, the tomb, the state of death. All are said to sleep in Sheol, Hades, the tomb, until the glorious Morning of the New Dispensation, Messiah's Kingdom of glory. Then the Church will constitute the First Resurrection class, to Heavenly glories and honors and Divine nature. Following this, the Church with her Lord will reign as kings and

priests, for the blessing of the entire human family, of all ages, nationalities and colors.

In other words, according to the Bible none has gone to Heaven. As Jesus said, "No man hath ascended into Heaven." John 3:13) Hence there are no infants in Heaven. All infants who have died have gone to the Bible Hell, the tomb, and "know not anything." They merely await the time when the Kingdom shall be in power, and the awakening processes shall begin to operate; and they shall come forth from death each in his own band, or company. 1 Corinthians 15:23; John 5:28, 29 R. V.

HOPE FOR ALL CHILDREN

There is another theological theory, which has no Scriptural foundation, but which claims that every infant is immortal, and that the present life, long or short, favorable or unfavorable, constitutes the only opportunity ever to be enjoyed for reforming character and becoming fit for a happy eternity. Hence, according to this unscriptural theory, the children of unbelievers conceived and born in sin and depravity as are all mankind, more or less-are unprepared for an eternity of bliss, and consequently must spend that eternity in pain and horror.

But let us rid the mind of this false theory, and go by Scripture alone. As the Word of God declares, "God only hath immortality." Therefore no infants are immortal. When God said, "The soul that sinneth it shall die." He meant it. When He declared, "All the wicked will I destroy," He meant it. The penalty upon Adam and his race is death; and therefore children and all others die because of Adam's sin. The worst that can befall the children of unbelievers would be death.

What, then, is the Scriptural hope for the children of unbelievers? It is exactly the same as for the children of saints; namely, that Christ Jesus our Lord tasted death for every man when he tasted death for Adam; for all are under Adam's sentence of condemnation to death. One man's sin brought the death penalty upon all; therefore the one man's Ransom was the Ransom for all. The children of the unbelievers were redeemed in the most absolute sense from the entire condemnation of death. Indeed, none but sinners were redeemed. "Christ died for the ungodly." All are ungodly; all are sinners. Hence, all die; and all need to be redeemed, else they would have no hope of a resurrection.

In the Messianic Kingdom, the Resurrection Age, children of believers will have a little advantage over the children of unbelievers, in that they will have less depraved organisms when awakened. But under the grand resurrection processes then at work such disadvantages will soon be overcome. All who are willing and obedient shall be brought to a full knowledge of the Truth and full opportunities for complete Restitution, back to all that was lost to Adam, for himself and his posterity. In that day it will no more be said, "The fathers have eaten a sour grape, and the children's teeth are set on edge." "Every one shall die for his own iniquity." "The soul that sinneth it shall die." Jeremiah 31:29, 30; Ezekiel 18:2-4

How reasonable are the ways of God? How plainly are they stated in the Word! Those who have the eye and the ear of faith, who are harkening to the Word of the living God rather than to the dead creeds of the Dark Ages, have a joy and peace of mind which is a source of strength unknown to others.

According to the Divine arrangement, parents are responsible in respect to their children. The conscientious parent has a wonderful opportunity to train his children in the nurture and admonition of the Lord. The Christian parent should earnestly seek for the wisdom from above, that he may be able to rightly discharge his duties under all circumstances, even the most trying.

NOTICE OUR TEXT AGAIN

'I'he Apostle clearly distinguishes between the children of believers and the children of unbelievers. His argument is that the children of unbelievers are without any relationship to God, and without any supervision from Him; while the children of believers, because of parental relationship, are subjects of Divine supervision and care. For these, as for their parents, all things work together for good-for their welfare. this Divine supervision on account of their parents will, of course, terminate when the individual child comes to years of discretion and responsibility. Then he must enter into personal relationship with God, or, like the remainder of the world, be outside of any relationship with Him, until the Day of Christ, a thousand years long. Then whosoever will may come.

OBLIVION NOT ANNIHILATION

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ERRORS OF DEATH-BED REPENTANCE

"Verily I say unto thee this day, thou shalt be untie Me in Paradise." Luke 23:43

Few of the Master's words have been so misunderstood as has this text, and few have produced so terrible a fruitage of sin. The influence of the text is greatly increased by the unscriptural thought that the dying sinner passes into everlasting torture. Those under the spell of that false doctrine cannot be reproved for wishing to escape from its terrifying influence. As the drowning man grasps at a straw, so

those whose hopes for their dead are being held up by this error, grasp at the narrative of the thief, and hope that their departed experienced a momentary repentance, said, "Jesus, forgive me," and straightway was carried to Paradise. The absurdity of the proposition is crowded out by the mingling of the hope with their love for the deceased.

Well do we remember conducting a funeral service which was interrupted by the wails of the widow. The husband had been shot by an assassin's bullet in a distant mining region. He had died not being a member of a church, and by no means a saint. The poor widow's wails, we afterward learned, were caused by the thought that not having had a moment's warning, the murdered had failed to say, "God forgive me," and thus to gain Paradise.

Who can blame the poor woman for the absurdity of her reasoning? Had she not been taught so to think by all the great creeds of Christendom? Had not her husband and she been taking that very chance of having a moment for repentance before expiring? It is a shame that this wrong thought has been so long allowed to keep people back from making their peace with God in earlier life.

REPENTANCE ALWAYS PROPER, OF COURSE

Let us not be misunderstood. We would not discourage a death-bed repentance, or any other. We would, however, have all to recognize that there are fixed rules of Divine Justice which forbid us to think that there is a hell full of unfortunates who died suddenly, with no opportunity for repentance; that there is a Heaven full of lucky murderers, thieves and vagabonds, who were carried to glory without any real change of heart or character, but merely as a reward for momentary prayer. "Whatsoever a man soweth, that shall he also reap." Whoever sows a life of sin and self-indulgence will not reap glory, honor, immortality, but a more depraved disposition than that with which he was born.

THE DYING THIEF'S PRAYER

The supposition that the dying thief asked to go to Heaven with Jesus as a reward for a few kindly words is a mistake. The supposition that Jesus promised that he would go to Heaven that same day is also a mistake. Jesus did not go to Heaven that day. Instead, He went to the Bible Hell-Hades, Sheol, the tomb. He remained dead, St. Peter tells us, until the third day, when God raised Him from the dead by Divine Power. It was after His resurrection on the third day that He appeared to Mary and said, "I have not yet ascended to My Father and your Father, to My God and your God." John 20:17

The Bible tells that Paradise was lost through Adam's sin, six thousand years ago; that it is to be restored as a result of Jesus' death; and the time of its restoration will be during the thousand years of Messiah's Kingdom. Since there was no Paradise when Jesus died, He could not have meant that the thief would be there with Him that day. The claim made by Jesus was that He was to be a King. The thieves had heard Pilate's question, "Art Thou a King, then?" They had heard Jesus' reply, that to this end was He born. But He added, "My Kingdom is not of this Age."

The thief caught the thought that the grand, kingly Character beside him was probably the Messiah, the King of Israel. How to explain the circumstances of that dark hour he knew not, but he defended Jesus. Then with a measure of hope he said, "Lord, when Thou comest into Thy Kingdom remember me." In other words, I believe that you are a King, and that somehow you will yet have a Kingdom. I have sufficient faith to ask you to grant a poor thief a blessing when you reach that Kingdom.

MISPLACEMENT OF COMMA BY TRANSLATORS

Jesus' reply should be carefully studied. In substance it was, Poor thief, I appreciate your words; and when My Kingdom shall be established, I will remember your kindness and will reward it. Notwithstanding this dark day with its unfavorable setting, I am really a King, and these experiences are necessary for Me, that I may enter into My Kingdom. ThusJesus said, Be it as you have asked-I will remember you when I come into possession of My Kingdom. "Verily I say unto thee this day, thou shalt be with Me in Paradise."

The difficulty has been with the wrong thought of the translators, and the misplacement of the comma.

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Punctuation is a modern convenience in all languages. there is none in the original Scriptures. The translators put the comma where they thought it should be, but evidently they made a great mistake. It would be thoroughly inconsistent to say that Jesus went to Paradise, when He had not yet ascended to the Father, and when the promised Paradise is to be established in the earth after the Second Coming of Christ, as a result of His Millennial Reign. Revelation 21:3-5

Placing the comma where we have done leaves the passage thoroughly in accord with all the Bible. That passage, properly understood, leaves not a shadow of Scriptural support to the thought that a prayer a moment before death would change the eternal destiny of anybody.

BOTH THIEVES IN BIBLE HELL

Let us get back to the Bible. Let us get rid of the foolishness of the creeds. Let us remember that a dead man is dead, as the Bible declares. "His sons come to honor, and he knoweth it not; they come to dishonor, but he perceiveth it not of them." "There is neither device nor knowledge nor wisdom in Sheol [Hades, the tomb], whither thou goest"-whither all go.

But nothing in the Bible suggests that man dies in the same sense as the brute. There is no hope for a future life for the brute, but God's Word stands pledged for a future life for humanity. "There shall be a resurrection of the dead, both of the just and of the unjust." "All that are in their graves shall hear the voice of the Son of Man and come forth."

The Bible tells that unless Christ had redeemed the life of mankind by the sacrifice of His own life, there would have been no resurrection of the dead. But from the foundation of the world God purposed a resurrection; and that Jesus

should eventually be the Lamb of God, to take away the sin of the world. "As by a man [Adam] came death, by a man Jesus] comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive"-"every man in his own order." 1 Corinthians 15:21-23

Jesus Himself, we read, was the first to rise from the dead to be fully released from the power of death. Lazarus, Jairus' daughter, etc., were not resurrected in lull, but merely awakened temporarily. They fell asleep in death again, and will have in their own due time the Divinely appointed opportunity for a resurrection.

According to the Bible, the Church will be the next in order, and will have a resurrection to spirit nature, similar to that of Jesus; hence the Apostle's desire to share in Christ's resurrection by having a share in His

sacrificial death. "For if we be dead with Him, we shall also live with Him." 2 Timothy 2:11

Next after the Church will come the resurrection of the Ancient Worthies, of whom John the Baptist was the last. Their resurrection was referred to by St. Paul in Hebrews 11, where he declares that "God has reserved some better thing for us [the Church], that they without us should not be made perfect."

EACH IN HIS OWN ORDER

St. Paul declares that in the resurrection every man will come forth in his own order, or band, or company. When the due time shall come for the awakening of the generation which crucified Jesus, quite probably both the thieves will come forth from death at or about the same time. Both thieves will receive the blessing purchased for them by the Redeemer's death-to be brought to a knowledge of the Truth, to be helped up out of ignorance, superstition, blindness by rewards, stripes, punishments-if they will, to human perfection, lost in Adam, redeemed by Jesus.

But there will be a difference between the conditions of the two thieves. Both will be in Paradise; for the whole earth is to be a Paradise. The hardened thief may have had a less favorable birth, or a less favorable environment in life. Only the Lord, the great Judge, is able to know how much excuse should be made for him and how much penalty should attach to him.

The penitent thief will be much more favorably conditioned, not merely because he spoke some kindly words to the Master in His hour of tribulation, but especially because those words indicate that his heart was in a more just and tender condition. Additionally we are to remember that the Lord has especially promised that every good deed done to Himself, or any of His followers, shall receive a special reward. Any such sympathy or kindness would imply a condition of heart not far from the Kingdom; hence the promise of a special blessing for such good deeds bespeaks Divine recognition of principle and character.

"THERE'S A WIDENESS IN GOD'S MERCY LIKE THE WIDENESS OF THE SEA"

It seems difficult to many to think of God's having a provision for the majority of our race in the future. Somehow the impression has gone abroad that everlasting destinies are fixed at death. The only text ever quoted in support of this thought is a statement that "where a tree falleth there shall it lie." (Ecclesiastes 11:3) Sure enough the fallen tree cannot raise itself. And sure enough man, fallen into death, is

equally powerless. There he would be forever were it not for the Divine arrangement for his awakening by the Lord Jesus Christ.

Many of us have been too free to believe that the penalty for sin may be entirely escaped by a simple word of prayer, and yet reversely have believed that there could be no forgiveness of sins after death. The only explanation of this persistent thought in the minds of the masses is that they were taught that destinies were fixed at death by the taking of the dying one over to a fiery Hell, or to a blazing Purgatory, or to a blissful Heaven.

After all, in confusion did we not once say that everybody, for a time at least, would be brought out of Heaven, Purgatory and Hell to attend a Judgment scene-quite contrary to reason and the Bible-a Judgment to determine whether any mistake had been made in regard to who had Heaven, who had Hell and who had Purgatory? How foolish we have been-how stupid, how inconsistent, how unscriptural!

"EVERY KNEE SHALL BOW"

Now we see that the dead are simply sleeping until the Morning, when all the sleepers will be awakened by Him who died for all. Now we see that no changes take place in the moral status of the dead, nor in the Divine standards. He who forgave us our sins when we confessed them and forsook them is "the same yesterday, today and forever," and will be just as ready to forgive the world of mankind, when in due time He shall send them light and they shall believe and repent .

Surely there is no more reason why a sinner could not be forgiven in the future than that a sinner could not be forgiven in the present. When sinners are forgiven now, it does not mean that they obtain full release from some proper penalty for their sins sickness, sorrow, pain. Nor will the forgiveness of sins in the future Age mean that no stripes will be put upon the transgressors. Jesus distinctly tells us respecting that future Age that then those who have sinned against knowledge, light, will be punished with many stripes, while those who have sinned with less light will be punished with few stripes. Luke 12:47, 48

Take for example the son of the widow of Nain, or others of those awakened by our Lord. We know little respecting their relationship to God. This widow's son may have been a good man or a wicked man; but the fact that he had been

awakened from the sleep of death by the Master would certainly work no injury to him afterward in the matter of forgiving sins for which he might repent.

God's entire object in providing the Kingdom of Messiah and in restraining Satan and causing the knowledge of God's glory to fill the earth is to give mankind a better opportunity than is now generally enjoyed for repentance and reconciliation with Himself. Now, only the favored few can see, can hear, can understand. Then, all, from the least to the greatest, shall be brought to a knowledge of the Lord and His goodness, and unto Him "every knee shall bow and every tongue confess."

JUDGMENT FOR A THOUSAND YEARS

Now we see by the light of the Bible that good and bad, civilized and heathen, all go, at death, to the Bible hell to Sheol, Hades, the tomb. Now we see that all are waiting for the glorious Morning, to be ushered in by the Second Coming of Jesus. Now we see that only the few have yet had the light and blessing which determines their everlasting destiny; that the overcomers of this Gospel Age will be associated with Jesus as spirit beings in the Kingdom, while the overcomers of previous times will be associated with the same Kingdom as its earthly representatives. In their cases only will the Divine judgment have been settled.

The remainder of mankind, dying in more or less ignorance of God and His terms of acceptance of sinners, are to have their judgment, or trial, during the thousand years of Messiah's Kingdom. The willing and obedient shall be blessed and enter into life eternal. The disobedient, wilful sinner will die the Second Death.

MORE TOLERABLE FOR SODOMITES

Jesus, in speaking of that coming Judgment Day of the world, declared that the Sodomites will be there, as well as the people to whom He preached. And significantly He stated that it would be more tolerable for Sodom and Gomorrah in the Day of Judgment than for Chorazin, Bethsaida and Capernaum; for if the Sodomites had been privileged to enjoy the preaching of Jesus they would have repented in sackcloth and ashes.

From the Master's words we thus perceive how serious might be our misjudgments of the hearts of men. The people of Bethsaida, Chorazin and Capernaum were regular attendants of the synagogues-decent people, having a form of godliness, but knowing little or nothing of its power. They will have an opportunity also during the thousand-year Judgment Day of Messiah's Kingdom. If they will, they may then learn the lessons necessary and eventually attain everlasting life. But because of their greater privileges, the blessings they will enjoy in the future will be correspondingly curtailed; and it will be more tolerable for Sodom than for them.

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SALVATION UNIVERSAL AND YET LIMITED

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RELIGIOUS AND SCIENTIFIC GLEANINGS

BRYAN ON THE BIBLE

"Judged by human standards man is far better prepared to write a Bible now than when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses and they lacked the learning of our schools; they had not great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of civilization; they had no telegraph wires to bring them news from the ends of the earth and no newspapers to spread before them each morning the doings of the day before. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet, these Bible characters grapple with every problem that confronts mankind from the creation of the world to eternal life beyond the grave.

"None but divinely appointed men, with their limited opportunities and facilities and the lack of knowledge of other people, could have written a work that all the philosophers of the world today, with millions of books to cultivate their minds and telegraph wires that keep them in touch with the pulse of all mankind, could not approach in logic, reasoning, example and precept." William J. Bryan

HEART AND STOMACH WORK IN GLASS JARS

A heart, stomach and kidneys, transferred from the casement of flesh to glass jars in his laboratory by Dr. Alexis Carrel, of the Rockefeller Institute, are now performing their normal functions. This startling announcement was made by Dr. Carrel himself to a group of scientists who listened breathlessly to his account of his latest achievement.

Dr. Carrel has kept a heart, taken from its body, alive for 104 days. His success with this experiment strengthened his belief, he said, that the stomach and other vital organs of animals could be transferred from one body to another without cessation of their normal functions. He experimented with a heart, stomach and kidneys and told the scientists:

"The heart is beating, the stomach is digesting and the kidneys performing their functions as well as ever, while the body that contained them is long since dead." New York American

BATTLE OF ARMAGEDDON

At an inter-denominational meeting in New York City recently, the Rev. Charles Jefferson gave expression to these fitting words:

"In every capital of Europe you see the gleam of the bayonet and hear the tramp of armed men getting ready for the battle that is coming," said Dr. Jefferson. "In the air you see a fleet of ships in which men are practicing with bombs that they may send cities to destruction.

"We preachers have not done much, but we must do something. We can denounce the present system of maintaining great engines of war. We can insist that our diplomats be men of peace. We can insist that our government work for peace. We ought to make the idea of war incredible. When we cease believing in war we will have peace."

Scientists of Denver are making a study of the three year-old son of an Italian washerwoman and a Spanish laborer. The boy is regarded as an infant prodigy. He not only knows his alphabet and can write it, but speaks English, Italian and Spanish. He sings remarkably well, dances and plays on four stringed instruments. The physicians declare that the child is normal, but possesses the most wonderful intelligence they have ever encountered in one so young.

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MISCELLANEOUS COLUMN

PREPARING TO RESTORE TEMPLE OF SOLOMON

The Jews are preparing to restore the temple of Solomon. The whole world is being stirred by a startling movement of the Jews toward their homeland. Ten years ago there were only 1,000 Jews in the city of Jerusalem; there are now 100,000. More than 200,000 Jews are found in the colonies recently established in Palestine. These are proving successful; good crops are being raised.

More than $20,000,000 is being invested in railroads. Within the next few months Jerusalem will have become a city of electricity; rails are being laid for electric cars. The Jews have $5,000,000 in a Jerusalem bank. They have purchased a large amount of land.

Until forty years ago the land of Palestine was arid. There were few inhabitants. There is a prophecy which reads, "In the last days I will pour out upon you again the latter rains." Rain has come in abundance in the last few years; Palestine again blossoms; 10,000 olive trees have been planted in Samaria.

It is believed that Jerusalem will become as of old as the market-place of the Orient, and that Palestine will again "flow with milk and honey." Philadelphia Evening Times

"SEA AND WAVES ROARING"

"One of the greatest demonstrations in the history of organized labor was held recently in Hyde Park, London. Fifty thousand sympathizers rallied in support of the nine labor leaders deported from Africa, while the merely curious swelled the crowd to more than 100,000.

"It was a scene of the utmost picturesqueness and impressiveness as, with splendid teamwork, the deported nine rose simultaneously on their respective platforms and a thousand brightly colored banners were raised aloft and shaken, as if in defiance of Botha and the South African Government, while the huge assemblage sang 'The Red Flag' and gave the exiles a tremendous welcome.

"Commenting upon the Hyde Park demonstration, "The Daily News says: 'It is certain that none of the political parties has any idea of the magnitude of the storm brewing. This is not an ordinary labor agitation. What the man in the crowd feels, perhaps, rather than thinks or says, is that in their dealings with the deported nine Gen. Smuts and his colleagues struck a blow, not at trades unionism only, but at the very heart of civilized democracy.

" 'The popular instinct is right, as it is apt to be on these matters of life and death. It remains to be seen whether it has the steadiness to make its irresistible weight felt or whether it will dissipate itself for lack of direction, in futile, inarticulate mutterings.' " *New York Times*

THIS IS MAN

An average man of 150 pound contains the constituents found in 1,200 eggs. There is enough gas in him to fill a gasometer of 3,649 cubic feet. He contains enough iron to make four tenpenny nails. His fat would make 75 candles and a good-sized cake of soap. His phosphate contents would make 8,064 boxes of matches. There is enough hydrogen in him in combination to fill a balloon and carry him above the clouds. The remaining constituents of a man would yield, if utilized, six teaspoonfuls of salt, a bowl of sugar and ten gallons of water.

A man has 500 muscles, 1,000,000,000 cells, 200 different bones, four gallons of blood, several hundred feet of arteries and veins, more than 25 feet of inrestines and millions of pores. His heart weighs from 8 to 12 ounces, its capacity from 4 to 6 ounces in each ventricle, and its size is 5 by 3 ~ by 2 ~ inches. It is a hollow, muscular organ, and pumps 22~ pounds of blood every minute. In 24 hours the heart pumps 16 tons. It beats about 72 times a minute. In one year an average man's heart pumps 1,680,000 pounds of blood. The heart is a willing slave, but it sometimes strikes-and it always wins. *Practical Druggist*

LIVING FOR JESUS

LIVING for Jesus day by day,
Following just as He leads the way,
Never a choice in great or small
Doing His will, and that is all.

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THE CHIEF CAUSE OF CRIMINALITY

"I was shapen in Iniquity; and in son did my mother conceive me." Psalm 51:5

Diagnosis is valuable in the attempted cure of any malady. This is as true of sin-sickness, depravity, as of any other ailment of humanity. The better we understand the origin of sin and the methods of its operation in ourselves and in others, the more successful we shall be in combating it. We must know what helps to feed the ailment and what tends to destroy it.

Our forefathers erred, evidently, in their declaration of total depravity. None of us ever met a human being entirely depraved-entirely devoid of sympathy for righteousness and truth-dead to all good influences. Experience, however, does corroborate the Bible statement that "there is none righteous, no, not one"-all are sinners. Moreover, the Bible goes to the root of the matter; and experience corroborates its statement in our text that we and all humanity were born in a state of sin, with the predilection or inclination toward sin.

We are not, however, to conclude that God made us sinners; for the Bible contradicts this thought, and assures us that "all His work is perfect." According to the Bible, we received our lives from our parents; and they theirs from their parents; and so on back to Father Adam. The Bible tells us that our first parents sinned, and came under the Divine sentence of death; and that this meant mental and moral, as well as physical, degeneracy. The Apostle declares, "By one man's disobedience sin entered into the world, and death by sin." Romans 5:12

This curse of death which came upon the race, and which affects us from the moment of birth, is a terrible blight. Even though it is much more reasonable than the curse declared by our mistaken creeds the curse of eternal torment nevertheless the curse of God is sufficiently terrible, and world-wide. The penalty, "Dying, thou shalt die," is, however, much less horrible than if it had read, "Living, thou shalt live in eternal torment."

When, therefore, we find in ourselves and others wayward, sinful tendencies, we reflect that these are evidences of the fall, the curse, and that all who are under such influences are to be pitied. True pity, however, must not be in sympathy with sin, but with the sinner, who is handicapped by the predisposition to sin. Sin calls for radical measures for its extermination for the release of the sinner; but our best efforts for them and for others will be attained through a knowledge of the facts, and through the exercise of proper sympathy. There are probably more

people injured through lack of sympathetic help than are helped by the administration of cold-blooded justice without tenderness or sympathy. We have been slow to learn this lesson.

PARENTAL SYMPATHY NEEDED

Undoubtedly as human sympathy expands through a knowledge of the facts, both parents and children will be blessed by that increase of knowledge. Parents need to learn that their own mental moods and sympathies with right or wrong serve to stamp, to birth-mark their children, either favorably or unfavorably. The parents of a vicious child should reflect that they had much to do with that viciousness. Properly informed and right-willed, they might have produced the child with a much more favorable organism. It requires a great deal of training to work out of the child's disposition that which was inbred at its birth. Indeed, the probability is that only a small portion of it will ever be eradicated in this life.

We are not forgetting the Scripture which says, "Who can bring a clean thing out of an unclean?" We remember this, and merely suggest that the imperfect sinner-child, shapen in iniquity and conceived in sin, may have more or less of sinful disposition. We are suggesting that a weighty responsibility rests upon parents in respect to the prenatal influences exercised, as well as to their parental obligations after their children are born.

With what care, what loyalty to God and righteousness, what desire to maintain purity of heart and loveliness of character, the procreative powers should be exercised! With what care the father should surround the mother with every good influence helpful to her mental serenity, joy, peace, justice, reverence, love, during the period of gestation! What noble characters might thus be born into the world, even though still imperfect, sin-stained! What a different world in many respects we might be living in today if parents had recognized these principles and felt their responsibilities and lived up to them! Thank God, death does not end all! and the lessons now being learned through disappointments and tears will, we believe, in many instances prove profitable in the great Hereafter.

"BRETHREN WHAT SHALL WE DO?"

This was the question asked of the Apostle Peter by those who heard him preach and learned that we were sinners under condemnation. We should discern that the question is not, What shall we do to escape

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damnation, or condemnation ? We were born in damnation, condemned to death as unworthy of life. The Divine decree is that no sinner may have everlasting life. It is a gift of God, designed, not for sinners, but for those who are perfect, sinless. Adam was condemned to death as soon as he became a transgressor; and all of his children were born in the same condemned condition. Condemnation passed upon all men because all are sinners. All are imperfect, fallen. Our text tells us that they were born in this fallen, disapproved or condemned condition.

The question with us, then, is not, What shall we do to escape coming under condemnation? for the whole world is condemned already. (John 3:18) The question is, How shall we, who are already condemned of God as unworthy of everlasting life, get free from that condition in which we were born and get back into that condition of perfection which God will approve, in which we shall be accounted worthy of everlasting life?

The Bible answers our question. It tells us that God has had compassion upon our race and has provided the Savior. It explains that for God to be just and yet grant forgiveness to the sinner requires that One shall pay substitutionally the penalty originally pronounced against Father Adam. This being effected, the Redeemer will have the right to restore to perfection Adam and all his posterity desirous of returning to God.

The Message respecting this merciful arrangement is called the Gospel-the Good Tidings that there is a way of return from sin to holiness and from condemnation to death back to justification of life.

"TIMES OF RESTITUTION"

As we have seen, the thing needful for all who desire to return to God's favor is that they may be restored to that condition of physical perfection in which Adam was before he sinned. When thus restored, they will have the same opportunity of demonstrating loyalty to God that Adam had at first. If they, when recovered, stand the tests of loyalty and obedience, they shall receive God's gift of everlasting life. And they shall receive it through Jesus Christ; for the way was opened up by His sacrificial death, "the Just for the unjust," and their salvation accomplished by His work of Restitution. 1 Peter 3:18

Not until recently have Bible students discerned how far our forefathers have been confused in respect to the Divine Plan through neglect of the Bible for 1,400 years. They now see that Jesus and the Apostles and Prophets taught that God's great time for dealing with the world is yet future-under Messiah's Kingdom. The thousand years in which that Kingdom shall rule the world, restraining sin, chastising sinners and helping the willing and obedient back to perfection, is called by St. Peter "Times of Restitution of all things, which God hath spoken by all His holy Prophets." Acts 3:21

The restitutionary work of those thousand years will be accomplished by the power of Messiah's Kingdom, and the Elect Church of this Gospel Age will be associated with the Redeemer in His Throne and in the great work of restoring the obedient of mankind to perfection. This thousand years is also called the time of the world's resurrection or raising up-anastasis. Bible students now discern that the word resurrection in the Greek signifies more than merely the awakening from death. It signifies the lifting up of the individuals to human perfection to that which was lost by Adam and redeemed by Jesus' death.

During those Times of Restitution Satan is to be bound, that he may no longer deceive humanity as he has been doing with false doctrines, putting light for darkness and darkness for light. On the contrary, the time when he, the Prince of Darkness, is cast down from influence amongst men will be the time when Christ

and His Bride, the Church, will become the Sun of Righteousness to the world and scatter all its ignorance and superstition. (Matthew 13:43) Respecting that time the Bible assures us that all the sin-blinded eyes shall be opened, and all the sin-deaf ears shall be unstopped, and the true Message of God's Love shall be made known, and "the knowledge of the glory of the Lord shall fill the whole earth."

GOD'S DEALING WITH THE CHURCH

God has a special plan and a special salvation for the Church. He desires that the Church shall consist of a very special class. He has issued a special call therefore, and has prescribed special terms or conditions for members of this class.

All who will be accepted as members of the Bride, the Lamb's Wife, must have the same spirit, mind or disposition that Jesus had. Did He delight to do the Father's will? So must these. Was He willing to be obedient to the Father's will to the extent of sacrificing earthly pleasures and advantages? and to the extent of death? So must His followers walk in His steps, as He has set them an example, looking unto Jesus, the Author and Finisher of their faith. The invitation to those is that if they suffer with Christ they may also reign with Him, share His nature and glory and honor. They are advised from the first that the footsteps of Jesus are the way of the Cross.

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These disciples of Jesus in the present Age are figuratively styled "soldiers of the Cross," and Jesus is declared to be the Captain of their salvation, leading them through victories to glory. Their battle in some respects is the same as the world will have in the next Age, only more intense, more concentrated. The world will have a thousand years in which to fight and win. The battle of the Church as a whole is more than eighteen centuries long, but each individual share is much shorter. The coming Age will be the world's time for gaining a victory and escaping from the condemnation, the imperfection, that came upon all the race through Adam's sin.

CHILDREN OF WRATH AS OTHERS

We are not to think of those whom God accepts as the Church as being different by nature from the remainder of mankind. On the contrary, we are particularly informed that we were born "children of wrath, even as others." But this special class get free from the condemnation, or damnation, that came upon the race through Adam in a different way from that of the world in the next Age. They first exercise faith in God's promises and in Jesus as the Redeemer. They realize bySaith that the merit of His death is the basis of deliverance from the damnation, or condemnation, passed upon all and of reconciliation with God and restitution to perfection and attainment of everlasting life.

The Kingdom of Messiah, through which these blessings are to be extended to mankind, having not yet been established, these believers cannot get these blessings. However, to them comes a special message or invitation to become members of the Kingdom class-"heirs of God and joint-heirs with Jesus Christ"

their Lord; "if so be that they will suffer with Him, that they may be also glorified together" and share the Kingdom. Romans 8:17; 2 Timothy 2:12

Charmed with the prospect, these are not daunted by the trials and difficulties of the way, especially when they hear the Redeemer's Word encouraging them, saying, "Fear not, I have overcome the world." "Greater is He that is on your part than all they that be against you." "My strength is made perfect in your weakness." "All things shall work together for good to them that love God-to the called according to His purpose .

Thus encouraged, these believers make a full consecration of themselves to God and His service, realizing and confessing their own imperfection and insufficiency, and pledging themselves to fight a good fight against sin in every form under the captaincy of Jesus. Jesus becomes the Advocate of all who come unto the Father through Him during this Age. He supplements their sacrifice in such a manner as to make it perfect holy and acceptable to God. (Romans 12:1) They give their wills, and resign all earthly interests and rights. He adds to their sacrifice all those Restitution qualities which would be theirs in due time under the Kingdom. Thus they stand complete in Him.

When the Father accepts these by the begetting of His Holy Spirit they become His children, His saints, "heirs of God and joint-heirs with Jesus Christ" to "the inheritance incorruptible and undefiled, reserved in Heaven" for them. 1 Peter 1:3, 5

THEN THE FIGHT BEGINS

Every battle against sin is a good fight--whether it be the battling of the world during the Times of Restitution or the battling of the Church during this Age. But because God designs to give the Church a higher nature, a greater salvation, therefore He requires of every member of it a special demonstration of love and loyalty. And who will say that this is not a reasonable requirement of these sons?

These spirit-begotten sons are all alike in the sense that they have one mind, one spirit, one disposition-the Spirit of Christ, the spirit of holiness, the spirit of loyalty to God. But these are all distinctly different as respects their flesh. All are imperfect, but some more and some less so. Some are more and some less educated; some more and some less wise; some more and some less talented. But the tests are all under Divine supervision. The Lord sees to it that each shall be thoroughly tested. Each must have trials, difficulties, and besetments, from the world, the Adversary and his own flesh. Each must personally demonstrate his loyalty to the principles for which Christ died-the principles of righteousness.

The chief lessons for all of these sons of God to learn are:

(1) Faith in God-full trust in Him and His providences.

(2) Loyalty to Him to the principles of His Government, and to all those whom He has accepted
as sons.

(3) They must all possess in large degree God's own Spirit of love, kindness, as of the Truth.

They will not, however, be judged holy according to the flesh. Rather, judgment, or decision, in their cases will be rendered according to the spirit, the intention, the will. They will be rewarded for what they have endeavored to do and have striven to do in harmony with the Divine will rather than according to the success they have attained.

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WHY JESUS DIED FOR SINNERS

"In due time Christ died for the ungodly. " Romans 5:6

While the Bible everywhere declares the importance of the death of Jesus, Christian people in recent times seem to be perplexed upon the subject. Some dispute the Bible statement of the necessity for Jesus' death, and claim that His life was no different from that of other men, and His death was no different from that of others. Some claim that Jesus came into the world, and passed through various trying experiences, not in order to redeem mankind from anything, but in order to show His followers how they should live and die for a good cause. Others in bewilderment declare that they see no relationship between Jesus' death and what they have been taught is the penalty for sin; namely, eternal Torment.

In general, there is confusion upon the subject, and only those who get the proper Scriptural focus on the question of why Christ died can be mentally at rest, and able to enter sympathetically into the various features of the great Plan of God, of which the death of Jesus for human redemption is a part.

We protest against the too common practice of accepting a portion of the Bible, and rejecting the remainder. Any man wise enough to criticize the inspired Word should be accepted as an inspired authority capable of writing a better statement of the Divine Plan. For our part, we believe that the Holy Scriptures, as St. Paul declares, were written aforetime by holy men for the admonition of the Church. We believe that this was done because God wished His people to understand His Divine purposes and arrangements, and sympathetically to enjoy them and co-operate in their fulfillment. We should hold fast "the faith once delivered to the saints," and should not allow our own wisdom or the wisdom of other men to make the Word of God of none effect. We remind our readers how Jesus reproved the Pharisees for neglect of God's Word and for taking instead of it the traditions of men. Mark 7:6-8

However, our English Bible does not profess to be the Word of God, but merely a translation of it. If, therefore, we find some passages of Scripture which have been mistranslated, and thus misrepresent the original Scriptures, we should make haste to correct these, and to admit that the translations were not inspired. Additionally, we remind that all old manuscripts show that during the long period of eighteen

centuries errors crept in-additions to the words of Jesus and the Apostles. At the time of the preparation of our Common Version English Bible the number of Greek manuscripts was only seven, whereas now there are several hundreds. Three of them in particular are very old-the Sinaitic, the Vatican 1209, and the Alexandrian.

The people of God are to so hunger and thirst for their Heavenly Father's words that they will spare no pains to know exactly what He said to them and what He did not say, and to base their faith upon the living Word, which surely will abide forever. So doing, the Bible becomes more beautiful and more reverenced by Bible students every day.

There is no dispute among the various orthodox creeds that there was a penalty against mankind which needed td be met, before the Divine blessing could come to any of our race. These creeds all agree that Adam, the father of the race, was created perfect, in the image, in the moral likeness, of his Maker, but that he sinned, and came under a penalty, or curse, on account of sin. Hence all of his race, inheriting life from him, shared his weaknesses and his condemnation to death.

God, having sentenced man to death as unworthy of life, could not consistently have any dealings with him, while still condemned. Hence God's provision that Jesus as the Son of God should recover Adam and his race from the sentence of death-in order that all might have an opportunity to return to harmony with God, and thus to everlasting life.

This is clearly set forth in both the Old Testament and the New. If we would forget our creeds and rid our minds of the false theories which they inculcate, these Scriptures would now "rude us without difficulty. Christendom is handicapped by the creeds of the Dark Ages, which confuse us. On this subject, for instance, of Christ's redeeming work, we are met with the proposition of the creeds that the curse of God against our race is eternal torture in some far-off place, we know not where-possibly within the earth.

The misconceptions of our forefathers on the subject of punishment for sin were built upon mistranslations or statements meant to be understood symbolically. For instance, we read of our Lord, "He opened His mouth in parables and dark sayings." When our Lord illustrated the utter destruction of the finally incorrigible by the destruction of the offal of Jerusalem, cast into the Gehenna fire outside of the city wall, it was not torment that He taught, but annihilation. Nothing was tormented in the fire of the valley of Hinnom. In the Book of Revelation, wholly symbolical, the plain statement is made that the lake of fire represents the Second Death.

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"THE WAGES OF SIN IS DEATH."

Most emphatically the Bible declares the wages of sin to be death-not torment. And lest any one should think of this as merely meaning the death of the body, while the soul continues to live, the Scriptures expressly state more than once that

the death of the soul is meant. "The soul that sinneth it shall die." "God is able to destroy both soul and body" in Gehenna, the Second Death. The penalty against Adam, "Dying, thou shalt die," signifies the death of his soul, his entire being. Under that sentence, unless redeemed, Adam and his race would have no future life.

But God from the very beginning purposed to redeem man from this death sentence. In due time He sent forth His Son to pay man's redemption price. Jesus' redemptive work will restore man's soul from the power of the tomb, by a resurrection of the dead. Therefore, even before Jesus had died for our sins, He said to some of the people, "Fear not them which can kill the body," and thus take from you all that remains of the present Adamic life. Fear God, with whom are the issues of the future life, for He is able to destroy not merely the temporary life of the present time, but also your prospective life, which He purposes to secure for you through the Redeemer's sacrifice, and by the resurrection from the dead.

We see, then, that God rested every feature of His Plan for mankind upon the great work which from the beginning He intended Jesus should accomplish for our race. St. Paul expresses this in a few words, saying, "As by a man came death [not eternal torment], by a man also comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive, every man in his own order." The first order, or resurrection, is that of The Christ, Head and Body, to glory, honor, immortality, on the Divine plane of being. Search carefully the Old Testament Scriptures-every word of God through Moses and the Prophets-and we find not a hint of any other penalty for sin than this death penalty.

WHAT THE DEATH PENALTY INCLUDES

Many fail to grasp the full import of the death penalty. It includes not only the final act of dying, but all the steps leading thereto. Had there been no sin and no sin penalty, there would have been no dying process-no aches, no pain, no sighing nor crying, nor dying.

Man lived in Eden as happily as angels live in their Heavenly home on the spirit plane, for he is an earthly being, adapted only to earthly conditions. Besides, had it not been for sin, God would not have permitted the curse, nor brought thorns, thistles, storms, cyclones, drought and deluges, which in death-dealing power have been permitted to come to man, because he is a convict. He is already under sentence of death.

The favors that God has promised to him through Christ will come in their due season. They will make earth a Paradise Garden, with nothing to hurt or destroy. The Divine blessing will bring to all mankind the opportunity to return to the image and likeness of God, and to everlasting life, under the New Covenant.

ANOTHER OF OUR DIFFICULTIES

An additional difficulty under which we labored as Bible students in the past is that we confused the special work of this Gospel Age with the general work of the next Age. God's provision, through the death of Christ, for rolling away the curse of sin and death from mankind applies to the next Age, and not to the present Age. When His due time shall arrive, everything will be in readiness for the great

work which He has promised shall be satisfactorily consummated. Divine Wisdom, backed by Divine power, will establish Messiah's Kingdom in power and great glory, bind Satan, break the shackles of ignorance, error and sin, and set humanity free from the slavery of sin and death, under which it has rested for six thousand years.

This great work is spoken of in two different ways; (1) It will be a time for overthrowing and breaking down the powers of sin, darkness and evil. (2) It will be a time for uplifting mankind to the original Divine image in which Adam was created.

As the entire reign of sin and death came, through Adam's disobedience, upon the whole world, so the entire release from the curse will come to every member of the race, through Jesus. The broad basis for this work has already been laid in the death of Jesus. "Christ died for our sins, according to the Scriptures." (1 Corinthians 15:3) Jesus Christ, by the grace of God, tasted death for every man. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:2

As all the race were involved in the death sentence, the one redemptive work was necessary for the releasing of all. In God's arrangement He has divided the redeemed into two great classes, both of which will attain everlasting life. But one class will receive it on the spiritual, or Heavenly, plane, while the other will get it on the earthly plane. This does not signify universalism, for while these two classes are to be saved, the Bible distinctly tells of some who will receive the grace of God in vain, and die the Second Death. Revelation 21:S

From this viewpoint, note the force of the Apostle's words: "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." (Romans 6:23) The death sentence passed upon all through one man, Adam. The gift of God is to come to all humanity through the second Adam, the Lord.

THE RICHES OF GOD'S GRACE

Our Great Creator is rich in grace, the Apostle tells us. He not only purposed to recover mankind from the disadvantages of the fall, but additionally took advantage of the circumstances connected with the permission of sin to give an especial opportunity to any of the sinners to manifest, if they would, special loyalty to Himself. God might have placed a different penalty against sin. He might have excluded our first parents from Eden for a year and then have returned them, or He might have simply banished the race from Eden, and have allowed all to live without sentence of death against us. Had He done so, Jesus would not have needed to die for man's redemption. Because the sentence of death had been imposed, however, it must be canceled before the race could be restored to perfection and to God's favor.

It is evident, then, that God wished to have the death penalty upon our race, so as to make necessary the death of His Son. This, in turn, meant that the Father invited the Son to become man's Redeemer, and that the Son accepted the offer, and came into this world for that very purpose. This implied that the Father would reward Him with a high exaltation, in recognition of His loyalty and obedience

unto death, even the death of the cross. Thus Jesus suffered for our sins, and entered into His glory.

GOOD SEED IN THE GOOD SOIL

This article can be found in its entirety in the Newspaper Sermons, entitled, "Hear ye, Therefore, The Parable of the Sower."

DO FALSE CREEDS FOSTER CRIME?

"If our Gospel be hid, it is hid to them that are lost, in whom the god of This world hath blinded the mends of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4:3, 4

We do not charge our forefathers with evil intent in the making of the creeds. We cheerfully admit that every creed contains an element of Divine Truth. Our contention is that Satan, the great Adversary of God, substituted the creeds for the Bible; and into the creeds, through human weakness, he injected a sufficiency of nonsense and "doctrines of devils" to render them unhealthful for the saints, and absolutely poisonous to others.

The truthfulness of our text is manifest on every hand. The word Gospel signifies the good Message, it was the Message of the angels at the birth of Jesus: "Behold, we bring you (the Gospel) good tidings of great joy, which shall be unto all people!" This Gospel of joy and blessing, of Divine Love and Mercy toward our race, is completely hidden from the world. Even matured Christians discern but little of it, because the creeds of human tradition have so misrepresented God and His purposes as to make of them bad tidings-not good tidings.

HATH BLINDED THEIR MINDS

St. Paul, as well as the other Apostles, foretold the falling away of the Church from "the faith once delivered to the saints"; and he particularly pointed out that this would be the result of giving heed to "seducing spirits" and "doctrines of demons"-the fallen angels. (1 Timothy 4:1; Jude 6) In a thousand ways, through mediums, planchettes, visions and dreams, etc., these fallen, seducing spirits have intruded their demon doctrines upon the Church of Christ. And the whole purport of their evil work seems to be to deceive mankind in respect to God's real purposes toward them, and His real character.

How wonderfully successful Satan and his fallen angels, the demons, have been! While persuading men that they were far off, stoking fires for humanity's future torture, they have really been hobnobbing with ecclesiastics and assisting in misrepresentation of the Bible-especially its parables and symbolic statements. To such an extent is this true that the glory of God manifested in Jesus for human salvation is completely confused and unintelligible to the world.

Unbelievers can reason, and do reason. Those who reside in civilized lands instructed along the lines of the creeds, inquire, Why did God make us sinners,

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with depraved appetites and sentence us to eternal torment, and then send Jesus to be the Savior of merely such as become saints, believers in certain doctrines which they themselves call mysterious? Intelligent heathens similarly ask, Why should God make such a plan as the missionaries relate? Why should He condemn us all to eternal torment and then make provision for only the few who hear of Jesus, and believe the mysteries and monstrous inconsistencies of some of the creeds?

Do not the facts today, after eighteen centuries of creed-blinded Christianity, corroborate the Apostle's statement that the "god of this world," Satan, "hash blinded the minds of them that believe not?" Otherwise surely the glorious Gospel of Christ, now becoming more and more clear to Bible students, would long ago have shone into many hearts, carrying joy and peace through reconciliation with God.

The statement of our text, "If our Gospel be hid, it is hid to them that are lost," does not mean that they are lost because they cannot see the Gospel. The Bible distinctly tells us that all of Adam's race are lost through disobedience. The Apostle evidently means that the masses of the lost world cannot see the Gospel light. It is hidden from them. Only the comparatively few see it, and they only as they are guided by the Holy Spirit and their eyes of understanding open.

We may well thank God that the time in which Satan will be thus privileged to put darkness for light to deceive the world is limited. The Bible prophesies that soon Christ will take His great power. His first work will be the binding of Satan that he may no longer deceive men. And then the Redeemer will begin His great work of blessing mankind, in the thousand years of His appointed reign.

WHAT PRISON STATISTICS SHOW

In all modern prisons statistics are kept which show the religious instruction received by the prisoners earlier in life. In almost every instance the prisoners guilty of the most serious offenses were from infancy trained to think of the Almighty as the great Enemy of His creatures, who foreknew and fore-arranged for the eternal torture of all but a handful. Did these creeds better those who confessed them? Did they inspire in the parents of these criminals heart-devotion to God? Nay, in almost every case where the false, horrible creed-idol was worshipped fear prevailed instead of love, bedlam instead of holiness. Is not this the case even today in the majority of homes of so-called Christendom?

FOOLISH FEARS, VAIN IMAGINATIONS

Little have we realized the foolishness of such reasoning. The influence of the creeds of the Dark Ages has been the very reverse of what has been expected of them. Man naturally has a reverence for God. This may be seen in the shape of his head by those who can read phrenologically. It is seen also in the fact that in heathen lands worship is practiced. The true knowledge of God would incline

men to come to Him. The highest qualities of their being would find expression in worship, praise, adoration. With the enlightenment of the Bible man would indeed learn that all are sinners, that all come short of that glorious perfection which God originally created and which alone He can approve. Guided by Bible instruction, these would realize that "the wages of sin is death" not eternal torment. Romans 3:10-12; 6:23

The desire for life everlasting persists in every creature; and man's attitude would have been to approach his Creator to ascertain if it would not be possible for him to return to relationship with God and to regain the gift of life everlasting. Then would have come the answer that no fallen creature is able to recover himself, but that God has provided through Jesus' death a recovery.

A SAVIOR ABLE TO SAVE

As the repentant one would strive to live up to the Divine standard and find it impossible because of inherited imperfections, he would be drawn to the merciful Father in Heaven, to learn how to attain to the condition which his heart coveted. Then he would hear the answer through the Scriptures that while God has provided for the world in general a thousand years of Restitution, yet He is willing now to receive q few choice characters, on special terms. These must have their Master's spirit, a love for righteousness and a hatred for iniquity, a loyalty to God, ready to lay down life and every other thing in His service.

Such would be inducted by faith into the elect Church, would be begotten of the Holy Spirit, to be trained by trials, difficulties, testings and polishings, and eventually, if faithful, be accorded a change of nature from earthly to Heavenly, participation with Christ in His great work of blessing and restoring humanity during His thousand-year Reign.

Christ is thy Rock;

Doubt not this firm foundation, true and tried;
Fear not the gathering tempest's angry shock;
It harms not those that on this Rock abide.

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ERRORS EFFECT THE OPPOSITE

Our wily foe, Satan, well knew all this, and has worked in opposition to it. By hiding from men the true Gospel light, he has driven them in dread away from their best Friend-Almighty God. From infancy they hoped to escape eternal torture, but as the weaknesses of their fallen nature yielded to the temptations on every hand, they prayed forgiveness. As sins multiplied, doubts and fears gained control, and in dread of God and in fear of the unjust and unmerciful arrangements of the future taught them from infancy, they plunged headlong into sin, striving to forget God. Some were led to one excess, some to another-gambling, drunkenness, frivolity, pleasure seeking.

One merchant told us of his own experience. He said, "My good Methodist wife told me I would surely go to hell. I replied, 'Mary, I know it, I know itl And when I get there, there will be one sinner who will deserve something.' I held the ordinary view-that all except the saintly were sure to spend eternity in torture. That seemed to me most unjust-that the Almighty had taken advantage of His power to create us under unfavorable conditions, with the foreknowledge that we should spend eternity in torment. I concluded that one person at least should deserve some of it."

A lady of wealth and refinement told us that secretly she had always feared the future, believing implicitly the teachings of the creeds. She said, "I went into society deliberately, with a view to drowning my thoughts on religious subjects." She did not feel drawn to the God presented in the creeds. She merely granted Him His Power and sought to forget Him; yet all the while, as she herself said, she was unhappy. Her soul found no rest.

Both of these people have since found the true God-have come to know Him in His true character, as presented to us in the Bible, when rightly understood. They are both happy, both zealous, seeking to lay down their lives in His service, and taking pleasure in everything which, in His providence, they are permitted to experience, knowing that "all things are working together for good to those who love God, the called according to His purpose."

"MORNING DAWNS, ARISE, ARISE!"

Thank God, the morning of Immanuel's Day is dawning! It is bringing light upon every subject. The chains of error and superstition, statecraft and priestcraft, are breaking. True, some may thus be led to extremes and, mistaken, revolt against all religions and all authority and all laws of God and man. That is but a natural mistake. The pendulum swings naturally to an opposite extreme and requires some little time to steady itself upon a true center.

The proper thought for us all is the one which the Bible gives, namely, that our delusions and bandages, our superstitions and errors, although by men, were not of men. Satan has been our great Adversary. He it is against whom we are to feel the special indignation. Like ourselves, others of humanity were blinded. Illustrations of this blindness were frequent during the Dark Ages. Men and women, misunderstanding the character and the Plan of God, were just as sincere as ourselves when they sought to copy what they supposed to be the Creator's methods by torturing each other, burning one another at the stake, etc.

These mistakes were not made wholly by one denomination, even as the errors which led to these mistakes were not held merely by one denomination. Presbyterians were persecuted and in turn persecuted others; so did Episcopalians, Methodists, Baptists, Catholics, etc. Mistakes so common in the past are not to be blamed either against denominations or against individuals. In harmony with our text, we should charge them up to "the god of this world"-Satan.

Instead of feeling anger and hatred and charging others with having kept us in ignorance and superstition, let us rather rejoice together and give thanks to God that our chains at last are breaking. Let us remember Saul of Tarsus as an

illustration of how a good man, misled of the Adversary, became a persecutor of the Church of Christ. As he was freely forgiven of God, and showed himself a loyal servant of the King of kings, so let us regard others of our day as equally loyal, and let us trust that they will become equally faithful as they come under the influence of the great light from Heaven, now shining.

PUT AWAY, THEREFORE, ALL THESE

St. Paul urges us, as children of the light, to walk in the light. Jesus bids us to let our light so shine before others that we may thus glorify the Father in Heaven. St. Peter says that we should show forth the praises of Him who has called us out of darkness into His marvelous light. The light that is now shining upon the pathway of God's faithful people is not a new light. It is the same light which Jesus and the Apostles held forth and rejoiced in. For the time being, it has been lost, buried under the rubbish and superstition and error of eighteen centuries. Now, in God's providence, these obstructions are being seen. We are coming out from under their influence into the sunlight, the true light, which shall yet lighten every man, as God's Word has promised.

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The question with each and all of us who now perceive the source of the darkness in which we have been and the source of the light into which we have come is, What shall we render unto the Lord for all His benefits? How shall we best show to our gracious Lord our appreciation of His gracious character, of His true Plan of Salvation? The Scriptures assure us that we can best show our love and loyalty by improving the opportunities which the Lord affords us for witnessing for Him and His Truth, which represents Him.

Our time, our talents, our privileges, our opportunities, are limited. At very most we can do but little. How earnest we should be to demonstrate to the Lord our love and appreciation! How faithful we should be to others in carrying them the light, even as we ourselves appreciate the channels which God used in bringing the blessings to us! How wise we should be, realizing that our opponent is Satan himself and not being ignorant of his devices!

We are not to show forth our own praises, for we have nothing praiseworthy. What have we that we have not received? We did not make the Divine Plan. We merely learned of it by the grace of God. In telling it to others, therefore, this fact should be remembered, that it is not ours, but His. As we compare the Divine Plan of Salvation presented in the Bible with all the different plans of salvation represented in the various creeds of Christendom, we see how wonderfully different it is from them all.

In the light of our day all are ashamed of the things set forth by the great and the wise of centuries ago. We might indeed have reason to be proud if we had manufactured the Divine Plan of the Ages, if it were our conception. But no, it is of the Father and by the Son and we are merely privileged to be ministers or servants of the Father, of the Son and of the Truth-honored servants, truly, but servants still.

And evidently, when the Master shall say to the faithful ones, "Well done, good and faithful servants," He will add, "I will make you rulers over many things, because ye have been faithful over a few things." More and more we realize that our talents, our opportunities of the present time, are few and small. Only of God's grace may they become worthy of anything, and only by His blessing may they be powerful to the pulling down of the strongholds of error and to the building up of His people in the Most Holy Faith.

WHY THERE IS DIVERSITY AMONGST GOD'S PEOPLE

This article was republished in Reprint R5284, August 1, 1913, entitled, "Why There is Diversity Amongst God's People."

Volume 6, Number 4

RELIGIOUS AND SCIENTIFIC GLEANINGS

DEEPEST CONTROVERSIES IN PROGRESS

Very Rev. Henry Waco, dean of Canterbury, and a leader in the Broad Church party, has raised the cry that the English Church is in danger from Romanizing tendencies. He told the Convocation of Westminster that the present was the most critical period in the history of the Church of England since the Reformation. The deep controversies that ever divided the church are now in progress.

The dean declared that there is an active, earnest and powerful body among the clergy which is avowedly aiming to bring the ceremonial and doctrine of the English Church in harmony with those of the Church of Rome. They have advocated, he said, the reintroduction of the invocation of the saints and the worship of the Virgin. Those on this (the evangelical) side of the church would exert every power they possess, parliamentary or otherwise, to prevent such changes.

The dean said a continuance of the present line was certain to bring civil war within the church, and this would entail its national ruin. Rochester Times

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THE GOLDEN AGE

"We talk of the Elizabethan age, the Victorian age, the Golden age," Rear Admiral Peary said at the dinner of the Delaware Valley Society recently, and he reminded the guests that those who shall live a year longer will have seen in five short years the north and south poles discovered and the Atlantic and Pacific united. They will have seen, too, great extensions of wireless telegraphy and of the use of the stabilized flying machine, with perhaps a record of some man's

flying across the Atlantic. Prof. Soddy, who with Sr. William Ramsay found that radium is a transmuting element, told the British Association last fall that the world must soon prepare for the announcement that a method of accelerating the outgo of energy from radium has been devised, together with the means of transmuting all the other elements, that would tap supplies of atomic energy that are inexhaustible, of which steam and electricity are secondary and insignificant offshoots.

If half the promise of this age is fulfilled, it should compare well with the other ages of human history. Thus far they have recorded great material discoveries and literary activities, as in the age of Queen Elizabeth; profound changes in religious belief, as in the age of Luther, or periods of conquest like those of Julius Caesar and Napoleon. This is the Age of the scientists. They, too, make material discoveries of vast moment and the sidelights they throw on the psychology of man and his earthly existence have deeply changed the currents of the world's thinking. New York Times

CLOTHING TO KEEP WEARER AFLOAT

"A remarkable demonstration was given recently near Berlin of a new fabric designed to make clothing so buoyant that it will keep its wearer afloat in the water. The composition of the invention which brings about this result is a well-guarded secret. To don a garment lined with it is to become unsinkable.

"On the occasion mentioned, infantrymen, in full marching kit, clad in uniforms lined with the material, which rendered the clothing neither heavier nor thicker than usual, threw themselves into the water, and not only did not sink, but were able to 'march' in the water and to fire. At the same time, coffee was served to a party in the water, waiter and guests being clad in the special fabric.

"It is reported that recently the inventor, wearing his suit, jumped into the water before the Kaiser's steamer to demonstrate the value of his device, and that the police arrested him for impropriety." Exchange

MISCELLANEOUS COLUMN

PREPARING TO RESTORE TEMPLE OF SOLOMON

The Jews are preparing to restore the temple of Solomon. The whole world is being stirred by a startling movement of the Jews toward their homeland. Ten years ago there were only 1,000 Jews in the city of Jerusalem, there are now 100,000. More than 200,000 Jews are found in the colonies recently established in Palestine. These are proving successful; good crops are being raised.

More than $20,000,000 is being invested in railroads. Within the next few months Jerusalem will have become a city of electricity; rails are being laid for electric cars. The Jews have $5,000,000 in a Jerusalem bank. They have purchased a large amount of land.

Until forty years ago the land of Palestine was arid. There were few inhabitants. There is a prophecy which reads, "In the last days I will pour out upon you again the latter rains." Rain has come in abundance in the last few years; Palestine again blossoms. Ten thousand olive trees have been planted in Samaria.

It is believed that Jerusalem will become as of old the market-place of the Orient, and that Palestine will again "flow with milk and honey." Philadelphia Evening Times

SEES END OF MILITARISM

Speaking on militarism, Alfred Noyes, the poet, said that indications pointed to an end of what he called the preposterous position of Europe in this day of heavy armament.

"The end," said Mr. Noyes, "may be catastrophic and thrones may shake before it comes, but come it must. The signs, however, indicate that Europe may prefer not to wait for the catastrophic end."

Mr. Noyes spoke of the English Government, consigning a $250,000 ship to destruction as a target for practice at the very time she reported herself unable to afford the slight relief needed to keep Charles Dickens's children out of humiliating

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dependency. He also mentioned an English statesman who instructed his attorneys to bring suit against a firm of armament manufacturers for commissions due him on business received through his influence.

"We are moving in a vicious and narrow circle," said Mr. Noyes. "We in England are agreed that we are strengthening our armaments because the other nations of Europe are strengthening theirs, and they say they are doing so because we are. So it goes. Think of how much disease, how much poverty could be alleviated if we utilized properly the natural resources of our countries instead of spending millions of dollars in armaments. Is it to remain a fact that after two thousand years of civilization statesmen holding opposite views cannot meet and come to a business agreement like other men?" New York Times

HOW IT FEELS TO BE STRUCK BY LIGHTNING

The following description of how it feels to be struck by lightning is interesting:

Several years ago I was working in the garden of a public institution and got caught in a terrific thunder storm. The building sits upon a knoll, and as I was hurrying along I saw the upper half of a big locust tree sliced off by a glittering flash, and fall, and instantly a blinding cloud of fire wrapped me about like a scorching sheet, blotting out sight and hearing in one awful roar. I was choked by the smothering hot fire, and smell of sulphur, and felt every nerve and muscle strain until my joints cracked. I felt myself lifted up, and swept backward, and cried out something, but could hardly hear my voice. I was lying on the wet gravel, hatless, ten feet further down the road; and the gardener coming towards

me. He had been watching, and declared he thought he saw the lightning hit me on the head. I felt sore and dull, and that night when I went to bed I found a scorched stripe half an inch wide down all my underclothes, a hole in my sock, and my shoe sole half off.

EMPEROR CONSTANTINE WAS TRINITY-MAKER

"To us there is one God, the Father. . . and one Lord Jesus Christ." 1 Corinthians 8:6

The confusion which has rent the Church of God into hundreds of sects has come through neglect of the Bible. The confusion is recognized by all Christian people everywhere, but the cause is not generally discerned. Church creeds are admitted to be defective, notwithstanding the truth which they all contain. Creed clashings are the direct result of the serious errors in all creeds.

Realizing this, why should not all Christians abandon and demolish their creeds? They purport to be pen pictures of the Almighty God, and His attitude toward men and His resultant plans. No heathen idol is so grotesque, so terrible, so horrible, as that which the most intelligent Christian people have portrayed with the pen. We are all ashamed of having misrepresented our Creator as worse in His purposes toward men than the vilest of humanity-as bad as we knew how to picture Satan himself and his attitude. Why delay longer? If Jehovah be God, let us worship Him. If the horrible Baal of the Dark Ages be no longer our God, let us destroy his creed images and endeavor to forget them.

EMPEROR CONSTANTINE'S NICENE CREED

After the Christian Church had forgotten that the Master declared that His Twelve Apostles would constitute the chief foundation stones of the New Jerusalem, they began to recognize their bishops as successors to The Twelve-"apostolic bishops." They overlooked the fact that while God had prophetically told that the place of Judas would be filled by another, this particularity itself intimated that there would be no successors to The Twelve.

The real successor to Judas, Bible Students recognize in St. Paul. Through him God has given us the major portion of the New Testament, and special light upon the Church's path, which is to "shine more and more unto the perfect Day." We now see that the eleven Apostles, before they had been confirmed in Apostleship by the Pentecostal blessing, erred in choosing Matthias, whom God merely ignored.

Under these circumstances the bishops rose gradually to power and influence as inspired oracles of God. And proportionately, The Twelve chosen as the Lord's mouthpieces to His Church lost their influence. It was easier to take the word of the bishops than to

search the Scriptures at a time when copies of the Bible were very expensive, and few were able to read.

Thus Bible study greatly declined during the second and third centuries, and disputes between Christians and Greek philosophers led some of the bishops to extremes. Not only did they maintain the Bible teaching that Jesus was the Son of God, and that He left His Heavenly condition and became a man that He might redeem Adam and his race; but, not content with this, some went further, and in their zeal claimed that He was the Heavenly Father Himself, who came down to earth and took man's nature and died, the Just for the unjust. In their anxiety to overwhelm the Greek skeptics, these Christian teachers involved themselves in absurdities, without realizing it. Those making the most absurd claims appear to have had the greatest influence with the illiterate.

Gradually the trinitarian theory was advanced; and the mystification of saying that the Heavenly Father was His own Son, and that the Lord Jesus was His own Father, and that the Holy Spirit was another person and yet the same person, appealed to people who delight to reverence most those things which they do not understand. Thus today when questions are asked respecting the trinity-how one could be three, and how three could be one-the answer which is given, and which satisfies the ignorant, is Mystery, Mystery!

But the Bible makes no mystery of the matter. It never mentions trinity at all, nor anything that would give such a suggestion. The one text (1 John 5:7) which seems to give a color of support to the thought is now admitted by all scholars to be an interpolation dating from about the seventh century; for it is not found in manuscripts written at an earlier date. The Revised Version shows quite distinctly how the passage reads in the old manuscripts, and how the forgery to support the trinitarian theory was adroitly accomplished.

"TO US THERE IS ONE GOD"

The Old Testament Scriptures represent the Divine Message of four thousand years, and say not a word respecting the trinity. On the contrary, they declare, "Hear, O Israel, Jehovah thy God is one God"; "Thou shalt have no other gods." To keep in line with this definite statement, the trinitarian theory claims that this one God has three persons, although others claim that there are three Gods but only one person. It seems impossible to get a trinitarian to decide what he really believes; he hedges with the word "Mystery."

The New Testament is as explicit as the Old in its statement that there is but one supreme God. Jesus testified to this, declaring, "My Father is greater than I"-greater than all. (John 14:28) Jesus declared that of Himself He could do nothing; that He was merely the Mouthpiece of God in His teachings, and the Finger of God in His working of miracles. He directed that His followers should worship the Father, and declared, when leaving, "I ascend to My Father and to your Father, to my God and to your God." John 20:17

Our Lord did indeed declare the oneness, or harmony, between Himself and the Father, but He explained that this was because He ignored any will of His own, coming not to do His own will, but the will of the Father who sent Him. He exhorted His disciples similarly to have the same mind, the same will, the same spirit, which actuated Him-the Holy Spirit, the mind or disposition to do the will of the Father in Heaven. His prayer for His disciples was to the same effect, "That they all may be one"-even as Thou, Father, and I are-one in heart, mind, will, disposition, or holiness of spirit, harmony with God. John 17:20, 21

What could be more explicit than our text, "To us there is one God, the Father, of whom are all things"; additionally, "To us there is one Lord [or Master], Jesus Christ, by whom are all things, and we by Him"? The Apostle here not only shows the relationship between the Father and Son, but he ignores and thus disowns entirely the Holy Spirit as another God. Clearly and plainly enough he sets forth time and again that the Holy Spirit is the spirit, will, mind, power, disposition, etc., in fullest conformity to that of the Father. There is no mystery about the matter, none whatever.

"THE ALPHA AND THE OMEGA"

Our Lord Jesus declared Himself to be the Alpha and the Omega of the Divine direct creation. (Revelation 1:8) He was its Beginning and its End, according to John 1:1-5. Our Redeemer, known before He became a man as the Logos, was the Beginning of the Divine creation and the End of it in that, ever after the creation of the Logos, Jehovah operated in and through Him in respect to all the stupendous works of creation. His name, the Logos, indicates all this; it signifies the Divine Message, or Messenger, the One through whom Jehovah's utterances and decrees went forth.

So we read in the Greek, "In the beginning was the Logos, and the Logos was with the God, and the Logos was u god. The same was in the beginning with the God. By Him were all things made that were made, and without Him was not one thing made. And the Logos was made flesh and dwelt among us, and we beheld His glory as the glory of the Only Begotten of

the Father, full of grace and Truth."

CONSTANTINE THE TRINITY-MAKER

The Roman Emperor Constantine saw a vision-probably when wide awake-a vision of greater prosperity for himself and his Empire, by a recognition of Christianity as the religion of his Empire instead of paganism, which had previously been recognized. For that moment a certain portion of the Church of Christ had long labored. Abandoning the thought of the Second Coming of Jesus to establish His Kingdom, they desired marriage, or union, with earthly empire, thus to be set as a queen upon the throne of earthly dominion and honor.

Constantine's influence in Church affairs became great. He proposed the calling of a council of all the bishops, numbering about one thousand. He wanted to know why these apostolic bishops, all inspired with the same Spirit of God, taught so

differently. He offered to pay the expenses of all the bishops to the Council of Nice; but the majority, fearing that the Emperor would be under the control of the Roman bishop (not yet claiming to be pope), declined to attend.

Only 384 came. But even they were unable to agree, the great point of dispute being the one we are discussing. Many held to the Bible teaching that Jehovah is the One Supreme God; that the Lord Jesus Christ was His Son and honored Agent in all His creative work; and that He, having manifested faith and loyalty to the Father to the extent of leaving the Heavenly glory, becoming a man and dying, the Just for the unjust, has been exalted by the Father to His own right hand of majesty and power.

But the mystification thought of trinity had gained a hold on some of the bishops, amongst others the Bishop of Rome. The questions at issue were argued for months. With all his powerful influence, the Bishop of Rome could not bring the majority of the Council to acknowledge the doctrine of the trinity. Thereupon Constantine decided the matter; and the Nicene Creed, backed by the Emperor's authority and power, was declared to be the Christian faith, and anything contrary to it, heresy.

Yet be it remembered that only about one-third of the bishops were present at the Council; and that they could not be coerced into substituting "mystery" for the Word of God, until the Emperor lent his influence. His decree was that Christian doctrine as thus defined in the Nicene Creed should have the prestige of the support of the Emperor and of all his subordinate officers throughout the Roman Empire. All believing contrary to this creed would be heretics, and be considered in opposition to the Emperor, and such had the privilege of leaving the Empire. Thus was the mystery of trinity enshrined by a heathen emperor, not baptized-not even sprinkled.

The history of the persecution of all who would not worship the trinitarian mystery would fill volumes. One sad illustration is familiar to all-the burning of Servetus, by good Brother Calvin's signature to the death warrant.

Is it any wonder that with such conditions prevailing for centuries, the Bible ignored and the creeds worshiped, the true teachings of the Bible on many subjects were completely lost sight of? Is it any wonder that, when in the sixteenth century God began to bring the Bible back to the attention of the world, it was burned by the bishops in front of St. Paul's Cathedral in London? Is it any wonder that the Christians of that time were persecuted for studying it, and could meet only in secret?

THE DIFFICULTY AT PRESENT

It seems sad indeed that now, in the dawning of the New Era, and its clearer light on the Bible as well as upon all things, so few Christian people should be prepared to profit by these clearer views. Only in our day is thorough Bible study possible to the majority in civilized lands; for only of late is there a sufficiency of education to admit of intelligent Bible study. What is the explanation of the failure to make privileges and opportunities for Bible study? It is loss of faith; as Jesus said:"When the Son of Man cometh, shall He find the faith on the earth?," It

would appear that with more advantages than any previous generation, ours has less faith in God and less trust in the Bible as His Word.

The cause of this can readily be traced, and it appalls us! Our great institutions of learning, founded by our Bible-loving, God -fearing forefathers, have become worldly-wise. They have followed the course of leaning to human understanding, against which we were forewarned by God-that the wisdom of this world is foolishness with God and will perish.

Following the guidance of so-called Higher Critics, the rank and file of professors of colleges have lost their faith, and at the present time, all over Christendom, are engaged in destroying the faith of the most intelligent young men and women of the world. Having lost faith in the Bible themselves, they think they are doing a real service in destroying the faith of others.

With college graduates sneering at the Bible, and ignoring Divine worship, except in the sense of drawing nigh with their lips, is it any wonder that the spirit of this infidelity is gradually extending to the masses-the less educated? Is it any wonder that these

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who have nothing in particular to gain from religion except comfort and hope, bereft of these, care nothing for Bible study or for church attendance, except to hear the music or a brilliant address or to renew acquaintanceships?

BALM OF GILEAD THE REMEDY

The only remedy which can hinder the world from rapidly rushing on toward socialism and anarchy, in utter disregard of God and His Divine arrangements, is a return to Bible study. Nor need the people be invited back to study the Bible along the lines of the creeds. Indeed, in order to attract attention to the Word of God, it is necessary that Christians should unite in smashing their creeds and in telling the people plainly that these creeds thoroughly misrepresent the Divine Character and the Divine Plan.

THE RETURN OF THE GREAT KING OF GLORY

"A certain Nobleman went into a far country to receive for Himself a Kingdom, and to return. " Luke 19:12

With remarkable perversity many of the Lord's dear people in studying the Bible have read into it the very reverse of what it plainly declares. Our text is an illustration along this line. Our Lord is here presented as a Nobleman, the heir of the Kingdom, going to Heaven, there to be invested with the real authority and power of Divine sanction, and then to return again to establish his authority among men, to put down all unrighteousness and sin, to lift up the poor and the

needy and to grant the blessings of a reign of righteousness to all the families of the earth.

The statement of the parable that the Nobleman went into a far country was evidently intended to show that His return should not be looked for speedily, and that He will not take possession of His Kingdom until His return. How strange, then, that it should have become a generally accepted view among the Lord's followers that He set up His Kingdom at His First Advent; that He has been reigning ever since; that ultimately His Kingdom will conquer the world by converting it to loyalty to Him, and that His Second Advent will not be for the purpose of setting up His Kingdom, but to see how well that Kingdom has prospered during "His absence, and to wind up matters and burn up" the earth! When we compare this general view with the statement of this parable, how inconsistent it seems!

More than this, it is contrary to all the facts as we know them! Our Lord did not set up His Kingdom at His First Advent. At that time, however, He declared that ultimately He would be the King, and that when He would set up the Throne of His glory His faithful followers would be sitting with Him on His Throne. (Revelation 3:21) Again He says, "When the Son of man shall come in His glory, and all His holy angels with Him, then shall He sit upon the Throne of His glory." (Matthew 25:31) But who will say that this has been accomplished? Where is the Throne of Glory? What evidence have we of its establishment? Where is the reign of righteousness? What conquering of the world has been accomplished in eighteen centuries?

We are not disputing that all who are the Lord's consecrated people recognize the Lord Jesus as their King; what we are disputing is that He is the King of the world, "King of kings and Lord of lords." He is yet to occupy that position, and to Him ultimately every knee must bow and every tongue confess. (Phil. 2:911) But no sane person surely would contend that this is true at the present time, or that it has ever been true in the past. Let us not deceive ourselves. These erroneous views have never come to pass. The Divine purpose will be accomplished, and the more clearly and truthfully we discern this fact the greater will be our blessing, and our growth in knowledge and in the fruit of accompanying obedience.

He must be mentally blind who cannot see that the god or ruler of this world, this present Age, is the Adversary, and not Immanuel. Indeed, whoever believes in the ultimate conversion of the world after noting that the number of the heathen without a knowledge of God is twice as great as a century ago, notwithstanding the fact that that was a century of intense missionary zeal, must be very obtuse! Who would suppose that the converting even of 1,200,000,000 of humanity to the mental, moral and physical condition of the 400,000,000 of so-called Christians would signify that God's will would then be done on earth as it is done in Heavens

"GOD IS HIS OWN INTERPRETER"

The context of this parable should be read also. In the preceding verse we are told that one object in

giving the parable was to correct a misapprehension in the minds of the disciples and the public, "Because He was nigh to Jerusalem and because many thought that the Kingdom of God would be immediately manifested." The object of the parable was to show that the Kingdom of God would not be manifested immediately, but that a long time would intervene during which the King would be in the "far country," receiving His investiture of office. The parable was not written to indicate that our Lord's Kingdom would be merely a spiritual reign of grace in the hearts of His people; in fact, no thought of this kind is contained in it. On the contrary, the Kingdom thought is in it to the fullest degree, with the other thought that there would be a long interim between that time and the Kingdom's establishment, and that during the interim the Lord and His Kingdom would be represented amongst men by those who were faithful to Him, "His own servants."

It should also be noted that to these servants were committed some of their Master's treasures; and that they were to occupy until He should come, meantime showing their loyalty as His servants by the degree of their activity in His interests. In this there is no suggestion that when the servants should die they would go to that "far country" to be with their King, and there receive their reward for well-doing or ill-doing. The very opposite is taught; namely, that there would be no rewarding of any of the servants until the return of the King. Then He will call for His own servants and reckon with them, rewarding some and reproving others, according to their faithfulness. We should note that this is in accord with the entire teaching of the Bible. It was our Master Himself who said, "No man hath ascended to heaven, save He who came down from heaven, even the Son of Man." John 3:13

It was the Apostle Peter who incidentally remarked, "David is not ascended to the heavens," but that "his sepulcher is with us." (Acts 2 :29-34) Again, when speaking of His going away, our Lord said to the Jews, "Whither I go, ye cannot come." John 7:34) Again, He said to his disciples, "A little while, and ye shall not see Me; and again, a little while, and ye shall see Me, because I go to the Father." John 16:16) And so all the Scriptures point to the fact that our Lord's rewards are to be dispensed at His Second Coming, but not before. We read, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that Day; and not unto me only, but unto all those who love His appearing." (2 Timothy 4:8) Again, "Behold, I come quickly; and My reward is with Me, to give every man according as his works shall be." (Revelation 22:12) And again our

Lord's words to His followers when He was leaving them, "Now ye are fearful, because I said unto you I go unto My Father." (John 16:5, 6, paraphrased) "And if I go, I will come again and receive you unto Myself; that where I am, there ye may be also." John 14:3

Error has so beclouded this clear statement that many have received the impression that Jesus comes again every time one of His faithful followers dies. According to this theory, the Second Coming of Christ would be a very indefinite matter; indeed, if His followers died but one a day, it would signify that His

Second Advent would occur all the time, every day; and thus the enor makes the whole teaching of the Scriptures on this subject worse than meaningless-confusion. And such is the very effect; for we notice everywhere amongst Christian people that instead of knowing what they believe and why they believe it, and resting their hearts upon the precious promises of God's Word, confusion prevails. Then "higher criticism" steps in and persuades the confused ones that the Bible is not the Word of God, but they have been hoaxed for centuries. Thus it overthrows their faith and stumbles them into a more refined form of infidelity than that which had prevailed, but which is nevertheless unbelief, a condition in which they are without God and have no hope in the world, no "Anchor to their souls, sure and steadfast within the veil." Ephesians 2:12; Hebrews 6:19, 20

"CALLED HIS OWN SERVANTS"

Notice the order of procedure in the parable: The first work of the King on coming into His dominion is not to deal with the public in general, or even with His enemies; but as we read He will call first for His own servants and reckon with them. This makes evident the fact that at first the Kingdom of Christ will not be generally recognized by mankind. Its power and great glory will be present, but will be hidden from them because it will be spiritual-not visible to mortal eyes except as revealed through human channels and agencies. Our Lord Himself, a glorious spirit Being, and His holy angels with Him, also spirit beings, will be invisible to mankind; even as He declared to the Pharisees, "The Kingdom of God cometh not with observation [outward show, display]. Neither shall ye say Lo, beret or, lo, there! for the Kingdom of God shall be in the midst of you" (Luke 17:20, 21); everywhere present though nowhere seen; present in power, though hidden from view, revealed by its operations and through its servants, but not to natural sight.

In our understanding of things we have now (for nearly forty years) been living in the days of the

presence of the Son of Man, in the time when He is calling for His servants and reckoning with them, preparatory to His dealing with the world in general. The thought is Scripturally based, although this is not the proper time for discussing the proofs that this is so. Many of you have these Scriptural proofs; others can obtain them if desirous to do so. This thought is properly a very impressive one to all who receive it-very stimulating and very energizing, one well calculated to awaken us from slothfulness and slumber, and to stimulate us to activity. Some, we understand, have already rendered their accounts and passed beyond the veil. The remainder of us should feel deeply in earnest to use present opportunities for the increase of the Master's goods committed to our care.

THE "POUND" OF THE PARABLE

It will be noted that each one of the servants in this parable received the same amount of money. Each was to be a steward and do his best with the amount at his disposal. In seeking the significance of the "pound" we must bear these facts in mind; for this parable differs, in this respect, from the parable of the talents, in which the division was unequal-"To every man according to his several ability."

(Matthew 25:16) The pound, therefore, must signify something which is common to all alike, yet which all will not be able to use to the same advantage; for it will be noticed that the Lord gave similar words to approval to the one whose pound increased to five, and the one whose pound increased to ten. Both were called good servants. They evidently had different talents, different abilities for the successful use of the money intrusted to their care.

We cannot say that the pound represents the Holy Spirit; for though the latter is given to every consecrated one, we remember the Apostle's word that a measure of the Spirit is given to every man to profit withal (1 Corinthians 12:7); but not the same measure, for all do not have the same capacity. Our Lord received the Holy Spirit without measure; because of His perfection He had the full capacity. We each receive the Holy Spirit according to our capacity; and the capacity may be increased as we grow in grace, knowledge and loving zeal. Neither could the pound represent faith, for the Lord's people, differently constituted, are not all able to exercise the same degree of faith at the beginning and subsequently. Neither could it represent money, for the Lord's people do not each have the same amount of money committed to their care.

The one gift of God which suggests itself to us as being represented by the pound is our justification, which is full, free, complete to every man. The one who has the fewest talents and who is the most degraded, being justified by faith, is reckoned as perfect. The one having more talents, more abilities, and few imperfections still needs the justification, and by it is merely reckoned perfect. This justification was given to us when we first became the Lord's servants, when we first fled from sin and laid hold upon His righteousness and forgiveness. This justification became the basis of our sacrifice; through it we had something to offer to the Lord-our justified selves, our bodies. These the Lord accepted and constituted us new creatures by the begetting of His Holy Spirit.

Our justification, however, did not cease when we were begotten of the Holy Spirit, but still persists. We still need the covering or merit of our Lord's imputed righteousness to make acceptable to Him anything that we may do in His service. Hence, in the parable it is represented that when taking His journey afar, the "nobleman" committed a pound to each of his servants, saying, "Occupy till I come." The fulfillment of this seems to be that our Lord says to us, whoever we are and whenever we become His disciples: Take that which My blood has justified and made acceptable, and which you have in sacrifice presented to Me-your mortal bodies-take these and use them in My service until I come and reckon with you. According to your use of these mortal bodies and their various talents and powers in My service will be My approval at My coming, and your reward shall be proportionate.

At His Second Coming all these are to have their reward. The parable is merely illustrative, mentioning the one who made no increase, the one who multiplied his talent five times and the one who multiplied his ten times. But in actual experience we understand the matter will be different, to the extent that some will multiply their talents eight or nine, seven or six, four or three times, or twice, and still be approved by the Master, if they have done what they could, if they have used their talents to their best judgment of what would be honoring to Him. St.

Paul we may suppose to have been one of the most faithful of all the Lord's followers. Perhaps he would be represented by the one who increased his pounds to ten. St. John and St. Peter were evidently not much behind in their activities and zeal, but it is not for us to judge who have been the most faithful of all the Lord's followers. The Lord, who knoweth the heart, will decide the matter in due time, and all who have the proper spirit will rejoice with those who do rejoice and mourn with those who mourn.

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"LAID UP IN A NAPKIN"

One of the servants returned to his Master the pound exactly as he had received it. He had carefully laid it away, too much afraid to use it; in fact, he did not have zeal enough to use it. The King was displeased with him, and we fear that he represented quite a large class of the Lord's servants who, having been justified through faith, have made a consecration of their all to the Lord and to His service and who are seeking to live merely in a justified condition and are not striving to use the time, influence and opportunity in the service of the Truth.

This servant had more fear than love, and the fear hindered his usefulness. Perhaps he represents a class whose love for the Lord has been greatly marred by reason of the false teachings and "doctrines of devils," which so egregiously misrepresent Him. He was reproved by his Master and dismissed from being a servant with the others, and his pound was taken from him. Not having sacrificed his humanity, his earthly interest, he would now henceforth find no opportunity for sacrificing. The additional opportunities, favors, privileges, would be granted to the one who had most thoroughly demonstrated his love and zeal. But what was done to this servant who hid the Lord's money in a napkin, and kept it instead of using it? Are we told that he was sent into eternal torment? Not a word of itl His loss was a heavy one, however; he failed to enter into the privileges and blessings of the faithful servants; that failure would be punishment enough for him.

Let us notice the rewards given to the faithful servants: To the one of ten talents it was said, "Have thou dominion over ten cities"; to the one of five talents it was said, "Have thou dominion over five cities." What does this mean? Is such a reward at all in harmony with the ordinary expectation of Christendom that at our Lord's Second Coming the world will be burned up? If so, what is meant by these five cities and ten cities? Most evidently Christendom is astray and this record is quite right. The thought is consistent with the entire parable. The Lord of the parable returns, invested with Kingly authority, to take possession of His dominion, to rule it, to bless it by a reign of righteousness, to uplift all who will manifest their loyalty to Him and to righteous principles, and to chasten and correct all who have sympathy with wrong principles, and who are His enemies, and ultimately to destroy them if they continue in their wrong attitude.

These "servants" represent the Apostles and those who have believed on the Lord through them throughout this Gospel Age. To all of these the promise was made, "To him that overcometh will I grant to sit with Me in My throne" (Revelation S:21) All of this sanctified class, therefore, shall be granted a share with the King of kings and Lord of lords in His putting down sin and overthrowing death and

raising up humanity out of this condition to harmony with God and eternal life-to the extent that they are willing to avail themselves of these privileges.

WINNING CHRIST LOSING ALL ELSE

"Yea doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may win Christ . . ." Philippians 3:8

Even saintly Christians seem but imperfectly to grasp the plain teachings of the New Testament respecting membership in the Body of Christ. Some assume that it is to be had on some basis of favoritism, and trust that they will be of the Elect. Others think that the Apostle is using figures of speech in an extreme fashion, and vaguely hope that they belong to the right Church and will attain whatever others get, as in the success of a party in which all the victors share the spoils.

No doubt the errors of the Dark Ages absorbed in childhood have been more or less responsible for these vagaries and for our general neglect of proper Bible study. It seems hard for the people of God to realize that the Wisdom from Above is the noblest science and the best instruction; and that it needs intelligent and systematic study as much as do earthly sciences. But we are learning, and, thank God! progress is being made in unsectarian Bible study classes, which are springing up all over the world.

CONVERSION NOT WINNING CHRIST

What is ordinarily termed conversion is not what St. Paul refers to in our text as "winning Christ." The word conversion signifies "to turn about." It implies that a wrong course has been pursued, that the error of the way has been detected, and that a change to the proper one has been made. The wrong course is the sinful course, which brings injury and injustice on others. We never had a right to take that course; yet to

some extent we are excusable; for we were born with downward tendencies, an inherited predisposition to sin.

We inherited these depraved appetites and tendencies from our forefathers under the general laws of heredity. A realization that sin always brings sorrow is a sufficient reason for a change of course. Conversion, therefore, is merely the operation of a sane mind in turning about from things recognized to be injurious. Every sensible person should be converted from sin to righteousness.

Conversion may have Christ connected with it, or it may not. Many are converted without any real knowledge of the Gospel of Christ. They merely knew that they were going in a wrong direction, and turned about to take the proper course. But this we can say, that only strong characters can successfully pursue a right course, and strong characters are in the minority. Whether strong or weak in character,

great aid will surely be experienced by those who, at the time of their conversion, have a knowledge of Christ and an appreciation of His work and His teachings.

Nothing else gives such fortitude as the hope set before us in the Gospel, and the realization that there is a future life provided through Christ for all mankind, and that our course in the present life will have much to do with the stripes, or punishments, we shall receive here or in the future life-necessary to fit us for Divine favor and everlasting life.

WHAT WINNING CHRIST MEANS

One might reform his life, and have a knowledge of Jesus and of the life to come secured through His death, and of the fact that "whatsoever a man soweth that shall he also reap," and yet, with all that conversion, belief and reformation of life, he might not be a Christian at all, in the Bible sense of that term. We would not by this discourage anybody from taking the reformatory steps already outlined. We would, on the contrary, encourage them so to do.

As already stated, reformation and righteous living commend themselves to all intelligent minds as right and advantageous, beneficial to the individual himself as well as to the world of mankind. Let us discuss Christianity, not from the ordinary standpoint, which classes every civilized person as a Christian, but from the Bible standpoint, which assures us that if any man is a Christian he is a New Creature-"old things have passed away; all things have become new."

To understand our text we must first appreciate the general outline of the Gospel-the Divine Plan of Love for human recovery from sin and death. That Plan was first of all declared to Abraham-that God would eventually bless all the families of the earth and that the blessing would come through his posterity. "In thee and in thy Seed shall all the nations of the earth be blessed." Galatians 3:8, 16, 23

Later on, God revealed that Abraham's Seed would constitute a special Kingdom class, which would rule all nations for their uplift. When Israel, by failing to keep the Law, failed to prove itself the holy nation fit for the Divine service, God revealed that He would send a special Messenger of the Covenant; and that through Him, as Prophet, Priest and King, the holy nation would be established; and later on it would be given the glory and honor, the rule of the world.

Our Lord Jesus at His First Advent began the work of selecting this Kingdom class. First of all, He laid the broad foundation by dying for the sins of the whole world. Then from amongst the redeemed ones He began to select the members of the Kingdom. And this has been the work of this entire Gospel Age.

Soon the selective, or elective, work will be finished. Soon it will be determined who will be of the Kingdom class. God's determination will be manifested in the fact that the overcomers will all be sharers in the First or Chief Resurrection, to be priests unto God and unto Christ and to reign with Him on the earth. Rev. 20:6

"ABRAHAM'S SEED, AND HEIRS"

All who will be of that select Kingdom class will be members of the foretold Seed of Abraham. Jesus was of Abrahamic stock through His miraculous birth; and after He had laid down His life sacrificially and was raised from the dead by the glory of the Father, no more a man, but a New Creature of the Divine nature, He then was Abraham's Seed on the spirit plane. His Church, called to be of the Kingdom class, are to be Abraham's Seed on the same spirit plane.

We are not ignoring the fact that Abraham has an earthly seed as well, and that to it belong certain earthly promises. We are merely pointing out that the Scriptures clearly teach that the earthly seed cannot have its share in the work of blessing others until first the Heavenly Seed, the Spiritual Seed of Abraham, shall have been perfected in the First Resurrection. God showed the two seeds in the statement to Abraham, "I will multiply thy seed as the stars of heaven [the spiritual, the Church] and as the sand which is upon the seashore [the earthly]." Genesis 22:17

St. Paul tells us that this Seed of Abraham, Jesus and the Church, spirit-begotten, are unitedly the Church. Using a human body as an illustration, he speaks of the anointed Jesus as the Head, and of each one of the Church as a member of the Body of Christ. Thus we read, "If ye be Christ's, then are ye

Abraham's Seed, and heirs according to the promise?" (Galatians 3:16, 29) Thus we see that St. Paul was anxious to win a membership in the Body of Christ, the Church.

The Apostle, of course, was a member of the Church from the time of his begetting of the Holy Spirit. But there are two bodies of Christ, if we may so express the matter. One is the probationary Body of the present time; the other the actual Body of the future. All fully consecrated believers are members of the probationary Church, or Body of Christ, from the moment they receive the begetting of the Holy Spirit. Thenceforth they are to fight a good fight, to run a successful race, that they may win the glorious position which God has invited them to fill.

THE BIBLE ELECTION IS DIFFERENT

We well know the objection that many have to the doctrine of Election. We know how opposed to it we were until we saw how different is the Bible Election from the Election which brother Calvin taught. In the Bible Election God does the nominating, and each nominated person either makes his calling and election sure, or fails to do so. The responsibility lies with the individual favored with a knowledge of God's Truth, which knowledge constitutes a call.

Furthermore, the Bible Election works no injury to the non-elect. Quite the contrary. The Election of the Kingdom class, along the lines of character development, obedience to God and self-sacrifice, is for the very purpose of

qualifying these elect ones for the great work to which they are called. The elect Seed of Abraham is called for the purpose of blessing all the families of the earth.

In the light of this view of Election, how reasonable are the Bible presentational And how trials, difficulties and sacrifices-to which the Church is subjected-are evidently necessary for our testing and development in the character-likeness of the Lord! and thus they are a preparation for a share with Him in His future work.

A knowledge of the Divine Plan is very valuable to all who seek to run the race. If we knew not the object of our trials and difficulties, how could we so well learn to endure them patiently! But if we know that God is thus giving us lessons to prepare us for His service in Messiah's Kingdom, how it changes the aspect of the entire matter!

As St. Paul declared, we may even come to the place where we shall rejoice in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, because the love of God is shed abroad in our hearts, and because we realize the developing of the fruits and graces of the Holy Spirit is a preparation; and that thus, as St. Peter says, "An entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior."

WHAT OF THOSE WHO FALL?

The Scriptures clearly show that two classes will fail to win the prize, even after having been begotten of the Holy Spirit. One of these classes the Scriptures liken to the sow who returns to her wallowing in the mire, losing the Spirit of the Lord, the Spirit of the Truth, and abandoning their consecration altogether. (2 Peter 2:22) These will die the Second Death. Whether their number is large or small is not for us to judge. We may reasonably hope that such unfaithful characters do not predominate.

Then comes another class that the Scriptures declare will fail to get the Kingdom prize. Although members of the Body of Christ now in the present life, they will not be amongst the "more than conquerors" who will be members of the Body beyond the veil. These are represented as a "great company." How great their number is, in proportion to the number who win Christ, the Scriptures do not tell; therefore we may safely withhold judgment in the matter.

The Scriptures tell us that while these love the Truth, appreciate their Covenant of Sacrifice, yet they fail to complete the sacrifice they had agreed to make; and the hindrance is their lack of sufficient love for the Lord and His work. Their lack of zeal leads them to hold back from sacrifice, although they do not draw back to wilful sin, as do the other class. They hold back through fear of death, writes the Apostle: "Who through fear of death were all their lifetime subject to bondage," restrained from going on in the footsteps of Jesus and the Apostles to make their election sure.

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

1H669

MESSIAH'S GLORY AT THE DOOR

"Thou hast put all things under him. " Psalm 8:6

Our text is a prophecy respecting the Divine intention that eventually Messiah's Kingdom shall be established in majesty and power. Victoriously it shall overthrow the Prince of Darkness and his reign of Sin and Death. Gradually it will emancipate humanity, healing their sin-sickness, opening their blinded eyes of understanding, and unstopping their deaf ears to the Message of Divine grace and peace. Eventually every knee shall bow and every tongue confess to the glory of God. In the language of our text, Divine Power will be exercised through Messiah and His Kingdom to the full subjection of every earthly thing to Him.

From day to day we repeat the Lord's prayer, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven." Its fulfillment would be impossible aside from the associated promise of the Bible that the present Dispensation of preaching the Gospel is eventually to give way to the Messianic Kingdom and its reign of force. Many Christian people entirely overlook this feature of the Divine Program-that the New Dispensation is to be ushered in by a Time of Trouble which will wreck everything not fully in accord with the Divine standards.

A KINGDOM OF POWER AND GLORY

We remind you of the Divine decree respecting Messiah's Kingdom recorded in the Second Psalm: "I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." This prophecy is referred to by our Lord, who declared that its fulfillment would be after the completion of His Church, to participate with Him in the work of bringing the world into proper subjection to the rules of righteousness, justice and love. He says, "To him that overcometh will I grant to sit with Me in My Throne." "He that overcometh . . . will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken into shivers; even as I received of My Father." Revelation 3:21; 2:26, 27

A failure to apply the Scripture portraying the transfer of the government of earth from the Prince of Darkness to the Prince of Light has confused the minds of many and led them to expect things contrary to the Divine Word. The very Scripture so frequently quoted in support of a gradual conversion of the world

declares that this transfer will not be by the conversion of the world-that it will be by Messiah's taking possession of man's inheritance purchased by Him for humanity at Calvary. The nations will become Christ's by the conquering power of the terrible trouble in which the nations will be angry and God's wrath will come. Revelation 11:15-18

THE PENDULUM'S SWING

In the long ago our forefathers studied these Scriptures, but misunderstood and misapplied them. They assumed that God had given to the Church authority to establish His Kingdom. The espoused virgin Church became united or married to the world-to civil power-and ceased to wish for and to pray for the Heavenly Bridegroom to whom she was espoused through the Gospel. Under the delusions that she had been authorized to establish Messiah's Kingdom and that her share in earthly dominion brought about by union with civil power constituted it the Kingdom of Messiah, the Church endeavored to apply and to fulfil these prophecies.

An attempt was made to rule the world with a rod of iron through the civil governments, and to put under the Church's feet everything antagonistic to her supposed rights and interests. As a result of this mistaken interpretation of the Lord's Word, the world was drenched with blood, and atrocities were committed by professed followers of Christ, who, however sincere they were in many respects, served the cause of Satan and misrepresented the cause of God.

Imperfect human reasoning is apt to go from one extreme to the opposite. Hence, revolting from the thought of the Church's conquering the world by sword and flame, by thumb-screw and rack and stake, the general misconception turned to an expectation of conquering the world by the Gospel Message. This second mistake is not so serious in some respects as the first-it does not involve horrible atrocities in the name of God and the Savior. However, it is equally misleading as respects the truth. It sets aside the Word of God and substitutes the human theory that the preaching of the Gospel is to convert the world. The Divine Word is that the preaching of the Gospel is for the purpose of selecting a Church to be Messiah's jointheirs in His Kingdom.

If the Church could convert the world with the Gospel, it would be very fine. But it is surely absurd to so expect in the face of our experiences of the past century and of the plain statements of God's Word to the contrary. All see that the world is not being converted, and that if Christianity cannot convert the people at home, it would be vain for her to expect to convert the heathen abroad. If great religious centers

such as London, Rome and Washington are no nearer to having God's will done in them as it is done in Heaven, what hope would there be of better results in heathendom7

We are not saying one word against Foreign Missions. God forbid! In proportion as we are able to send the light of Truth into more benighted lands, let us do so.

But if possible, let us send the True Light from God's Word. And let us trim our lamps that we ourselves may have that True Light in our favored land. What we urge is that Christian people should come back to the teaching of the Bible. In order to do this, each denomination should throw away its creedal spectacles, which have injured the spiritual sight of all of us. All true children of God should study afresh the Divine Chart, which shows us where we are and the port for which we should strive.

HEIRS OF THE KINGDOM

Thus doing, all is plain. The shadows and mists of darkness flee away. We begin to realize and to see that the Elect Church are all that are being saved as yet, and that they are being chosen out of the world for a very special, high office in joint-heirship with their Redeemer.

The non-elect are not consigned to endless misery nor to purgatorial torture, but simply sleep, awaiting the glorious awakening in the morning of the New Dispensation-awaiting the establishment of Messiah's Kingdom with power for their release from the chains of sin and the prison-house of the tomb. If this Message goes to the heathen of the Orient, it will doubtless deal with them as it has done with the peoples of the Occident-all will receive enlightenment; a few will be drawn to saintship and prepared under the Lord's providence for glory, honor and immortality with Jesus at His Second Coming, by the glorious "change" of the First Resurrection.

LET US CONNECT UP OUR TEXT

In the eighth Psalm we find the Prophet expressing amazement at the greatness of the Creator as manifested in nature, especially in the starry firmament. He then expresses amazement that so great a Being should take heed to humanity in its present deplorable, fallen, sinful condition. Prophetically he implies a knowledge of the fact that God from the beginning purposed a redemption for every member of the race.

The Prophet then answers his own question as to what man is, explaining that as he left the hand of his Creator he was crowned with glory and honor, as an earthly image of his Maker, only a little lower in gradation or scale than the angels. He was made to have dominion over the earthly works of God. The intimation is that God's visiting of humanity in due time will mean the reclamation of the earthly dominion and its human king from sin and death. Nothing in the prophecy goes into detail, because it was not then due time for details to be revealed.

CENTURIES LATER ST. PAUL COMMENTED

St. Paul declares, "Now is our salvation nearer than when we first believed." The greater nearness should make many features of that salvation much more conspicuous. Taking up David's prophecy, he shows that it implies human Restitution, the bringing of mankind back to the image and likeness of God and to the full dominion of earth-the redemption fully offsetting the curse. "But," the Apostle proceeds, "we see not yet all things put under him." (Hebrews 2:8, 9) Do we see anything? Has any star of hope arisen guaranteeing the coming blessings? Yes! The Apostle declares, "We see Jesus, made a little lower than the angels, crowned with glory and honor"-just as the first man was-and this in order that He

might suffer death-in order that He might be the Redeemer or Ransomer of the first man and his family, humanity.

Thus we see that the foundation has been laid for God's return of favor to humanity-a Sin-Offering and Atonement, covering Adam and all of his race. What a grand superstructure of blessings will ultimately be erected upon this broad and gracious foundation! But we ask, Why the long delay of more than eighteen centuries?-and yet the work of uplifting the race of Adam from sin and death has only been started-only the Church have had their eyes and ears of understanding opened, permitting them to come into relationship with God through Christ.

THE ANSWER IS IMPORTANT

Unless it be seen that the work of this Gospel Age has been specially to select the Church, Christ's jointheirs in His Messianic Kingdom, no answer can be given as to why the Almighty has so long delayed to bring to earth the Heavenly Kingdom. Its blessings waited for and prayed for are still future. They cannot come until the First-fruits shall have been harvested. St.James (1:18) declares that the Church is a kind of First-fruits unto God of His creatures. Through this First-fruits the Divine blessing will operate amongst men for a thousand years, to restore that which was lost-human perfection in the image and likeness of

the Creator.

St. Paul's argument proceeds along this line. He declares that the first feature of the Divine Plan is to bring many sons to glory-as joint-heirs with Jesus. As Jesus was made perfect through sufferings, so these, following Him as their Captain and Leader, walking in His steps, are also to be made perfect through sufferings, for "if we suffer with Him, we shall also reign with Him." Hebrews 2:10; 2 Timothy 2:12

Proceeding, the Apostle discusses this sanctified class, Head and Body. They are sanctified, or set apart, under a special covenant, which reads, "Gather My saints together unto Me, those that have made a Covenant with Me by sacrifice." (Psalm 50:5) This special sanctification or setting apart to sacrifice marks this little company of sons of God as separate and distinct from all others of God's creatures. With their Lord and Head, they are heirs of God-jointheirs with Jesus Christ their Lord, if so be that they suffer with Him. The Redeemer who sanctifies them and those who are sanctified through Him "are all of one [Body or company], for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren-in the midst of the Church will I sing praise unto Thee." Hebrews 2:11, 12

CHRIST JESUSAND HIS CHILDREN

Then the Apostle's argument broadens so as to include the general scope of Messiah's redemptive work-extending beyond the Church, His Body, to Adam and all the families of the earth. St. Paul quotes in proof of this, "Behold, I and the children which God hath given me." This statement evidently applies to those

who will be saved to the human, earthly salvation during the Millennium. They will all be the children of Messiah. That it could not refer to the Church is evident; for we are never styled the children of Christ, but His brethren, His spouse, His members.

St. Peter elsewhere emphasizes this, saying, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Peter 1:3)Jesus emphasized this also, saying, "My Father and your Father." Never did the Master speak of Himself as the Father of His Church class, nor would it be an appropriate figure that He should be represented as espoused to His own children. On the contrary, He is prophetically declared to be the Father of restored humanity. To the world He becomes the Second Adam. The first Adam, the qualified head or father of humanity, failed to give everlasting life because of his disobedience, by which he himself came under the sentence of death.

The Logos left the Heavenly glory, was made flesh and was crowned with glory and honor like the first man-that He might taste death for every man-that he might redeem the race from the sentence of death. In making satisfaction for sin He associates with Himself the Elect, who present their bodies living sacrifices, holy and acceptable to God, as His members. Then in dealing with the world He will officially take the place of Life-Giver, or parent-to restore, to regenerate, to revive, to resurrect, to uplift, all the willing and obedient, during the thousand years of His Messianic Kingdom.

All obedient to Him will thus be enabled to regain all that was lost through the first father, Adam-human perfection in an earthly Paradise, with everlasting life and fellowship with God.

ALL THINGS PUT UNDER HIM

At the dawn of this thousand-year Day in which His Kingdom will accomplish the full rolling away of the Curse, how appropriate that this text should have our consideration Let us have in mind the fact that the Lord has specially declared that there will be signs by which His people may know that they are living in the time when they may expect speedily the fulfillment of the gracious promises of our God to the effect that He will, through Jesus 'Kingdom, wipe away all tears from all faces, bind up the broken hearts, liberate the captives of sin and deliver the captives from the tomb.

St. Paul refers to our text when discussing Messiah's Reign. (1 Corinthians 15:28) Here he declares that Divine Power will put all things under Messiah, that He will reign gloriously and victoriously, and that at the close of His successful work He will deliver up the Kingdom of earth to the Father, restored to the original glory of manhood, with not a rebel to be found-because all the willfully wicked will be destroyed .

How beautiful, how complete and how logical are all of the Divine arrangements for the great work outlined in the Bible as the Divine Plan of the Agesl When all mankind shall come to see His Wisdom, Justice, Love and Power, many knees shall bow and many tongues confess to His glory and majesty. Surely the number destroyed in the Second Death will be proportionately small!

The present cross insures the crown.
Take up thy cross
And follow Me!

1H672

TOO MUCH MONEY--
FURTHER OFFERINGS REFUSED

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Volume 6, Number 5

RELIGIOUS AND SCIENTIFIC GLEANINGS

RED CROSS SAYS CHURCH GIFTS "PITIFULLY SMALL"

Church collections are referred to as "pitifully small" in a statement issued by the American Red Cross, which gives the total of collections from churches thus far as only $5,661.

"A week has passed since 'Peace Sunday,' " the Red Cross statement says.

"Donations from the churches of all denominations and creeds in support of the urgent mission of mercy of the Red Cross among suffering hundreds of thousands amount to only $5,661. Special attention is called to this fact because it is feared the public at large believed there would be a generous response through the churches to the fund."

POCKET WIRELESS TELEGRAPHY

Father Alfani, director of the Florence Observatory, thinks the invention by the priest Domenico Argentieri of a system to receive wireless messages without the use of poles or batteries is scientifically sound.

After war was declared the Italian Government forced all private wireless stations, including that of the Florence Observatory, to discontinue. The next day Father Alfani got from Argentieri copies of of ficial wireless messages which had been intercepted without a wireless installation.

"There are many ways to do this," Father Alfani explained. "One of the simplest utilizes the very elemental expedient of sticking two steel needles into a potato." New York World

THE CHILDREN'S TEETH ON EDGE

The Buffalo Enquirer asks: "What is the matter with the rising generations A few weeks ago, following the Rosenthal murder, Assistant District Attorney Frank Moss created a sensation by declaring that New

York's most dangerous criminals are 'of the high school boy type.' A little later Bird S. Coler expressed the same idea in his book deploring the lack of moral training of the young.

"Now comes District Attorney Cropsey, of Kings County with the declaration: 'Over 33 per cent of the criminals of King's County who are convicted on the more serious charges are boys under 20 years of age. A few years ago the percentage reached only 25.'

"Recently, in Buffalo, two astonishing cases appeared. In one case three young boys of well-to-do parents were found to have been long engaged in systematic burglary. In the other case three boys of well-to-do parents were nabbed as they were beginning a similar course of crime. None of these boys was in need. All of them had good homes. All had been reared in better than ordinary environment.

"Something, plainly, is the matter with the rising generation. What is the explanation? Is there any better answer than that, with 'liberality' merging into laxity, fundamental morality is not ground into youthful minds as in more rigid days?" Press and Dakotan (S. D.)

We would not wish to be understood as claiming that the Sunday Schools and Sunday School workers in any sense or degree favor or foster crime. Quite to the contrary. We note, however, that in proportion as Sunday Schools have become an institution of the past century, in that same proportion disobedience to parents and criminality amongst children have increased. It is surely proper to note these facts, whatever be their reason.

Is it not possible that the Sunday School has measurably caused parents to disregard their own responsibility in the moral training of their children "in the nurture and admonition of the Lord"? It is surely a fact that, since the institution of Sunday Schools, parents have hastened their children to these schools for semi-religious instruction for one hour a week, in exchange for the much larger and more direct instruction given in a previous day by parents to their own children.

1H673

MISCELLANEOUS COLUMN

YET SOME CLAIM THEY WERE ALMOST MONKEYS

That the old Egyptians did not spend all their spare time building pyramids and wrapping up mummies is borne out by the excavations on the site of the ancient city of Antinoe made by Prof. Thomas A. Whittemore of Tufts College.

A portion of his collection, just arrived, contains a scrubbing brush, a rag doll, a baby's sock and over a hundred pairs of shoes, socks, boots, sandals and other forms of footwear which show an almost incredible resemblance to present day styles. In the group is the first and oldest boot with eyelets ever discovered in Egypt. A party slipper is made of a fine grade of leather ornamented with gold, red and black thread. It has a very elaborately carved piece of leather on the instep. The scrubbing brush which was discovered had a wooden base and bristles on both sides.

Several dentists' instruments have been unearthed. Some are similar in shape to modern instruments. Some druggists' balances are of equal interest. Lamps were found with the wicks still in them, and near them were implements used in keeping them in condition. *New York World*

THE FAITHFUL FEW

O faithful few,
Who dare to hold God's Word and witness true,
Whose clear-eyed faith transcends our evil time,
And o'er the present wilderness of crime,
Sees the calm future with its robes of green,
Its fleece-flecked mountains, and soft streams between,
Still keep the track which duty bids ye tread,
Though worldly wisdom shake the cautious head.
No truth from heaven descends upon our sphere
Without the greeting of the skeptic's sneer:
Denied, and mocked at, till its blessings fall
Common as dew and sunshine over all.

FINDS WORLD NO BETTER

Professor Hall Says Christianity is Making No Progress

"What progress has Christianity made after nineteen centuries?" asked the theologian. "Would we dare to ask God to come down and accept New York, Boston, Chicago or San Francisco as a worthy product of our religion? Would we dare to present to him our record of 50,000 innocent girls a year dragged down to supply the demands of lust; would we dare present to him the statistics of our drink bill, and the money spent in dissipation and folly; would we dare excuse the graft of our railroads, the corruption of our politics, the greed of our industrial system? Would we dare to present Philadelphia to the Father this night and say, 'Here is our jewel; here is the product of nineteen centuries of Christianity; take it into Thy bosom ?'

"When China calls to the world, 'Oh, Christian people, pray for us,' can we reply, 'China, we are a Christian people; just do as we do?' " *Philadelphia Ledger*

In the Sicilian village of Maletto, a merchant, before buying, consulted the priest, who dissuaded him, saying, "The reading of the Bible is prohibited." The merchant was about to hand the book back to the colporteur, when his student son reminded him that he had paid a sum of 4.35 lira for a permit from the Pope to

read any book whatever. [Colporteur Greco saw the curious document with his own eyes.] The merchant said that his son was quite right, and thereupon bought the Bible. Other people were present, longing to buy, but they had not paid for such permits. Exchange

ENDURANCE

YET nerve thy spirit to the proof,
And blanch not at thy chosen lot.
The timid good may stand aloof,
The sage may frown-yet faint thou not.

Nor heed the shaft so surely cast
The foul and hissing bolt of scorn;
For with thy side shall dwell at last
The victory of endurance born.

1H674

DISTRESS OF NATIONS PRECEDING ARMAGEDDON

Pastor Russell Declares Present War will Eventuate in No Marked Victory for Either Side-then "Armageddon"

Prayers Cannot Change the Divine Plan of the Ages

We consider the recent sermon of Pastor Russell on the above topic most remarkable and timely, and are publishing a synoptical review of it, as reported by the various metropolitan newspapers. Interesting editorial comments upon it have appeared in the leading dailies throughout the country. His discourse was based on the text, "Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things that are coming upon the earth." (Luke 21:25,26) He said:

Our honorable President with praiseworthy intent has requested all Christian people to make this a day of prayer for peace in Europe. I have been asked to sermonize accordingly. However, I cannot concur with our worthy President in this matter. Much as I appreciate peace-and I have all my life labored to be a peacemaker-I cannot pray the Almighty to change His plans to conform to those of our honored President.

For 2,500 years God, through the Bible Prophets, has been telling His people about this great war and concerning the more terrible Armageddon which will follow it; and can we expect Him to reverse the programme at our behest?

The prayers of these millions praying for the prosperity of the Germans and the extermination of the Allies, and the prayers of other millions for the success of the Allies and the annihilation of the Germans, and the prayers of the Pope and of our President and other good people that this awful war shall promptly cease will all go unanswered, if I read my Bible aright. The war will proceed and will eventuate in no glorious victory for any nation, but in the horrible mutilation and impoverishment of all. Next will follow the Armageddon of anarchy.

After that, peace, lasting peace, may be hoped for, because God has declared ill It will be brought in by Messiah's Kingdom, for which so long we have prayed-"Thy Kingdom Comel"

For forty years I have been proclaiming this very war and its glorious outcome by sermons, oral and printed, and in my books on Bible study in twenty languages. Now, when the very year has come and the prophecy is being fulfilled, could I consistently ask the Almighty to change His programme? Nay! Rather my discourse will be, as announced, from the Master's words respecting the present "distress of nations with perplexity; men's hearts failing them for fear of those things about to come on the earth.'"

GOD'S PART IN THE PRESENT WAR

Doubtless many will be shocked with my declaration that this war and the resulting greater calamity are of Divine permission and arrangement, clearly prophesied in Scripture. The gathering of the nations to the present struggle is referred to in the prophecy of Joel, where the weak nations are called upon to assert their strength and where all of them are commanded to go down to the Valley of Jehoshaphat-the Valley of Graves-the cemetery outside of the city of Jerusalem being used by the Prophet in illustation of the terrible slaughter now going on.

Surely this war has brought more to the grave than has any previous war; and it is only beginning. For years the nations, in harmony with Joel's prophecy, have been "beating their plowshares into swords, and their pruning-hooks into spears," in the sense that they have been spending for military purposes money which should properly have been spent in agricultural implements and developments.

Apparently all the nations will not be involved. Happy would it be if our own land shall escaper Our President and our Secretary of State are men of peace, and will surely do all in their power to avoid complications and war itself. Nevertheless, the great nations of Europe, realizing how much they will be weakened by this war, will do all in their power to ensnare these United States, lest at the conclusion of the war we should tower above the others financially and otherwise.

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WHY GOD PERMITS SIN AND DEATH

Only as we look at the Divine Plan as a whole can we understand God's relationship with this bloody war-and with all war. To the majority it is confusing to think that God would bring about any war. There is surely something wrong or there would not be such perplexity, for the Lord tells His people concerning this

time of trouble that they "need not be in darkness that that day should overtake them unawares." God's people should have general information regarding His plans and arrangements.

Many have seen only small portions of the Divine Plan, and so have failed to grasp the great lengths, breadths, heights and depths of God's great purpose. But whoever has an understanding of the great Plan of God will ever after be able rightly to appreciate and to locate not only the events of today, but also everything that is coming; for the Bible outlines the history of man.

The Scriptures clearly teach that our earth is the only rebellious province in all God's fair creation. In this little planet God has permitted sin to take its course to bud, to blossom, to bring forth its fruitage-that both men and angels may see the dire results of opposition to the Divine Government.

The Bible tells us how this world became rebellious. It tells us that God did not create mankind imperfect, as we are today. Man was created perfect, an earthly being in the image of his Heavenly Creator, in the sense of having a moral character, but limited to earthly conditions. This perfect man was placed in a perfect home, in every way adapted to his needs. This Eden was especially prepared for him and he was to enjoy it. He was the king of the whole earth; and therefore his Creator instructed him that as his family increased he was to subdue the earth and develop it. Had mankind remained in harmony with God, the whole world would have become as Eden.

God foreknow just what would occur, however. He foreknow Adam's sin and fall, as well as the mental, moral and physical degeneracy which would result from the disobedience of our first parents. He foreknow our weakness and imperfection, our attempts at moral, religious and mental reform and at mental and physical health. Yet He permitted all this to come to pass. Sin entered the world, and has continued to rest upon the human family for six thousand years.

God's penalty upon man is death, and it matters not whether that death comes through war or pestilence or famine or by slower processes. Meantime, God would use all of man's experiences of the past six thousand years as a great lesson on the exceeding sinfulness of sin and on the utter hopelessness of any other help than that which God Himself has provided.

From the creation of Adam until now has been a period of six thousand year-days-man's work week-during which he has been permitted to try everything he could imagine for his own relief from sin and its penalty of death.

So far from gaining life everlasting for our race, all our efforts have accomplished nothing. Our most learned physicians and specialists declare that the world is on the verge of collapse, and that at the present rate of increase there would not, in one hundred and sixty years, be enough sane people in the world to care for the insane. They tell us that various diseases are increasing so rapidly as to endanger the race in a very short time; and that this is so notwithstanding the fact that sanitary conditions are made necessary, even to the extent of individual drinking cups.

Our only hope lies in the great Seventh Day, the antitypical Sabbath. In it Messiah. associating with Himself the saintly ones of this Gospel Age, will set up the Divine Kingdom amongst men-a spiritual Kingdom, not an earthly one, but ruling amongst mankind, blessing and uplifting them. For a thousand years the work of uplift will progress until all the willing and obedient will have attained again the lost likeness of their creator; and the whole earth will be their Paradise.

"TIMES OF THE GENTILES"

Amongst other lessons which God has been teaching mankind is the fact that they are incapable of establishing a government such as is necessary for the real blessing and uplift of the race. God appointed Israel after the flesh to be His typical Kingdom for a time, and selected King David and his posterity to be rulers. By and by He cut these off, discontinuing the earthly typical Kingdom.

The last monarch of David's line was King Zedekiah, of whom we read:"O thou profane and wicked Prince, whose time has come that iniquity shall have an end. Remove the diadem, take off the crown, I will overtum, overturn, overturn it until He comes whose right it is, and I will give it to Him." (Ezekiel 21:25-27) Messiah is the One whose right it is-Jesus the Head, the Church His Body-on the spirit plane.

Certain Scriptures indicate that the period during which God's Kingdom would be removed would be seven prophetic Times, each 360 years long. Seven Times would therefore equal 2,520 years. Reckoned from the time of King Zedekiah, that period ends this year; for, according to the Scriptures, King Zedekiah's crown was taken away in 606 B. C. If so, with the close of the present year Messiah should take to Himself His

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great power and begin His glorious Reign of a thousand years, the beginning of which, according to the Bible, will be a very dark hour, "a Time of Trouble such as was not since there was a nation," "no, nor ever shall be" the like again. Daniel 12:1; Matthew 24:2 1

When God removed His Typical Kingdom, 606 B. C., He gave to the Gentiles authority or permission to do their best in governing the world and bringing in righteousness and happiness. That we might know all this, He gave a dream to Nebuchadnezzar, King of Babylon, and sent the interpretation of that dream through the Prophet Daniel. The dream showed a great image, whose head was of gold, representing Babylon; its breast and arms of silver, representing the succeeding government of the Medes and Persians; the belly of brass, representing the Grecian Empire, which followed the Medo-Persian, and its legs of iron, representing Rome, the government of the Caesars. Each of these governments has had universal sway, each has shown the best it could do for humanity, and each has failed.

Next came the feet of the image, which were of iron smeared with clay, thus made to resemble stone feet. These iron feet represented the Holy Roman Empire,

which was really a part of the Roman Empire, and the divisions of which are at war with each other today. The dream and its interpretation showed that a stone cut without hands struck the image in its feet, ground them to powder and utterly destroyed the entire image. This stone represented the Messiah's Kingdom, which will ultimately fill the whole earth, according to this prophecy.

The clay smeared on the iron feet, making them look like stone, represents the fact that the present Roman governments of Europe claim to be Christ's Kingdom. On their coins, and otherwise, they claim to represent God. They have been deceived into thinking and speaking of themselves as Christendom, which signifies Christ's Kingdom. In reality they are the last representatives of Gentile power-"kingdoms of this world" the toes of the image of Gentile supremacy of which King Nebuchadnezzar dreamed.

The present war will weaken the nations, draining not only their life blood, but also their wealth; and it will demonstrate the inefficiency of all Gentile kingdoms to bring to the world peace, righteousness, satisfactory government. But Messiah's Kingdom, which will then be inaugurated, will be "the desire of all nations."

THE PROPHETIC FORECAST

This war, and the anarchy of Armageddon, which will follow it, will prove conclusively the need of Divine interposition in human affairs. As Jesus said, speaking of the present trouble and the resulting anarchy, "Unless those days shall be shortened, there would be no flesh saved." So virulent, so selfish would that strife be that our civilization would perish did not God through Messiah's Kingdom, the Elect, intervene to bring order out of chaos.

Doubtless earth's great rulers have done the best they knew how to do for their peoples. Some of our very best laws came from Julius Caesar, in combination with the Mosaic code. Some of the world's rulers today are also doing their best; but they are confused. Having a false idea of what constitutes Christ's Kingdom, they seem to think it their mission to conquer the world. They also believe that they foresee a general uprising of Socialism, and their hearts are failing them, fearing the things coming upon the earth.

While they knew that this would be the worst war ever known, yet they preferred it to that which they were striving to ward off and which they have succeeded in keeping off for the present. But they have lost their best blood, their best energy, their money, commerce, etc.; and when the war is ended, these nations, sorrowful and famine-stricken, will be greatly angered at their rulers. Then will come the determination for something like Socialism. This the governments will endeavor to put down, and to some extent they will succeed. Then will follow the great explosion-the Armageddon of the Scriptures. Then will be the Time of Trouble, immediately preceding the Messianic Kingdom, which will inaugurate the long-promised Peace on Earth.

It may be little we can do
To help another, it is true;
But better is a little spark
Of kindness, when the way is dark,
Than one should walk in paths forbidden
For tack of light we might have given.

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WHY GOD'S WRATH UPON THE NATIONS

This article can be found in its entirety in the Newspaper Sermons, entitled, "Why God's Wrath Upon the Nations. "

Sequential to His wonderful discourse on "Distress of Nations" Pastor Russell addressed an overflowing house the following week on "Why God's Wrath upon the Nations." His address inquired into the reason why in God's providence the world is being ushered into "a time of trouble, such as was not since there was a nation." What special sins call upon Justice for extraordinary penalty? The Pastor's text was, "And the nations were angry, and Thy wrath is come." Revelation 11:18

FEAR IS A CAUSE OF GREAT NERVOUS TENSION

This article was republished in Reprints R5295-R5296, August 15, 1913, entailed, "Fear is a Cause of Great Nervous Tension. "

SIGNIFICANCE OF ORDINATION OF CHRISTIAN MINISTERS

Pastor Russell 's Reply to Critics

This article was republished in Reprints R5543-R5544, September 15, 1914, entitled, "Interesting Letters. "

PRAYERS FOR KINGS AND GOVERNMENTS

This article is the same material as Bible Students Monthly, Volume 5, No. 1, entitled, "Prayers for Kings and Governments. "

"Thy Word is a lamp unto my feet, and a light unto my path." Psa. 1 19:105.

"God wishes those who are awake to be learning more and more of His plan. These will grow in grace and in knowledge as they watch. They will not be like the world. The world will be in a stupor-they will be unworthy of the day. Darkness covers the whole earth at the present time. But God's people are granted a special light. They love the light. 'Thy Word is a lamp unto my feet, and a light unto my path.' It is not a light like that of the moon, which reaches far out, but merely a little light at the feet of those who are watching for it. Those who are going to sleep will find their light going out." R5256, c.2. n.5.

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Volume 6 Number 6

THIEVES IN PARADISE

This article is the same material as Bible Student Monthly, Volume 1, No. 7, entitled, "Thieves in Paradise."

SIN ATONEMENT

This article is the same material as Bible Students Monthly, Volume 1, No. 10, entitled, "Sin Atonement."

FLIES IN THE OINTMENT

This article is the same material as Bible Students Monthly, Volume 2, No. 4, entitled, "Flies in the Ointment."

END OF THE AGE A PERILOUS TIME

This article is the same material as Bible Students Monthly, Volume 2, No. 4, entitled, "End of the Age a Perilous Time."

PICTURES OF THE KINGDOM

This article is the same material as Bible Students Monthly, Volume 2, No. 12, entitled, "Pictures of the Kingdom."

WITHOUT A PARABLE HE SPAKE NOT

This article is the same material as Bible Students Monthly, Volume 2, No. 12, entitled, "Without a Parable He Spake Not."

When my soul is faint and thirsty,
'Neath the shadow of His wing
There is cool and pleasant shelter,
And a fresh and crystal spring.
And my Savior rests beside me,
As we hold communion sweet;
If I tried, I could not utter
What He says, when thus we meet,

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Volume 6, Number 7

RELIGIOUS AND SCIENTIFIC GLEANINGS

RABBI WISE BLAMES CHURCHES FOR WAR

LIKENS THEM TO "DUMB DOG, OLD AND TOOTHLESS, THAT CAN'T BITE"

"Failure of the churches and synagogues to maintain leadership over the people was the cause of the present war," said Rabbi Stephen S. Wise at the Free Synagogue in Carnegie Hall yesterday.

Rabbi Wise characterized the present attitude of the churches as "feeble, faltering, halting and timid." He said the State has conquered the church and that the latter has become a follower instead of a leader of public opinion.

"They have enthroned a war devil," he said, "in the place of God. The churches do not take themselves seriously. They are satisfied to be a mere item of the social organization and to defend their countries and rulers-just or unjust. The church is muzzled and throttled into submission. It is like a dumb dog, old and toothless, that can no longer bite.

"Many of us expected the Socialist power to avert such a war as this, and were bitterly disappointed in the Socialists of Europe when they failed to do so. But we never looked to the churches, mosques and synagogues to prevent war. None of us expected such a thing from them, and we know what would happen to any leader of the Church of England who would dare raise his voice against his country's part in the present strife.

"Franz Josef goes through the empty form of washing the feet of a dozen pilgrims every Easter and the church is satisfied with him. The Czar is the head of his church on Sunday and the head of his army during the week.

"And when the nations were preparing for this war they never consulted the churches because they knew that just as they relied upon their ambulance corps and their commissaries they could rely upon the churches to uphold them.

"It would be better for missionaries to teach Christianity at home first."

The rabbi concluded:

"Our souls are wounded when we read of the destruction of cathedrals at Rheims and elsewhere, yet these cathedrals were destroyed long ago and it is only their outer walls that have now fallen.

"War gods, money gods and power gods have been destroying these edifices century after century." *New York American*

EARTHQUAKE SHOCKS AT PANAMA CANAL

Col. George W. Goethals, Governor of the Panama Canal Zone, in his 1914 report, made public by Secretary Garrison, tells of the battle against earth slides along the canal.

Describing the demolition of Gamboa Dike as one of the final steps in the canal work, the report says:"With the exception of a small pocket slide in the vicinity of Cascades, the admission of water to the cut has thus far had no bad effects, nor has there been any perceptible tendency for the presence of water to produce slides."

The canal's giant locks and dams staunchly withstood the earthquake shocks, which were more violent and numerous during the year than at any time since American occupation. Eighty-seven distinct shocks were recorded at Ancon.

"Practically all the shocks," the report says, "seemed to originate in the vicinity of the lower coast of Los Santos Province, approximately 115 miles southwest of Ancon. The most violent shocks occurred Oct. 2, 1913, and May 28, 1914.

"The shock of May 28 resulted in slight damage to the new administration building, then in course of erection at Balboa Heights, but with this exception the canal works suffered no damage from these shocks." *New York Times*

MISCELLANEOUS COLUMN

WHY THE PRESBYTERIANS ARE LOSING GROUND

At the national convention of Presbyterians in Philadelphia the Rev. Dr. William Fulton reported that during the past five years a quarter of a million members of the church had been placed on the "suspended roll," meaning that the number

mentioned had been dropped out of the church. Dr. Fulton expressed it in not very elegant language by saying that they had been relegated to the

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“ecclesiastical scrapheap." He said this falling off in membership is due to the growing love of pleasure and the craze for amusements and the modern view of life." Wherein Dr. Fulton is entirely wrong. The Presbyterian Church believes in the doctrine of foreordination. In other words, its members think that when all things were created it was provided that so many persons should be born into the world and that their doom or salvation was settled from the start. No matter how good a man is, no matter what he does for the uplifting of mankind, he has only an even chance of getting into Heaven. Of course all of the Presbyterians doubtless thought they were among the elect and that probably members of all other churches were headed for eternal torment. But the Presbyterian was convinced that you could not help yourself into Heaven no matter what you did. Even infant damnation was-and is-one of the beliefs of this church. No wonder in this enlightened age the Presbyterian church is losing at the rate of 50,000 members a year. It is not worldly pleasures that are driving folk out of this church-it is common sense. N. Y. Telegram

BAN AGAINST "VODKA"

Probably never before since the beginning of the manufacture of spirituous liquors have armies been so temperate. Strange to say, the Czar of Russia has gone farther than any other ruler in eliminating liquor. The sale has been stopped throughout the empire. The first acts of Russia in East Prussia, after its entrance by Russian armies, was to close all the liquor places. Great Britian has eliminated liquor, and Kitchener gave notice that no gifts of liquor to of firers or soldiers would be forwarded. There is no alcohol included in the French scheme of rations. Doubtless there is more or less drinking, but it is everywhere discouraged among the three allied armies where it is not fully suppressed. Christian Leader

MANY EVICTION CASES STIR CITY OFFICIALS

With a fight well under way to aid the poor of New York in the purchase of food, cheaply, through the agency of city markets, another equally if not more important project is to be laid before Mayor Mitchell It has been inspired by City Chamberlain Bruere. It is on behalf of the very poor of the city. It is aimed to keep a roof over their heads through the coming winter.

It has been conceived in a realization by important city officials of the appalling character of the eviction statistics of New York in the last year and a half-33,000 eviction cases in 1913, nearly 50,000 eviction cases in the first six months of 1914. In 1913, 882 families and all their belongings were thrown into the streets.

The plan, which in the next few days will be placed before Mayor Mitchel, will be a request that he appoint a Tenants and Landlords' Commission, whose efforts shall be to prevent affairs between landlords and tenants reaching crises causing evictions-a permanent commission, which, it is hoped, may obliterate in New York the all too common, piteous spectacle of the ousted family huddling over its scant belongings mounded on a street curb. New York World

The telegraph lines now in use are sufficient to girdle the earth 138 times. They would reach to the moon 16 times. The total number of offices is 130,000, which send out annually 30,000,000 dispatches. The English lead in its use, each hundred persons averaging 195 messages a year. France follows with 152, Denmark with 118, Belgium with 114 and Germany with 91 messages.

WHY FINANCIERS TREMBLE

Stocks and Bonds Depreciated Because Silver was thrown "into the street "

Recently Pastor Russell delivered a discourse from Hebrews 12:27, applying it to our day, declaring now in progress the removing of all things shakable-ecclesiastical and earthly. The sermon was reported by many hundreds of newspapers throughout the United States, Canada and Great Britian. It proved to furnish

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the ground for much discussion and comment, and taken the time to answer the question, which we here someone has anxiously inquired as to what financial report in full, as it is of peculiar interest. The response shakings are to be expected. The Pastor has kindly follows.

This article can be found in its entirety in Newspaper Sermons, entitled, "Great White Throne and It's Blessings."

180,000 PREACHERS FALLEN LAYMEN ALSO IN DANGER

"In the Evil Day"

"Take unto you the whole armor of God that ye may be able to withstand in the evil day. " Ephesians 6:13

IN THE EVIL DAY

All of the Apostles pointed forward to our day-to the conclusion of the present Age and inauguration of the New Kingdom. With one voice they all tell us thee this Age is the one in which evil, as personified in Satan, "the prince of this world," prevails, and in which the Lord's Cause and His people are more or less set at naught. They all tell us that the inauguration of Messiah's Kingdom signifies a momentous change in respect to these matters. "In His day the righteous shall flourish and the evildoers shall be cut off." God wisely and kindly veiled their eyes in respect to the length of time before the Reign of Righteousness would begin. Hence the Apostles all speak of the New Dispensation as imminent-not, however, declaring it to be expected in their day; rather, they expected to fall

asleep in death, but with the assurance that with the dawning of the New Dispensation they would share in "His Resurrection"-Christ's resurrection-the resurrection to glory, honor and immortality on the spirit plane.

Our text is one of these prophecies respecting the future-picturing the inauguration of Messiah's Kingdom. Like all other Scriptures bearing on this subject, it implies that the transition from the Reign of Sin to the Reign of Righteousness, from the dominion of Satan to the Dominion of Christ, will be a great Time of Trouble, because Satan and his deluded subjects will not quickly and meekly renounce their claims to earthly dominion and submit themselves loyally to the King of kings and Lord of lords. This will necessitate the breaking in pieces of these systems-their subjugation.

As we have already pointed out, this breaking and shaking and trouble are coming from every quarter and are described in the Scriptures as a great whirlwind raised up from every quarter of the earth

Other Scriptures have told us about the trouble upon the nations, picturing to us the winds of war, to be followed by the earthquake of Socialism, and that to be followed by the fire of anarchy. Still other Scriptures have shown us the conflict between the people in general and the princes of the world-merchant princes, manufacturing princes, religious and political princes and kings-showing us that eventually there will be two great divisions in the conflict, and that the whole earth will be terribly devastated by the ensuing anarchy.

"THE EVIL DAY" UPON RELIGIONISTS

Our text refers to the present time as an evil day upon religious people-a day of trial, of danger, of victory for the few, of disaster for the many professing the name of Christ. It may surprise some when we assert that we, the Church, have already been in this evil day referred to in our text for some years, and that it still continues and will merge into the evil day upon the world. This means that the evil day upon the Church began before the evil day upon the nations. This is in full accord with the Scriptures which declare "Judgment must begin at the House of God"-the Church. 1 Pet. 4:17

For nearly forty years the Church has been undergoing severe trials and testings along the very lines indicated by the Apostle in our context, and in various other descriptions of this time furnished us in the New Testament. During this period Theosophy, Christian Science, Spiritism, Higher Criticism, Evolutionism and various other confusing teachings have come forward. Each contains fragments of truth and masses of error. From the Scriptural standpoint they are brought forward at the present time by the Adversary, Satan, with a view to confusing the people and leading them away from the Truth.

Satan is represented as being especially active at this time, for the reason that this is the time when special light upon the Divine Character and Plan are due to

come to the Church. Seeing that the people are awakening to more intelligent thought on religious subjects, the Adversary brings forth a host of philosophies to entangle, to mislead, putting darkness in the guise of light, and endeavoring to make the light of the dawning New Day appear as darkness. This the Apostle refers to in the context (v. 12):"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, and against wicked spirits in high positions."

These wicked spirits, we understand the Scriptures to teach, are the fallen angels, called demons throughout the New Testament. Under the captaincy of Satan they have not ceased their warfare against the Lamb and those who follow Him; nor will they cease until, in the due time, Immanuel shall bind that old Serpent and restrain all his evil influences, to the intent that the world may be no longer deceived. Revelation 20:1-3

During this evil day the truthfulness of the Apostle's word has been demonstrated that the people of God require the whole armor of God that they may be able to withstand these seductive and evil influences. Only thus guided with the Truth, protected with the breastplate of righteousness, shod with the preparation of the Gospel of Peace, armed with the shield of faith and intellectually with the helmet of salvation and the Sword of the Spirit, which is the Word of God-only these have been able to stand, and to help others to stand, in a time when thousands have been falling into errors, into unbelief-some being turned aside from the simplicity of the Gospel Message of the Redemption through the death of Christ, and others having their faith entirely shipwrecked.

We might say that the evil day is reaching its climax and changing its form. The errors themselves have lost their charm and are proving more and more unsatisfactory to those who have been deceived by them. Now, in the great Time of overwhelming Trouble the deceived ones are beginning to feel their loss-their loss of faith in the Bible, their loss of faith in everything-some even realizing that they are godless "without God and having no hope in the world." It is a pitiable condition. Would that I could speak the word which would assist these and guide them to a right understanding of the Bible and true faith in God, based upon a reasonable and Scriptural understanding of the Divine character and Plant

What a sad spectacle presents itself on every hand, and how perplexed the world in general is with what we see, and how few have any knowledge or any word of real comfort or encouragement to offer! For forty years the world has been crying, Peace! Peace! For forty years two hundred thousand professed representatives of Christ have been telling the world that Christ has been reigning and conquering the earth, and that soon every knee will bow to Him-perhaps deceiving themselves on the subject, while others are being deceived. Now, as the grand climax of all this misrepresentation of God's real character and Plan and Kingdom, the war is thundering, the world is in amazement, and new armies and new battlefields are continually being formed-a great conflagration in Europe, as the newspapers declare, a beginning of a corroboration of St. Peter's declaration that the social earth is to be consumed.

180,000 PREACHERS FALLEN

Of the two hundred thousand professed ministers of Christ, probably one hundred and eighty thousand declare privately, if not publicly, that they have no faith in the Bible as God's inspired Message to His people. The other twenty thousand are sadly confused, while still clinging to the Bible as the Divine Word. The truth with all these ministers is that they have been giving heed to the creeds and traditions of men formulated in the Dark Ages, and have been neglecting their study of the Bible. They have failed to heed the words of our text; hence they are not standing well in the present time. Those who have rejected the Bible (nine-tenths of the whole) have already fallen most abjectly, while the tenth that are still standing are so shaken, confused, unreliable, as to be able to do little for themselves or for their flocks.

If such conditions prevail amongst the ministers, what might we expect of the Christian people who pay them for instruction, who have been overcharged in business and pleasure and are now, like their leaders, falling into the ditch of unbelief, uncertainty, perplexity? It is a sad spectacle. Only comparatively few of God's people have followed the Apostle's advice, have put on the whole armor of God and are able to stand firmly, strongly, confidently, intelligently, equipped with the helmet, the breastplate, the shield, the sword and the sandals of Divine Truth.

BIBLE STUDY IMPERATIVE

In accord with the Lord's Word, we are seeking to sound an alarm, not for the benefit of those who have fallen, but in the interest of those who are trembling and in danger of falling. The Divine provision for our day is so wonderful that even "babes in Christ," starved for the milk of the Word, may quickly appropriate strong and nourishing food, and become clear in the knowledge of God and in the proper understanding of the Bible, thus being enabled to rejoice in this evil day and to assist others.

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So wonderful is the Divine provision of Truth that those without the helmet protecting their intellects from the various conflicting theories and creeds may be supplied and assisted in putting on the helmet of salvation-an intellectual appreciation of the Divine things. So abundant is the Divine arrangement that the breastplate of righteousness-the fundamental truths respecting Divine Justice, Wisdom, Love and Power, covering and protecting the heart and the vitals-may be quickly adjusted by those who are sufficiently awake and desirous of putting on the breastplate of righteousness. So abundant are the Divine provisions for the willing and obedient that they may quickly put on the sandals of preparation provided in the Lord's Word, which will enable the n to triumph over the adverse conditions of the present life with speed and comfort.

Today, as never before, the Sword of the Spirit, the Word of God, is sharp; and today, as never before, the people of God may quickly learn how to use this weapon as against every form of ignorance, superstition and Satanic opposition. Equipped with all these, and with the knowledge of the fulfillment of the Scriptural prophecies, the man of God, thoroughly furnished, may have a great

shield of faith sufficient to cover every other circumstance or condition that may arise. We urge, then, that the people of God

everywhere begin afresh a study of the Divine Word, not through their old spectacles, which have confused and bewildered them in the past and in the present, but, allowing the Bible to interpret itself, and with the assistance which God has been providing for His people during these forty years, equip themselves not only to be strong for the present, but also for the coming days. For if we read the Bible aright, the terrible collapse of Churchianity and imitation kingdoms of God's dear Son will soon be upon us. That will be an awful time for the world in general, but the perplexities and troubles of that day will be intensified in the case of those who have been professedly God's people, yet stupidly blind in respect to the teachings of God's Word.

GIVING THANKS FOR WAR OR FOR PEACE

Many Perplexed Worshippers

This article can be found in its entirety in Newspaper Sermons, entitled, "Give Thanks For War or For Peace."

THE JUDGMENT OF THE GREAT WHITE THRONE

This article can be found in its entirety in the Newspaper S6rrnons, entitled, "Great Whzte Throne and It's Blessings. "

THE JUDGMENT DAY OF THE NATIONS

The Church's Judgment Day · The World 's Judgment Day
Israel's Judgment Day · When and Why God "Winked" at Sin
"All His Ways are Perfect" · The Harmonious Outcome

"The times of this Ignorance God winked at: but now God hath appointed a day in which He will judge the world In righteousness by that man whom He hath ordained . " Acts 17:30, 31

The Judgment Day, once dreaded by all classes, has come to have a new meaning when studied in the light of the Bible alone-our confusing creeds of the Dark Ages being set aside. During the long period of time

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from the Deluge to the First Advent of our Redeemer, the world of mankind lay in ignorance, weakness and vice; but, as our text declares, God took no notice of it as a whole. He gave His entire attention to the little nation of Israel, with whom he made a special Law Covenant. Israel entered upon a great schooling period; first, in a condition of peonage in Egypt; then, under the command of Moses,

passing from Egypt to Canaan, with a wandering of forty years in the wilderness; and later, under judges, kings, etc., in the Promised Land.

God did not overlook a sin amongst the Israelites, whom He had adopted as His peculiar people under the Law Covenant mediated by Moses. We read that "every disobedience received a just recompense of reward." (Hebrews 2:2) Stripes, punishments, captivities, under Divine supervision and predicted by the Prophets, were the portion of Israel. Obedience on their part brought blessing, but disobedience and idolatry brought chastisements-God winked at nothing respecting His chosen people, the nation of Israel.

At first glance this is perplexing. Those not understanding the Divine Plan would be inclined to expect the favored nation to be excused more than others, that Israel would be the people whose imperfections would be winked at. But not so; Israel was chosen for a purpose, and in order to prepare them for their mission, the Lord chastened and scourged them for their sins. Thus He educated them and assisted them out of degradation more than others. As a result, when our Lord came into the world to be man's Redeemer, Israel, under the chastising, scourging and instructing experiences of many centuries, was by far the most advanced nation in the world along religious lines.

Thus it was that when the Redeemer presented Himself, a remnant of the Jews were "Israelites indeed, " and ready to receive Him-five hundred during His earthly ministry and several thousand more at the following Pentecostal season. It is but reasonable to suppose that no other nation in the world would have furnished any such numbers ready of heart for Messiah and fully consecrated to Him. Note, for instance, that St. Paul's preaching to the Athenians on Mars Hill apparently touched not even one heart or head.

THE DIVINE ATTITUDE DURING THE CHRISTIAN AGE

As God "winked" at the sins of the world aside from His covenanted nation, Israel, so He has continued to wink at, to ignore the sins of the heathen world since. St. Paul says, "He now commandeth all men everywhere to repent," but only those who hear the command have a responsibility respecting it. The heathen masses have never heard the Divine Message offering life everlasting through Christ. God's attitude toward them would therefore properly be the same as it was toward the Gentiles during the Jewish Age. The responsibility for right-doing in this Gospel Age rests with those upon whom the light of Truth has shined. In an especial sense the illuminated ones, the enlightened ones, are the Church alone. Only God's consecrated people receive the begetting of the Holy Spirit, its anointing, the opening of their eyes of understanding. And with these the measure of their enlightenment varies; and those who see little have less responsibility than those who see much. Thus seen' God's dealings during this Christian Age are merely with the Church, the saints of God, the consecrated, and not with the heathen.

But a large class of Gentiles, styling themselves Christendom, have been so much in contact with the light of Divine Truth as to have a weighty responsibility upon them. It is upon this class that heavy judgments are about to fall in the close of this Age. They have heard the Message of God's mercy toward mankind through

Christ, and of their privilege of repenting and coming into Covenant relationship with God. They have hypocritically pretended to make a covenant with the Lord, pretended to be His people, while "their hearts were far from Him." Their punishment will be greater because of their hypocrisy-because they have foolishly thought that they could deceive the Almighty. They will learn that He will not be mocked. Nevertheless, the rod of chastisement upon them will be with a view to their recovery and not for their destruction-much less their eternal torture. Only the incorrigible at any time are to die the Second Death.

THE WORLD'S JUDGMENT DAY

The Apostle declared that "God has appointed a Day (a future Epoch) in which He will judge the world." There was no intimation by the Apostle that the world's Judgment Day had begun. Everything in his language indicated that it would be future. Elsewhere we are told that when the world will be on judgment, on trial, for life or death everlasting, the Church glorified will be the judges. (Matthew 19:28; 1 Cor. 6:2) This means that when the Church, now on trial, shall have been completed, shall have passed through the resurrection change into glory and become associated with the Redeemer in His Kingdom-then the world will have its Judgment Day, or trial. That period, also styled "the Day of Christ," is Scripturally declared to be a thousand years long.

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During this time Messiah and His Church will judge the world-giving all a test, to demonstrate their worthiness or unworthiness of everlasting life.

The opportunity then to be given the world will be a grand one. The Scriptures declare that the Lord's judgment will be a righteous one, in which the poor world, born in sin and depravity as children of Adam, will have fullest opportunity of getting rid of their ignorance and superstition, and their weaknesses, mental, moral and physical. Every preparation is beingmade for that great judgment of the world. The Scriptures declare that during that time "The knowledge of God's glory will fill the whole earth." No longer will the Divine character be aspersed with slanderous teachings, making Him out viler than any of His creatures. Not only will all possible good influences surround humanity during their thousand year Day of Judgment, but every evil influence will be bound, restrained; "Satan shall be bound for a thousand years that he may deceive the people no more until the thousand years be finished."

How different this Biblical and reasonable view of the great Judgment Day from the one given us in childhood from the creeds of the Dark Ages! That view taught us that the Judgment Day would be twenty-four hours, and that then all the dead would come from Heaven and Hell and Purgatory, to see if mistakes had been made, and since no mistakes could be made by God, they would all go back to the same condition. How foolish we were that such a proposition should every have appealed to us as reasonable or Godlike! Why did we not think to inquire what the Bible had to say respecting the Judgment Day? Why did we not sooner learn the beauties of the Divine arrangement? The answer is that we were thoroughly blinded by the false teachings commingled with the truths we learned in childhood. But God s time for helping us out of the darkness into the clearer light,

has come within the last forty years, even as for good reasons He has kept hidden until this same time the wonderful knowledge of our day on other lines-knowledge which is proving a blessing to the full degree only to those whose hearts are right with God; but to others is proving a curse and hastening the whole world toward the chasm of Anarchy.

THE REDEEMER TO BE THE JUDGE

St. Paul declares that this righteous judgment of the world that will come in the Day of Christ-the Millennial Day-will be under the supervision of Christ-Messiah. The same Apostle elsewhere tells us that The Christ is made up of many members-the saintly Church gathered out of all denominations, with Jesus as their Head. These figuratively constitute the one New Man, made up from both Jews and Gentiles. Jesus is the Second Adam. During the thousand years of His Reign He will deal with all the human family, the children of the first Adam, whom He redeemed by the sacrifice of Himself. He will grant them all a full opportunity to be raised up out of sin and death to perfection, to the likeness of God in which the first Adam was created. To all such he will be the Life-Giver, the Savior, the Deliverer from the power of sin and death. The basis of all this judgment of the world was laid at Calvary. The more than eighteen centuries since have been wed in judging, trying, testing, a faithful handful, a "little flock," from both Jews and Gentiles, responsive to the Lord's Message of mercy, and willing, yea, anxious, to walk in the footsteps of Jesus.

This judgment opportunity will not be merely for those living at the time the Church will be glorified at the Lord's Second Advent and the establishment of His Kingdom. These are to have the first blessing of knowledge and opportunity under the Kingdom, that a start may be made in the way of righteousness. These, enlightened and convinced respecting the undesirability of sin, the desirability of righteousness and the glorious provision of Messiah's Kingdom, will make a good start before the sleeping millions of the human family will begin to be awakened in harmony with the promise, "There shall be a resurrection of the dead, both of the just and the unjust;" in harmony also with the Master's words, "All that are in their graves shall hear the voice of the Son of God, and shall come forth." Acts 24:15; John 5:28, 29

We thank God for the wideness of His mercy, "like the wideness of the sea"-that the Divine Plan is no respecter of persons, that every member of the race, condemned through Father Adam's disobedience, redeemed from that condemnation by the death of Jesus, shall have a full opportunity of coming to a knowledge of the facts and of using that knowledge for his own recovery from sin, sickness, sorrow, pain and death-the ultimate attainment of human perfection and everlasting life.

The Divine Law will be the same in the Future as now. God never changes, and His Law will never change. But the way to everlasting life will be easier than now. No longer will it be a narrow or difficult way; no longer will it call for the sacrifice of every earthly right and interest in order to attain eternal life. No longer will the Adversary place darkness before the minds of men as light, and cause light to appear to be darkness; for his power will be restrained. No longer will it

be true that "all who live godly shall suffer persecution." But on the contrary, those living godly will receive more and more of God's blessing; and

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instead of faithfulness leading to death, it will lead upward and onward to human perfection and everlasting life under the blessed conditions of the Kingdom which God has prepared for the whole world.

WHY THE NARROW WAY OF THE CHURCH?

The way for the Church in the present time is narrow, difficult, because evil is dominant now. The Lord makes use of this opportunity of evil's dominance to issue His Call for soldiers of the Cross in order that the conflict between the evil and the good may serve to prove and to test the faithfulness and loyalty of those whom He has called to so high a station. And since the trials are more difficult, it does not surprise us that the reward is greater. The earthly reward for the world, as we have seen, will be everlasting life as human beings, in Paradise restored, on God's footstool made glorious. But the reward of the Church, if faithful, will be a change of nature from human to Divine, and a share with the Redeemer, Messiah, in His glory, honor and immortality.

NO RELIGIOUS DISCRIMINATION

Editor Answers Ministerial Association

"Then came the priests and rulers of the temple, teeing grieved that the people were taught."-Acts 4:2

The Rev. George A. Cooke, pastor of Wesley Methodist Episcopal Church, came to the Evening Journal office yesterday as the bearer of resolutions adopted by the Ministerial Union of this city at its meeting on Monday. The germ of the resolutions was that the Evening Journal should cease publishing each week Pastor Russell's exposition of the Sunday school lesson because the members of the Ministerial Union do not agree with Pastor Russell's religious teachings and practices.

Our reply to Mr. Cooke was that the columns of the Evening Journal are now, and always have been, wide open to men and women of all forms of religious belief and that there will be no departure from that policy. We shall continue to handle and to print, with absolute impartiality and fairness, sermons, lectures and news from all religious sources. We hope the time never will come when any Jew or Gentile, Catholic or Protestant, Episcopalian or Presbyterian, Methodist or Baptist, Unitarian or Swedenborgian, Friend or Lutheran, New Churchman or Old Churchman, Adventist or Christian Scientist, Salvation Army soldier or American Volunteer may truthfully say that, because of religious prejudice, the Evening Journal has closed its columns against him and his religious views.

In the handling of religous news we know no creed and no denomination; nor do we purpose knowing any. As men and women of all shades of religious belief

read our paper, and as scores of Pastor Russell's followers are among them, it would be manifestly unfair to bar from our columns matters of interest to any religionist, no matter what he may believe.

Nor is it our purpose to discuss or to seek to reconcile conflicts of religious belief which exist in our community. Our purpose is to keep the doors wide open, print the news and preserve strict neutrality with respect to its treatment. If a Jewish rabbi were to ask us to refuse to print sermons preached by members of the Ministerial Union because such sermons proclaim the divinity of Christ and are contrary to Hebraic teaching and doctrine we would promptly refuse the request, just as we would deny the request of a member of that Union were he to ask us to close our columns against a Jewish rabbi because he refuses to concede the divinity of Christ.

Mr. Cooke asked us if we would print the resolutions adopted by the Union relative to Pastor Russell. We told him we would if he would procure an indemnity bond, have it signed by property-owning members of the Union and turn it over to us with the understanding that it should be used to indemnify us from all loss in event of suit for libel or slander being instituted by Pastor Russell. We received no assurance that such indemnity bond would be forthcoming. Therefore we refrain from publishing a resolution which shows that its framer is so obsessed with prejudice against the object of attack that he throws legal safeguards to the winds.

Mr. Cooke made one point which we feel, is deserving of public attention. That is that members of the evangelical churches read the Brooklyn Tabernacle Sunday School exposition in our paper each Saturday and, thinking it is an exposition authorized by the evangelical churches, accept it. "If it had the name of Pastor Russell attached to it, our people would not be influenced by it," Mr. Cooke said. We immediately informed him that such an objection could be met promptly and that in future it would bear unmistakable evidence of its authorship. Immediate instructions were given to place beneath the

heading the words, "Edited by Pastor Russell." In addition, that the public may know fully who Pastor Russell is, we take the following sketch of him from "Who's Who in America":

"Russell, Charles Taze (Pastor Russell). Independent minister; born at Pittsburgh, Feb. 16, 1852; son of Joseph L. and Ann Eliza (Birney) Russell; educated principally under private tutors; married Marie Frances, daughter of Mahlen and Salam Ackley, 1879. Began an independent ministry, Pittsburgh, 1878; now regularly elected pastor of numerous congregations from Maine to California; chiefly serving in Brooklyn Tabernacle. Travels upwards of 30,000 miles each year in his work, including semi-annual trips to Great Britain in connection with the work centering in the London Tabernacle congregation, whom he serves as pastor; disclaims being the founder of a religious sect; interprets the punishment of the Bible as eternal death and not eternal torture. Author of a series of books, 'Studies in the Scriptures,' issued since 1886 and now printed at the rate of

700,000 copies a year; editor of the Watch Tower and Herald of Christ's Presence; his Sunday sermons published in 2,000 newspapers. President of the Watch Tower Bible and Tract Society of Pennsylvania, People's Pulpit Association of New York and International Bible Students' Association. His address is Brooklyn Tabernacle, 13 and 17 Hicks Street, Brooklyn."

We think the above should meet the views of Mr. Cooke and his associates in the matter of the identity of the author of the Brooklyn Tabernacle Sunday School lesson exposition. Whether they agree with him or he with them on matters of religion teaching is wholly beyond the point, because upon such matters the members of the Ministerial Union do not agree among themselves. No one knows that better than those who are acquainted with the composition of its membership.

We do not hold that upon religious matters Pastor Russell is right and that they are wrong, or that they are right and that he is wrong. We simply print the above to show that we know no religious preferences in this newspaper office, and that our columns are wide open to news and other matters affecting and interesting all religionists. We spend thousands of dollars every year in giving a fair and impartial portrayal in our columns of the religious activities in this and other communities. We might add that ten times as much of that money is spent to give news space and free advertising to members of the Ministerial Union as is given to Pastor Russell and that thus far neither Pastor Russell nor any other religionist who does not agree with their teachings has seen fit to complain to us against such jug-handled liberality or to demand that their teachings be left out of our paper because he does not believe in the varying doctrines they preach. Were any person to make such a demand we would promptly inform him that in the matter of religion the open-door policy prevails in this of fire and that it will continue to prevail, equal opportunity and courtesy being accorded to Jew and Gentile and Protestant and Catholic. *Wilmington (Del.) Evening Journal*

Volume 6, Number 8

RELIGIOUS AND SCIENTIFIC GLEANINGS

CATHOLIC FATHER PROTESTS AGAINST ORDINATION SERMON

BALTIMORE PRESS TAKEN TO TASK BY THE REV. LENNAN FOR PUBLISHING PASTOR RUSSELL'S DISCOURSE AS REPRINTED IN THE COLUMNS OPPOSITE

BALTIMORE, Md., Dec. 10, 1914.
2012 E. Monument St.
To the Editor of The Sun:

Sir:-In the editorial column of the Evening Sun, December 7, appeared the following in reference to Mr. Roosevelt's article on the Mexican question, published in the New York Times: "If (Mr. Roosevelt's article) is virtually an appeal to religious prejudice; it is a demagogic attempt to array the members of a

powerful and splendid Church against Mr. Wilson by a recital of Mexican atrocities that are calculated to shock and horrify all Catholics beyond expression." Here The Sun protests against Mr. Roosevelt's using either his influence or the public press for the supposed purpose of prejudicing Catholics against the Wilson administration by a recital of facts-real facts, known to all of us; and yet in the very same issue of The Sun it allows its columns to be used for the purpose of openly attacking and slandering the same "powerful and splendid Church" by a recital not of facts, but of ignorant and malicious misrepresentations.

I refer to the article written by a certain Pastor Russell, under the heading, "Clergy Ordination Proved Fraudulent," in which the aforesaid gentleman

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took occasion to ridicule the Catholic Church (mentioning her by name), denouncing her doctrines, rites and ceremonies as "shackles of ignorance and superstition," and accusing her clergy of instituting various ceremonies for purpose of graft. He goes still further and grossly misrepresents Catholic teaching, imputing to the Church doctrines which she has never held, and making the further insolent implication that the vast majority of her people are kept in ignorance of this teaching. An example of this is found in the following, quoted from his article:

"Another step," he says, "in the wrong direction, which thoroughly separates the clergy from the laity, was the doctrine still held by the Church of Rome; namely, that the clergy alone constitute the Church, and that the common people are the children of the Church. Many Catholics are not aware of this fact, but think they are members of the Catholic Church."

That this statement is without foundation and therefore absolutely false may be seen from the following definition found in our Catechism, taught in our schools, and on all occasions preached from our pulpits. According to this definition, 'The Church is the congregation of all those who profess the faith of Christ, partake of the same sacraments, and are governed by their lawful pastors under one visible head." That this includes the laity as well as the clergy as members of the Church is self-evident; and it is the doctrine held by the Church at the present day, and held by her throughout the two thousand years of her existence.

Another misrepresentation of Catholic teaching is found in the following: "Catholics still hold," he says, "that the Millennium, or Christ's thousand-year reign, began with the year 800." This statement is positively absurd; no Catholic believes it, nor has the Church ever taught it.

Now, it is to just such false statements as these, many more of which may be found in the article in question, that we object. We are willing, indeed, to excuse his ignorance of Catholic doctrine-we could not expect more; but when he openly asserts that Catholics do not know the true teachings of their Church, and that they are, moreover, knowingly and willingly kept in the dark about the same, then

he grossly insults every true member of the Catholic Church, millions of whom are found throughout this land.

We might expect to find articles of this nature in such papers as the "Menace"-a paper which exists for that purpose and for that alone; but we certainly do not expect to find them in a publication which has for its standard high and noble ideals, and which is largely patronized and supported by members of the Church therein denounced. And against the publication of such articles, be they paid advertisements or otherwise, we most emphatically protest.

REV. THOS.J. LENNAN,
St. Andrew's Church

PASTOR RUSSELL REPLIES

BROOKLYN, Dec. 18, 1914
To the Editor of The Sun, Baltimore, Md.:

Dear Sir:-I have before me what purports to be a copy of a letter addressed to you by Rev. Thos. J. Lennan, in which the gentleman takes exception to some statements made by me in an address published under the title, "Clergy Ordination Proved Fraudulent." The reverend gentleman erred in supposing that my address was against the Roman Catholic Church-or against any church. I am not identified with any ecclesiastical system. The address was not delivered to Roman Catholics nor against Roman Catholicism. I merely mentioned some Roman Catholic doctrines incidentally. Roman Catholics inform me that they are not allowed to read any sermons in the newspapers or elsewhere unless under special privilege from their clerics. Hence the printing of my sermon was not supposed to reach Catholics-except the clerics or those of the laity whom they think sufficiently intelligent to be granted full liberties. My addresses appeal to the great unchurched majority of mankind who are rapidly falling into unbelief and many of them into atheism. These, classed as renegades by the Churches, are heeding my message and encourage me with assurances that they are finding foundations for faith very different from those which they abandoned.

I am surprised that Rev. Lennan denies or takes any exception to my statements that the clergy alone constitute the Church of Rome and that the laity are merely the children of the Church. Surely the gentleman knows of the wide gulf which separates the clergy from the laity. Surely he knows that the laity are all taught to speak of the clergy as the "Fathers." A young man being educated for the priesthood is styled a "Brother" up to the time he takes ordination-holy orders. By that ordination he steps over from the laity to the clergy. Instead, then, of being a "Brother" to the laity, he at once becomes a "Father."

Does Rev. Lennan dispute that only the Church, only the ecclesiastics partake of the two elements of communion and that to the laity is given the bread alone?

Does Rev. Lennan dispute the very meaning of the word clergy-that it signifies heritage and that the clergy are said to be thus separated from all others as God's heritage-God's Church? I am well aware that

Protestants, while ignoring the teachings of the Roman hierarchy entirely, accept nominally the division between clergy and laity. This, however, on their part, seems to be from lack of information because the Protestant sects, especially those which recognize the congregational system, such as Baptists, Congregationalists, etc., all who in any manner elect their clergy, recognize the electors as the Church and the clergy as their honored servants. These all claim to be in harmony with St. Peter's statement to the effect that the entire Church of Christ is a Royal Priesthood, a peculiar people, God's holy nation. (1 Peter 2 :9) It is the same St. Peter who uses the word clergy. (1 Peter 5:3) See Douay Bible.

Surely Rev. Lennan will not dispute that himself and others of the Catholic clergy are ecclesiastics and just as surely he will not claim that the laity are ecclesiastics! But what is the real meaning of this word? It comes from the Greek word ecclesia and signifies the Church. In other words, all ecclesiastics claim to be the Church and disallow that the laity are ecclesiastics or members of the Church. We hold that the entire New Testament teaches that the ecclesia of Christ is the Church of Christ, the Body of Christ, the members of that mystical Body of which Christ is the Head. We hold that these are a Royal Priesthood, fully commissioned and fully ordained to preach "all things written." We hold that we of today have inherited from the past misconception, a fraudulent view in respect to ordination to preach, in the claim that this is not equally for all who are joined to Christ by faith through consecration.

Never did I think that any Roman Catholic, especially a cleric, an ecclesiastic, would deny my statements that it is Catholic doctrine that the Millennium began with the year 800 under Pope Leo III, and that it ended A.D. 1799, when the Pope was taken a prisoner to Paris by Napoleonl The Roman Catholic view, furthermore, is that the "little season" of Revelation 20:3, 7 is the period since 1799 and that the progress of Protestantism is the figuratively declared loosing of Satan for a little season. In old editions of the Douay Bible this explanation is given in the footnote comments on this passage. In some of the more recent editions the footnote has been changed, but still applies the thousand years of Revelation 20:2 in the past. It reads thus:"For a thousand years; that is, for the whole time of the New Testament; but specially from the time of the destruction of Babylon or Pagan Rome, till the new efforts of Gog and Magog against the Church, towards the end of the world." Where Pagan Rome ended Papal Rome began. This, according to history, was in 756. Whichever of these Catholic comments be accepted places the thousand years of Christ's reign-the Millennium-in the past. I think it would be unwise for Rev. Lennan to attempt to dispute either of these points which he raises.

However, I remind you, Sir, that I am addressing the public-not Roman Catholics. I am discussing Truth and Error. I seek to use, always, courteous language. I strictly avoid personalities. I preach the Gospel to the best of my ability, and the public manifest a desire to hear. Surely Rev. Lennan and all the various religious systems, after centuries of propagation and inculcation, should be willing to hear the other side without fear. Respectfully yours,

C. T. RUSSELL

MISCELLANEOUS COLUMN

350,000 JEWISH SOLDIERS NOW ENGAGED IN THE GREAT WORLD WAR

"Whoever wins, we lose."

"In this pithy and painful phrase repeated over and over again by the Jewish press is compressed the whole calamity which confronts the Jewish people, who live among the nations which are now engaged in the death struggle for supremacy. Millions of the Jewish people are living in the regions where the conflagration is spreading ruin and destruction from day to day, and while the gains and emoluments of victory will be shared by others, their losses will be entirely their own.

"All the horrors of fire and sword, devastation and destruction are now added to the tragedy of Jewish homelessness and persecution. Again are Jewish citizens giving their last and best proof of devotion to their adopted countries by laying down their lives on the field of battle-by killing their own Jewish brethren of other countries. But the grim irony of the situation is beyond expression when it is remembered that the Jewish combatants on the opposing sides are fighting for countries which deny them their human rights. Proof of Jewish devotion to duty has never been lacking, but now that we behold it again on the field of battle we have before us a new indictment of the moral turpitude of the European governments.

"The losses of the war, the reverses and misfortunes

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will fall heavily upon the shoulders of the Jews, who receive very little consideration from their governments, either in times of war or of peace. The

extent of actual Jewish participation in the war is estimated at over 550,000 Jewish soldiers, some fighting on one side and some on the other."-*Exchange*

CLERGY ORDINATION PROVED FRAUDULENT

No Divine Authority for their Ecclesiastical Titles
D. D., Right Reverend, Very Reverend, etc.

This article can be found in its entirety in the Newspaper Sermons, entitled, "Clergy Ordination Proved Fraudulent.

THE WINE WHICH MADE THE NATIONS DRUNK

The Bible's Portrayal of the Present Time

This article can be found in its entirety in the Newspaper Sermons, entitled, "Nations Are Drunk With False Doctrines. "

WORLD-WIDE AUTOCRACY IS COMING AND NEAR

It will be an Exclusive and Aristocratic Monarchy

This article was republished in Overland Monthly, Pages 340-343, entitled, "World-Wide Theocracy. "

Volume 6, Number 9

"CHURCH OF THE LIVING GOD"

1 Timothy 3:15

This article was republished in Reprints R1570-R1579, September 1 and 15, 1893, entitled, "The Church of the Living God."

When discouragement almost o'erwhelms us,
And we fail to see clearly the road,
Let us trust in the Lord's precious promise-
'ALL THINGS WORK TOGETHER
FOR GOOD."

Volume 6, Number 10

PASTOR RUSSELL'S CANDID VIEW OF BILLY SUNDAY

Asked recently to express his candid opinion of the meeting of the expenses and the giving to himself of "baseball evangelist," Pastor Russell made some kindly certain collections for himself and his troupe. If the but pungent remarks on "Billy" Sunday, "the most Gospel must be sold, it is better to have it done in the noted preacher of our day." open rather than in the name of the heathen, the The Pastor would not depart from his custom and the Bible rule, "Speak evil of no man." His remarks merely appertained to "Billy's" preaching of the Gospel. "Billy" Sunday catches the public eye and ear by the novelty of his methods. Some go to hear him lambaste the preachers on the platform behind him, and to watch their faces and see them smile as though it were a good joke when he tells them that their preaching has made the churches cold storage places with little storage, or when he likens them to the Scribes, Pharisees, hypocrites, of old, or when he tells them that they are leading their congregations straight down to Hell. These things told in the newspapers seem so astounding that people must see and hear for themselves.

"BILLY'S" CHAIR-SMASHING PROCLIVITIES

Others go to hear "Billy" because it is the "fad." Business men and electric and steam railway managers realize that thousands will come to town as they would to a circus. They bring pressure to bear upon the poorpreachers; for "Billy" wisely insists that he will not come and save the citizens from Hell if there is any competition in the business-insists that all the churches close down. Under the pressure the preachers cannot help themselves and try to make the best of it, hoping that people will not take "Billy" seriously as respects their hypocrisy, etc., and assured that he will divide the spoils evenly amongst all the churches-not the financial spoils, but the souls for "cold storage" or to be let down to Hell. Others attend to see "Billy's" acrobatic feats, jumping onto a table or smashing a chair; others because they have been invited to be of the large choir; others to say that they have heard "Billy" Sunday. The worldly adage is, "Nothing succeeds like success;" and every time "Billy" succeeds he has more success. Amongst Billy's virtues we should not forget the fearless way in which he attacks the social customs and sins which assail the family and the community, the fearless way in which he tells the preachers what he really thinks of them and what the masses of the publicthink of them, and the above-board manner in which he bargains the result of his efforts for cold cash-the collectors getting the most.

To the extent that "Billy" Sunday seeks to defend the Bible against the Higher Critics, to the extent that he really shows up the coldness, formalism, hypocrisy, of the Church of Laodicea (Revelation S:14-17), to the extent that he encourages

righteousness of life and discourages drunkenness and lewdness, we can surely wish him Godspeed, and trust that some good is accomplished by him, in awakening the people to do some thinking for themselves along religious lines.

SOME OF "BILLY" SUNDAY'S FAULTS

The Pastor said that if the reports that "Billy" prayed to God most irreverently, and addressed the Redeemer as "Old Pal," were true, then "Billy's" influence on the public would lead on in the direction in which the world is now rapidly moving anyway-toward irreverence. He hoped that "Billy" would become more reverent, and believes that this result would follow a better knowledge of God. He could scarcely reconcile with honesty Billy's attempt to tie up all the souls he saved, in the churches which he declared were cold storage plants leading down to Hell. He wished that "Billy" would reconcile these opposites.

He was pleased to note that "Billy" Sunday's last sermon in each place was usually on the Second Coming of Christ; and that "Billy" apparently recognizes the present and last stage of the Church, typified in Laodicea. This caused him all the more to wonder why "Billy" would help people into the Laodicean Church which the Bible styles Babylon, and declares that God spues out of His mouth. (Revelation 3:16) Next Sunday the Pastor will discuss the Second Coming of Christ, viewing that great event and Messiah's Kingdom from a somewhat different angle from Billy's.

The Pastor declared that it makes his blood boil with righteous indignation to find Billy's preaching a practical endorsement of the God-dishonoring theory that the great mass of humanity are to suffer eternal torment because they were born in sin, misshapen in iniquity (Psalm 51:5), and then failed to live saintly lives. True, "Billy" does not explain Hell. Like most preachers he probably hides his true thought on this

subject, while allowing the common people to think that he believes in a Hell of eternal tortures. The Pastor could not believe that Mr. Sunday or any other intelligent man of our day really believes this invention of the Dark Ages, which antagonizes the Bible as well as common sense.

Mr. Sunday and all other preachers who realize the fallacy of this great "doctrine of devils" (1 Timothy 4:1) owe it to the people, who trust them and who make up their collections, to tell them the truth. More than this they owe it to God that this foul stain upon the Divine character be denounced. They owe it to themselves as men to stand for and speak out the truth and to assist in opening the eyes of the poor, deluded world.

The Pastor hopes that Mr. Sunday will yet realize that no one can long maintain a moral standard higher than that which he attributes to his God. The injustice and persecution of centuries is largely attributable to the false doctrines which represent the Creator as a demon who unjustly and unlovingly created our race with the knowledge and intention that 999 out of every 1000 would endure an eternity of torture.

WHAT IS A CHRISTIAN?
WHAT ARE HIS STANDARDS?

Our Civilization Unchristian--"Christendom" not Christlike

This article was republished in the Overland Monthly, pp. OM356-OM360, entitled, "What Is a Christian? What His Standards?"

HOW TO BECOME A TRUE CHRISTIAN

Clergy Often Angered by the Truth-Hungry

Repeatedly we meet with people inquiring for the Bread of Life. These seem to know that there is something radically wrong with the preaching of the nominal churches. They tell that they are importuned for money; but that when they ask for soul-food they meet with evasion and subterfuge from many of the great and learned, who appear to have lost sight of the Bible and heart-conversion.

Or, on the other hand, they are met by the Salvation Army, with traditions as indigestible as a stone, to anybody of ordinary intelligence. They are told with all seriousness that God created our race, with knowledge and intention that nearly all of them would spend eternity in torture. They are told that to be saved from that awful fate they should become Salvationists, and storm the slums for Jews. Their experiences remind one of Jesus' words respecting a father who, asked for bread, would give his son a stone; who, asked for fish, would give him a serpent.

It is our hope that this article may minister comfort to some of these hungry souls. We propose to give them no human theories or speculations-nor would we compromise the Truth nor dodge the question. We shall endeavor to make the way to God so plain that a wayfaring man need not err therein; not by wisdom of our own but by presenting God's arrangement and quoting God's Word.

WHERE ETERNAL TORTURE ERROR LEADS

No doubt those who invented the theory of eternal torture thought that they were taking the proper steps to drive the whole human family to God. But, on the contrary, it seems to drive away from God and the Bible the most intelligent people of every land, who have naturally a more reasonable and just conception of the Creator than the one presented in the church creeds. Instinctively they are repelled with the thought that the Creator would pursue a course which would be beneath the most degraded.

Undoubtedly the Bible is true in declaring such fallacies "doctrines of demons." (1 Timothy 4:1) From this Bible viewpoint we can see that it was a master stroke on the part of Satan and his subordinates to misrepresent the teachings of the Bible so as to repel those who might be "feeling after God."

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TRUTH TELLING PROVOKES THE CLERGY

To tell the truth to the people, even on so simple a subject, means the angering of the clergy: Why, do you ask? Because it proves them to be in the wrong, and proves that they have not been feeding the people with the Bread of Heaven. Instead of building up the House of God, the Church, they have been building meeting-houses-seeking for numbers and popularity, rather than to instruct the People in God's Word. Remarkably few church members of any denomination know what they believe. They give evidence that, if Christians at all, they are the merest babes in Christ. None is able to judge another's heart, but all should be able to judge of each other's lives-fruits. "By their fruits ye shall know them," said the Master. Matthew 7:20

If the majority of Christians have the fruits of the Holy Spirit, they keep them hidden; and surely many of them manifest the fruits of the Evil Spirit-"anger, malice, hatred, envy, strife, bitterness, dander," etc.-which the Apostles style works of the flesh and of the Devil. Ephesians 4:31; Galatians 5:19-21; 1 John 3:8

We would not be misunderstood; we are not complaining that there are not nice People connected with all the churches. On the contrary, we compliment them on their education, their refinement, their wealth, their influence. Moreover, we compliment them on their humanitarian sympathies, as represented in hospitals, asylums and other benevolences. But all these things are Shared evenly by people who are not members of churches. A participation in good works is by no means a proof that one is a Christian. A Christian is a person who has come into a very special relationship to God through Christ; and this relationship exists not in respect to education, wealth, color or sex.

With the popularizing of Christianity came such a modification of teachings as invited all decent worldly people into the Church, and made them think that they were consecrated saints of God and heirs of the blessings promised in the Scriptures. By inference, rather than by direct statement, the theory has gone forth that the penalty for tin will be visited only upon those who neglect to say, "God forgive me," a few moments before they die. Notwithstanding the plain statements of the creeds, every funeral discourse lands the dead in Heaven, so far as the auditors can understand. A misinterpretation of the Savior's words to the dying thief is made the basis for this absurdity.

With all kindness toward those who are deceiving Themselves and others, it is apparent that the vast majority of church members and of preachers are not Christians at all, according to the Bible standards.

This does not mean that the Bible condemns them to eternal torment. Thank God, no! It does mean, however, that These self-deceived ones will have neither part nor lot in the wonderful blessing provided for God's elect Church. It means, further, chat God's Church is separate from all human institutions; that only saintly persons, regardless of denominational line, are members of the true Church, "whose names are written in Heaven."

SURRENDER SELF-SACRIFICE TO GOD

According to the Bible, no human being is fit for Divine fellowship or eternal life. The reason is given that all are sinners. The explanation of the sin is that it was committed by Father Adam when he was perfect, in God's image; and that, cut off from God, the race deteriorated, passing imperfections of mind, morals and body from parent to child. (Psalm 51:5) Imperfect beings would be quite out of place amongst the perfect; and so long as imperfection continues sin will continue, and with it, necessarily, sorrow, pain and death, sin's consequences.

God declares His sympathy for the sinner, and that He has made provision for man's recovery from his present deplorable state. Not only so, but a time has been set for the recovery; and the Bible tells us how it will be accomplished-by Messiah and His Millennial Kingdom. We pray, "Thy Kingdom come," not with the thought that God will neglect His promise to establish that Kingdom, but by way of giving acknowledgment to the fact that that Kingdom is the hope of the world and of the Church.

The Church's hope in the Kingdom is that of becoming sharers with Christ in the glory, honor and work of that Kingdom-for the blessing and uplifting of humanity out of sin and death. There is no attempt being made at the present time on God's part to convert the world. Few now hear the Gospel Message, and still fewer believe it. They are deluded by the Adversary into thinking that God has been trying to convert the world for six thousand years and has been making a miserable failure of it all along; and that whatever is done we must do for ourselves.

Nevertheless, the Lord declares, "My Word that has gone forth out of My mouth shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:11) God's Word was sent forth to invite a very special class of humanity-a class loving righteousness and hating iniquity, weary and heavy-laden with sin, ignorance and superstition, and desirous of coming back into harmony with God.

For nearly nineteen centuries the Message has been going hither and Hither, quietly, unostentatiously.

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The world and the nominal churches would say that it had accomplished nothing-that everything great had been accomplished by them. But we prefer to stand by the Bible and to recognize that God's consecrated ones have indeed lifted up a light which the world has hated-a light on account of which they have frequently been put to death, or have had "their names cast out as evil," or have been boycotted, socially or otherwise.

If their hopes were merely in the present life, these would be making a miserable failure of their opportunities. But not so; they are waiting for their reward in the future-at the Second Coming of Jesus-by a share in the First Resurrection. And even now their joy, peace and fellowship with God more than offset all their

trials, difficulties and ostracism. Besides, "To them it is given to know the mysteries of the Kingdom of God."

SHEPHERD'S VOICE, "COME UNTO ME"

The trials and difficulties of life pressing many today are giving them a hearing ear for the Great Shepherd's words, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." He does not say, "Go to the Lutheran Church; go to the Presbyterian Church; go to the Methodist Church; go to the Roman Catholic Church"; or "Go to any other Church"; He says, "Come unto Me."

It is the privilege of whoever hears this Message to go immediately to the Lord, direct. True, he cannot go to the Heavenly Father direct; for as we read, "God heareth not sinners." But he can go to Jesus, because Him hath God set forth to be our Savior, our Redeemer. Thus Jesus said, "No man cometh unto the Father but by Me." (John 14:6) He did not say, "No man can come unto Me except through a preacher, or a priest, or a bishop, or a pope."

But when we desire to come to the Father, and learn that we must come through Jesus, what shall we say to Him? We have only one alternative; namely, to ask Him upon what terms He will introduce us to the Heavenly Father, and thus bring us back from the condition of condemnation into the family of God. When we suggest that Jesus would raise conditions the proposition seems astounding to some. They have somehow gotten the impression that the Heavenly Father and Jesus are in great distress because so few people desire to become members of the Church; and that they would be ready to receive anything and anybody on any terms, simply to have another name added. How absurd, when we come to think of ill

We call to mind the teaching of the Master. He did not say, "So many of you as wish to hit the sawdust trail can go to Heaven!" He did not say, "Seek to excite the people and get them to do something that they would not afterward fully understand and appreciate." He did the reverse: He said, "Sit down first and count the cost," before complying with the terms of discipleship. Do nothing rashly.

Some of us can count more rapidly than others. Many of the poor ones who are weary and heavy-laden through sin are ready to say, "I know the cost of sin in my personal experiences. The cost of being disciples of Jesus cannot be greater than the cost of being rebels against the Divine Law." Such are frequently ready to decide quickly and take their stand firmly on the Lord's side.

HOW TO BECOME A CHRISTIAN

It should not require long to count how much more we shall receive than we give. We give a condemned and dying existence; we give mental, moral and physical imperfections-we have no more except as our Savior, by imputing His merit, makes our sacrifice of value in God's sight. But in exchange we receive riches of grace in the present life-peace, joy, blessing of heart, which the world can neither give nor take away-and in the life to come, "glory, honor, and immortality," joint-heirship with our Savior in the Heavenly Kingdom which shall dominate the world for the thousand years, for its blessing and uplift.

Really, after counting the cost, there is a danger that we would feel so ashamed of the littleness of our offering that we would fear to come to the Lord with it. We gain courage to present our bodies only by a knowledge of the Lord's Word, and a realization of the mercy and favor which has prompted His kind invitation for an exchange of something of little value for great things of inestimable value. The covenant with the Lord is the beginning, and to each covenantor comes "grace to help in time of need." Jesus said, "Without Me ye can do nothing."

But, says one, Surely this is not the only way of coming into God's family Yea, we answer, it is the only way. "There is none other Name given under Heaven or amongst men whereby we must be saved" from our condition of condemnation, and be brought back into the family of God.

Have you ever heard the limitations and obligations of the Christian so Scripturally defined before? Have not the facts been hidden from you by the clergy? Have they not rather sought to set aside the words of Jesus because they conflict with their theories? Is not this really why so many have been unable to find the satisfying "meat in due season" in the nominal churches? We believe it is; and we urge all-ministers, everybody-to return to the Bible simplicity of a fully

consecrated Church of Christ, and then a restitutionary blessing for mankind through Christ's Millennial Kingdom.

The blessing upon the world will be earthly restitution to human nature, instead of a change to the Divine nature, as promised to the Church. All who refuse both the Call of the present time and the opportunity of the future Restitution will die the Second Death, which St. Peter describes as like that of the natural brute beast. Acts 3:19-23; 2 Peter 2:12

THE DIVINE CHARACTER WOEFULLY SLANDERED

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Length and Breadth, Height and Depth, of Christ's Love. "

THE TIME IS AT HAND--
THE NEW DAY DAWNS

"He that Sitteth Upon the Throne said,
Behold, I Make all Things New."

This article was republished in the Overland Monthly, pp. 348-51, entitled, "The New Day Dawns."

THE NOT-ASHAMED GOSPEL OF CHRIST

For I am not ashamed of the Gospel of Christ; for it Is the power of God unto salvation to every one that believeth ." Romans 1 :16

Everybody knows that the word Gospel signifies Good Tidings, as in the angel's Message at the birth of Jesus-"Behold, I bring you Good Tidings of great joy, which shall be unto all people!" Who is responsible for the fact that this Message of Joy to all people has been turned completely around to mean bad tidings of great misery to all people-except to an elect handful? The fact is that no person deliberately plotted this turning of God's Word upside down. It is the work of the Devil, who gradually foisted it upon the Church as well as upon the heathen world, with the view to turning people away from God and the Bible.

St. Peter and St. Paul both predicted the falling away of the Church and the success of the doctrines of demons. "The god of this world (Satan) hath blinded the minds" of all unbelievers. If it were not for these delusions of Satan, the whole world might speedily be brought to know, to admire, to love, the true God. The Apostle continues, telling us why Satan blinds men-"lest the light of the knowledge of the glory of God should shine into their hearts." Wherever the true knowledge of God shines into the human heart it presents the Almighty in such glorious character as to demand the reverence of His creatures. Hence Satan's endeavor to blind men's minds through false doctrines which misrepresent the Almighty's character and Plan.

But while we Scripturally hold that Satan had chief responsibility in the matter it is not for us to say that the clerics of the Dark Ages did not more or less connive at the error, trusting that it would make the people subservient to the clergy, through whom they might hope to escape future tortures. But leaving the past and its responsibilities, we may surely say that great and grave responsibility rests upon the preachers of today for their perpetuation of this great deception-this fraud upon the people, slander upon the Almighty and opposition to the Truth. Of the degree of this wickedness only God is capable of judging correctly; but it is wicked to keep the people in darkness on the subject, and it is slanderous blasphemy against the Divine character.

There is no question that nearly all ministers

privately confess that they do not believe these slanders, while publicly they continue to speak words which give the opposite thought. The time when such horrible assassination of the Divine reputation can prosper is surely short. Messiah's glorious Reign will make an end of all such lies; as it is written, "I will lay justice to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies."

THE NOT ASHAMED GOSPEL

All God's work is perfect. (Deuteronomy 32:4) Man originally was perfect, in the Creator's likeness. Disobedience brought upon man not a penalty of eternal torment, but a death penalty-"Dying, thou shalt die." "The wages of sin is death." For six thousand years the world has been undergoing this sentence. Cut off by sin from fellowship with God, man has degraded himself. Satan has contributed to this reign of Sin and Death by deceiving mankind, fostering errors, misrepresenting God, etc.

God has the situation fully in hand. He purposed to permit both angels and men to see one great illustration of the effect of sin, leading on to disease and death, mental, moral and physical. Meantime the Creator has gracious purposes for man. His experiences with sin and death will not be fruitless. He will have opportunity of learning valuable lessons, profitable for eternity. The first trial as to his worthiness of eternal life or of everlasting death was through one man; and his disobedience settled the matter for the race-the death sentence was the penalty.

As a basis for man's recovery, the Son of God died for man's sin-not to get mankind out of eternal torment nor to keep them from going to eternal torment or to Purgatory, but to save them from extinction, "that whosoever believeth on Him might not perish." (John 3:16) Their recovery from sin and death is Scripturally styled the resurrection of the dead. Thus the Church of true believers are represented as "risen with Christ" to "walk in newness of life," and are promised an actual resurrection-the First, the Chief Resurrection.

Next comes the world's resurrection. The Truth will be made known to them. Instead of being confused and hampered with superstition, lies, doctrines of devils, the true light of the knowledge of the glory of God will shine upon them. Gradually the willing and obedient of the world will rise-mentally, morally, physically-to perfection; whereas the Church, which is to get the spirit nature, will be perfected by an instantaneous resurrection.

This is the Gospel which St. Paul preached-that the dead sleep in Hades, Sheol, the Bible Hell, the tomb, awaiting the establishment of Messiah's Kingdom which will bring glorious blessings. St. Paul declared that if there be no resurrection of the dead all faith is vain. all preaching is vain, all hope of forgiveness of sins is vain. We might as well eat and drink, and consider that when we die we perish. But, he declares, there is to be such a resurrection; and the fact that Jesus died and rose again is God's guarantee to all believers that all who sleep in Jesus shall be brought from the dead by and through Him and His power.

"There's a wideness in God's mercy Like the wideness of the sea."

Volume 6, Number 11

THE RICH MAN IN HELL; LAZARUS IN ABRAHAM'S BOSOM

Greatly Misunderstood Parable Made Plain

This article is the same material as Bible Students Monthly, Volume 1, No. 4, entitled, "The Rich Man in Hell; Lazarus in Abraham's Bosom."

"IN THE CROSS OF CHRIST WE GLORY"

This article can be found in its entirety in the Newspaper Sermons, entitled, "In the Cross of Christ we Glory."

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HOSANNA! HOSANNA! TO THE SON OF DAVID!

This article can be found in its entirety in the Newspaper Sermons, entitled, "Hosanna! Hosanna! To the Son of David!"

Volume 6, Number 12

WEEPING ALL NIGHT

This article was republished in Overland Monthly, Pages OM202-OM206, entitled, "Weeping All Night. "

EVERY IDLE WORD

This article was republished in Overland Monthly, Pages OM207-OM211, entitled, "Every Idle Word. "

REFRAIN THY VOICE FROM WEEPING AND THINE EYES FROM TEARS

This article was republished in Overland Monthly, Pages OM212-OM217, entitled, "Refrain Thy Voice From Weeping and Thine Eyes From Tears."

Volume 7, Number 1

CALAMITIES WHY PERMITTED

This article was republished in Reprints R1123-R1127-July, 1889, entitled, "Calamities-Why Permitted."

PRESSING TOWARD THE MARK

This article is the same material as Bible Students Monthly, Volume 2, No. 5, entitled, "Pressing Toward the Mark."

CHRISTIAN SCIENCE UNSCIENTIFIC AND UNCHRISTIAN

This article can be found in the Addendum following the Bible Student Monthly series in This book, entitled, "Christian Science Unscientific and Unchristian."

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Volume 7, Number 2

OUR LORD'S RETURN

This article was republished in Overland Monthly, Pages OM222-OM228, entitled, "Our Lord's Return. "

THE GOLDEN RULE

This article was republished in Overland Monthly, Pages OM229-OM233, entitled, "The Golden Rule. "

THE TWO SALVATIONS

This article was republished in Overland Monthly, Pages OM252-OM254, entitled, "The Two Salvations. "

THE GREAT WHITE THRONE; DAY OF JUDGMENT MISUNDERSTOOD

This article was republished in Overland Monthly, Pages 255-256 and Pages 311-312, entitled, "The Great White Throne: Day of Judgment Misunderstood ."

Volume 7, Number 3

THE LAW OF RETRIBUTION

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Law of Retribution. "

SPIRITISM IS DEMONISM

This article was republished an Reprints R3490-R3494-January 15, 1905, entitled, "Increasing Influence of Spiritism. "

PUT AWAY ALL FILTHINESS

This article was republished in Pastor Russell's Sermons, pages 388-95, entitled, "Put Away All Filthiness."

1H699

Volume 7, Number 4

THE IMMORTALITY OF THE SOUL

This article was republished in Reprints R4773-R4775-March 1, 1911, entitled, "The Immortality of the Soul."

CHOOSE YE THIS DAY BETWEEN TRUTH AND ERROR

This article can be found in its entirety in the Newspaper Sermons, entitled, "Choose Ye this Day Between Truth and Error."

SOLOMON'S WISDOM

This article is the same material as Bible Students Monthly, Volume 3, No. 4, entitled, "Solomon's Wisdom. "

Volume 7, Number 5

RELIGIOUS AND SCIENTIFIC GLEANINGS

REJECTS DOCTRINE OF MOTHER EDDY

The Baltimore Sun and various other papers of the country report the resignation of a well-known Reader and Practitioner from the Christian Science Movement, with a full text of his reasons, which we believe should appeal to other Scientists who have a sacred regard for the Bible as a Divine revelation. We publish an extract of the report, as follows:

"A sensation has been aroused in religious circles in this city by the resignation of Mr. Frederick W. Placnker, first reader and practitioner of the Christian Science Church of Cumberland. The announcement of Mr. Placnker's withdrawal, coming suddenly, as it did, was something of a shock to the members of his flock, but there was nothing for them to do but accept it, as their leader was determined upon severing his every connection with Mother Eddy's church, at the same time rejecting all its tenets absolutely. The fact that Mr. Plaenker has been one of the strongest and most active workers of the Christian Science church in the city, has made his complete rejection of all of Mother Eddy's teachings quite remarkable and startling.

"For over five years Mr. Plaenker has been an earnest supporter of Mrs. Eddy and Christian Science. He studied in Baltimore, having relinquished a career at the bar to do so, being a graduate of law at the University of Maryland, '05. Hence, from being one of the most loyal advocates of Christian Science, Mr. Plaenker now becomes one who totally rejects the teachings of that faith, for the following stated reasons:

1. "A careful perusal of Pastor Russell's STUDIES IN THE SCRIPTURES has shed more light upon the entire Bible than Science and Health has shed upon a single chapter during my five years of close study and practice; notwithstanding the Christian Science textbook, by Mrs. Mary G. Baker Eddy, bears the title of Science and Health with Key to the Scriptures.

2. "Since I understand the Bible to be an expression of God's Plan, I more and more realize that Christian Science not only fails to reveal that Plan, but even conceals it.

3. "By its denial that Adam was originally perfect and subsequently fell from that perfection, Christian Science consequently denies:

(a) The necessity of a Ransom-price.

(b) That our only hope of everlasting life is in our

acceptance of the Redeemer, Christ, in obedience to His commandments. Acts 4:10~12

(c) That there will be "times of restitution of all things spoken," because man could not be restored to something he never yet enjoyed. Acts 3:21

(d) That Adam "was not deceived," sinning willfully. 1 Timothy 2:14

4. "By teaching death to be merely an avenue to another plane of consciousness, Christian Science aids Satan in perpetuating his first falsehood, "thou shalt not surely die" (Genesis 3:4), thus making it impossible for the Scientist to understand Christ to be "the resurrection and the life," as set forth in the Bible (John 11:25), and that Jesus suffered death as a substitute for Adam and his race, "a ransom for all." 1 Timothy 2:6

"All my reasons for rejecting Christian Science may be briefly summarized thus: If the Bible is true, many principles of Christian Science are utterly false, and I must recognize that either the one or the other must be rejected. I therefore reject Christian Science, and in obedience to candid conviction and conscience I accept the Bible as the inspired Word of God, the Revelation of the Divine Plan of the Ages. My purpose in thus stating my position is not to berate Mrs. Eddy nor to infer that she willfully sought to deceive mankind, but to assist Christian Scientists and others who are sincerely seeking after Truth and righteousness."

MISCELLANEOUS COLUMN

NOW LOVES GOD, A NEW EXPERIENCE

FORMER TRUSTEE OF FIRST CHURCH, SCIENTIST, NEW YORK CITY, RELATES INTERESTING LIFE STORY

We received, recently, a very interesting communication from Mr. Henry Lincoln Case, well-known soloist and composer of sacred music, which we here publish for the benefit of our readers:

"102 W. 84th St., New York City, May3, 1915

"International Bible Students Ass'n.
"Brooklyn, New York

"Dear Brethren in Christ:

"For several years a Trustee of the First Church of Christ, Scientist, New York City, as well as musical director of the choir, I naturally became conversant with many phases of Christian Science in addition to those familiar to the average member or trained student. The inconsistencies, both of doctrine and of practice,

which came to my notice during the eight years of my membership (1892 to 1900), forced me to choose between withdrawing or stifling my conscience. I left the church, not knowing where to go. For several years thereafter, I was 'without Christ, a stranger from the covenants of promise, having no hope, and without God in the world.' (Ephesians 2:12) But how different is everything to me now! I cannot sufficiently express my gratitude to God 'who hath called me out of darkness into His marvelous light.' 1 Peter 2:9

"I must tell you, briefly, how this came about. It was through witnessing your Photo-Drama, 'CREATION,' at the New York City TEMPLE, recently, that my faith in the Bible was awakened. I became so deeply interested in the Drama's portrayal of the Bible's teaching that I inquired for further doctrinal information. Being advised of Pastor Russell's works, 'STUDIES IN THE SCRIPTURES,' I procured them immediately. Too much praise cannot be spoken or written concerning these books! A knowledge of the Truth, God's great Plan for humanity, as pointed out so lucidly by these volumes, has completely revolutionized my mind and my life. In the clear light of the true Gospel everything takes on a new aspect. Faith is bestowed. How I wish every Christian Scientist, and all others, could know the real teaching of the Bible! With the knowledge I have gained through Pastor Russell's writings, I have learned to fervently love God-an entirely new experience for me. "Believing you would be pleased to have this testimony, I remain, "Gratefully yours,

"HENRY LINCOLN CASE"

FORMER C. S. READER AND PRACTITIONER VOICES APPROVAL

"308 E. 20th St., Baltimore, Md.

"Mr. C. J. Woodworth,
"Maplewood, N. J.

"Dear Mr. Woodworth:

"I have examined with interest your article, 'Christian Science Unscientific and Unchristian,' as published in THE BIBLE STUDENTS MONTHLY, Vol. II., No. 5, which I note is a reprint from the Scranton (Pa.) Times of some years ago. I am also glad

of the privilege of noting the criticisms of this article, as offered by Mr. Robert S. Ross, chairman of the Christian Science Publication Committee of New York, and to submit my candid opinion relative thereto.

"The objections which Mr. Ross raises to your letter are but another evidence, to my mind, that no person can understand Christian Science properly until his reasoning faculties are liberated from the distorting influences of its self-denying theory.

"After five years of close application of each principle of Christian Science, as a Practitioner and Reader and earnest worker, I finally found myself in this predicament: Well, what am I here for? I have rented this office, have arranged for telephone service, arc., and have set myself apart for-what purpose ? For no purpose other than to enable others to tell me they are suffering and that they wish me to relieve them. But whence come the patients? Is there any sickness in spirit? Is there any pain in perfection? Am I in spirit? Christian Science says that I am. But do I believe that God is all in all? I do. Then am I a consistent practitioner when I encourage myself to believe that there is any sufferer, any one needing my services? No! Then the time has come for me to be honest with myself, and acknowledge that my so-called patients are themselves the objects of my own false sense, according to the entire theory upon which I have built. Should I not rather practice upon myself, on the basis of Mrs. Eddy's own statement: 'The substance, life, intelligence, truth and love, which constitute Deity, are reflected by His creation; and we (not our patients) shall see this true likeness and reflection everywhere when we subordinate the false testimony of the corporeal senses to the facts in spirit.' (Science and Health, p. 516, edition of 1903.)

"With all due respect for Mrs. Eddy, I indeed must recognize the inconsistency of her attempt, through Science and Health, to 'bear consolation to the sorrowing, and healing to the sick,' instead of at once proceeding upon the basis of Christian Science herself, to 'subordinate the false testimony of the corporeal senses' which deceived her into believing that 'God Who suffers not a woman to teach in the Church-1 Timothy 2:12] called her to proclaim His Gospel to this Age:' whereas God Himself (Principle), according to Christian Science, had no sense of any need of a Christian Science Gospel, or any other.

"I now thank our personal, intelligent Creator, JEHOVAH, that He did know our need of redemption from actual sin and death, and sent Jesus to preach a Gospel consistent with itself, with reason, and with His own all-important mission of atonement, by the blood of His cross. I thank God for the works of Pastor Russell, the careful perusal of which has opened to me the great plan of God, has made me acquainted with my Maker, and has given me the joy and blessedness of a consistent Christian, an experience which Christian Science can neither give nor take away.

"Your article, to which Mr. Ross objects, I approve as logical, truthful and in every way fair to the presentations of Mrs. Eddy, in Science and Health, and elsewhere.

"Yours very sincerely,

"FRED'K WM. PLAENKER."

CHRISTIAN SCIENCE, IS IT REASONABLE?

"Come, let us Reason Together," saith the Lord

This article was republished in Overland Monthly, Pages OM371-OM375, entitled, "Is Christian Science Reasonable?"

CHRISTIAN SCIENCE, IS IT SCRIPTURAL?

"Wages of Sin is Death" "Soul that Sinneth Shall Die. "

This article was republished in Overland Monthly, Pages OM376-OM377, entitled, "Is Christian Science Scriptural?"

1H702

CHRISTIAN SCIENCE, UNSCIENTIFIC, UNCHRISTIAN

by C. J. Woodworth

This article can be found in the Addendum following the Bible Student Monthly series in this book, entitled, "Christian Science Unscientific and Unchristian."

CULTIVATE APPRECIATION OF THE PRINCIPLES OF DIVINE LAW

This article is the same material as Bible Student Monthly, Volume 5, No. 11, entitled, "Cultivate Appreciation of the Principles of Divine Law"

CHAIRMAN ROSS AND MR. WOODWORTH DEBATE ON CHRISTIAN SCIENCE

Following the appearance of a letter by C. J. Woodworth, published in THE BIBLE STUDENTS MONTHLY, Vol. II, No. 5, under the caption "Christian Science Unscientific and Unchristian," as clipped from the Scranton (Pa.) Times of several years ago, we have received various protests from Mr. Robert S. Ross, chairman of the Christian Science Committee on Publication, New York City, asking that the article in question be suppressed. That our readers may have full benefit of the points at issue, we are publishing the protest and the author's reply, as well as a reprint of the controverted article. [See article, Christian Science, Unscientific, Unchristian]

MR. ROSS' ARGUMENT

Mr. Ross' complaint follows:

"In regard to the article in Vol. II, No. 5, by Clayton J. Woodworth, permit me to state:

"1. There is nothing in the teachings of Jesus to indicate that they were not intended to be understood by all mankind. If the teachings of Christian Science have, in some cases, been adopted by learned and cultured people, it is indicative of their reasonableness. Anybody who is familiar with the makeup of Christian Science congregations knows that the teachings of Christian Science have appealed to both the rich and poor, the high and the low. Love is no respecter of persons.

"2. Mr. Woodworth refers to the growth of Christian Science, infers that it is the work of the devil, and then quotes several passages from the Scriptures to back up his zpse dzxit.

"3. Mr. Woodworth refers to the financial prosperity of the Christian Science Movement, infers that this is also a sign of evil, and again quotes passages from the Bible to substantiate his opinion, quite overlooking the words of the Psalmist, 'Blessed is the man that walketh not in the counsel of the ungodly; . . . he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.' It is quite natural that an organization which is made up of people who are trying to do rightly should be as prosperous, as a collective body, as the individuals who make up that body.

"4. Mr. Woodworth quotes Science and Health as stating, 'Jehovah is not a person. God is principle.' There is no such passage in Science and Health. Mr. Woodworth also attributes several other quotations to Mrs. Eddy which do not appear in her writings, and declares most unjustly that Mrs. Eddy believed herself to be God. She never claimed to be more than the discoverer of an eternal Science.

"5. The quotation, '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,' is presumably from page 271 of Science and Health, the exact wording of which is, 'When the Science of Christianity appears it will lead you into all truth. The Sermon on the Mount is the essence of this Science; and the eternal life, not the death of Jesus, is its outcome.' The foregoing comparison is a fair example of how carelessly our critic has quoted from Science and Health.

"Finally, Mr. Woodworth attributes to Science and Health meanings of several names which Mrs. Eddy never gave to them, and which do not appear in any of

her writings. For instance, he states that the meaning of Eve is 'Evil'; Israel 'Is real'; Mary 'Sweet,' etc., all of which are misrepresentations. Time will not permit me to refer to Mrs. Eddy's definitions of these words, but in cases where she does define names you will find them in the Glossary of Science and Health with Key to the Scriptures.

"I have pointed out enough errors in Mr. Woodworth's article to prove beyond cavil that he evidently wrote to misrepresent Christian Science merely because its teachings differ from his own theological views. It is very easy for an advocate of one system to see in other systems various types of so-called heretical teachings, and to point to certain passages from the Scriptures to verify his conclusions. I do not desire to challenge your statement that the author of this article is ia Christian man of the highest ideals.' There are a great many sincere religionists who are zealous to do right in most of their dealings with their fellowmen; but when it comes to the matter of doctrine oftentimes they throw truth to the winds and resort to methods that are less cruel than those of the Middle Ages only because civilization has so far advanced that the dungeon and the scaffold, as means of settling doctrinal differences, are frowned upon by society.

"As a matter of justice both to Christian Science and to your readers, I feel you should not only stop immediately the circulation of the copy of THE BIBLE STUDENTS MONTHLY containing the erroneous article entitled 'Christian Science Unscientific and Unchristian,' but that you should publish this communication, which I feel you will be glad to do."

MR. WOODWORTH'S REPLY

Upon receipt of the foregoing communication we immediately forwarded it to Mr. C. J. Woodworth, who corresponded direct with the writer, sending copies to us, from which we quote:

MR. WOODWORTH'S ARGUMENT

Mr. Woodworth said:

"Mr. Robert S. Ross,
"Christian Science Committee on Publication, New York City

"Dear Sir:

"The Secretary of the International Bible Students Association has handed me your communication of February 13th, in which you make further protests against my letter published in the Scranton (Pa.) Times, some ten years ago, and republished later by the I. B. S. A.

"I am extremely busy and can hardly devote the necessary time to the work, but as you seem to feel badly about the repeated appearances of this article I have made a re-examination of the original sources from which I drew my data, and am now able to give you the citations which you have called in question. Doubtless you have been sincere in questioning my truthfulness, because you were not sufficiently familiar with the past history of your movement. But you should realize that it places you in a very embarrassing position to accuse a gentleman of

untruthfulness, and have him afterwards confront you with abundant evidence that his statements were based upon authorized Christian Science publications. It is your place, not mine, to stand sponsor for what Mrs. Eddy has written.

"You say, 'Mr. Woodworth quotes Science and Health as stating "Jehovah is not a person. God is principle." There is no such passage in Science and Health.' Now, having in mind that my article was written several years ago and was based upon your literature of a still earlier date, will you refer to your edition of Science and Health when it was published in two volumes, and note page 167, Vol. I, where the statement Is made in the exact form above quoted!

"You say, 'The quotation, "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," is presumably from page 271 of Science and Health, the exact wording of which is, "When the Science of Christianity appears it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome." ' And then you add, 'The foregoing comparison is a fair example of how carelessly our critic has quoted from Science and Health.' But what will you now say when I show you that the quotation you have rejected as carelessly made is to be found word for word in that work! Please see Science and Health, Vol. II, pp. 185, 186, heading Atonement.

"You say, 'Mr. Woodworth also attributes several other quotations to Mrs. Eddy which do not appear in

her writings, and declares most unjustly that Mrs. Eddy believed herself to be God.' It is impossible to answer this charge fully without knowing which quotations are claimed as inaccurate, but to give you no ground for this statement I will quote a paragraph from my article, and give the references to Science and Health:

The fourth point Rev. Tomlinson makes is that Christian Science does not deny the personality of God. Hear Mrs. Eddy on this point: Jehovah is not a person, but a Principle. 'Principle is 'life, truth, love, substance and intelligence.' [Science and Health, Vol. 1, p. 167] 'In divine science God and man are Inseparable, as principle and its idea.... Woman is the highest term for man.' [Science and Health, Vol. II. p. 197]

I joined these four statements logically, in the conclusion that follows irresistibly-if those statements are true. But please note that the quotations are correct, and it is the statements themselves, not my deductions, that are open to question:

"1. If Jehovah is not a person, but a principle;

"2. If God and man are inseparable, as principle and its idea;

"3. If woman is the highest term for man; and if Mrs. Eddy stands pre-eminent above other women, as the discoverer of these 'truths.' I fail to see why her votaries should object to the conclusion as I expressed it, 1. e., that 'Mrs. Eddy is God! She has proved ill'

"You say further, 'Mr. Woodworth attributes to Science and Health meanings of several names which Mrs. Eddy never gave to them, and which do not appear in any of her writings.' If you will re-examine my article in The Times you will see I do not claim the quotations are all from Science and Health. However, of the five illustrations given therein, I have succeeded thus far in locating three (all from Mrs. Eddy's writings), and search for the others is still going on.

"1. 'God . . . Good, or Principle.' See Science and 11ealf/,, Vol. II, p. 80,'I can do more for you than God (Good) has done.' And again, Vol. I, p. 167, 'God is Principle.'

"2. 'Adam . . . A-damn, or Error.' See Science and Health, Vol. II, pp.80, 81, 'The history of Adam (or Error) is a dream without a dreamer . . . the word Adam, divided into two syllables and reading Adamn, indicates more closely the character and curse of the divine spirit.'

"3. 'Eve . . . Evil.' In Science and Health, pp.584, 585 (1903 edition), you define as follows:

> "DEVIL . . . . . Evil; Error
> "EVE. . . . . Error

"You will certainly agree to the old-established axiom that 'Things equal to the same thing are equal to each other.' If 'Error' is a correct definition of both 'Devil' and 'Eve,' if follows that they are substantially one and the same; and if 'Devil' means Evil I fail to see wherein Christian Science is in any way slandered by the conclusion that Eve means Evil, according to Mrs. Eddy, as set forth in my article.

"I may further say that Mr. F. W. Placnker, of Baltimore, Md., who for many years was First Reader in one of your assemblies, and a practitioner amongst you, has, at my request, carefully examined my article to which you take exceptions, and assures me that every statement therein made is correct. (Copy of Mr. Placnker's letter is appended hereto.) In view of his familiarity with the subject, and your evident unfamiliarity with it, I am bound to accept his statement as truthful.

"It seems to me that the whole foundation of Christian Science rests on the wrong principle set forth in the following sentence, 'This difficulty is overcome only by teaching the student the metaphysical meaning of terms in common use.' (Science and Health, Vol. I, p. 12) Surely any teaching that must rest on special meanings placed on 'terms in common use' should arouse the suspicions of those who are sincere and pure in heart. The Master did not find it necessary to employ so questionable a course, but so taught that 'the common people heard him gladly.' Indeed, Mr. Ross, I feel certain that a gentleman who could write a letter giving expression to the high principles voiced in your note would not continue to

advocate Christian Science at all if he were thoroughly acquainted with its teachings, and with the Bible.

"Now please turn to your Glossary (Science and Health, 1903 edition, p. 579), while I endeavor to show you what I mean. Of the contents of this chapter the opening paragraph says: 'It contains the metaphysical interpretation of Bible terms-giving their spiritual sense, which is also their original meaning.'

"I have before me the two most valuable Greek and Hebrew concordances ever published, Prof. Young's Analytical Concordance and Prof. Strong's Exhaustive Concordance; the one a great Presbyterian scholar, the other a great Methodist scholar, both thoroughly familiar with the original tongues in which the Scriptures were written, and therefore with the 'original meaning' of the words which have come down to us in English versions. Let us make some comparisons:

"MOTHER" EDDY,S METAPHYSICAL DEFINITION	*PROFESSOR STRONG'S AND PROFFESSOR YOUNG'S DEFINITIONS*
ABEL	**ABEL**
Watchfulness; self-offering; surrendering to the Creator the early fruits of experience.	Emptiness or vanity; figuratively something transitory and unsatisfactory. From ha teal, a primitive root, meaning to be vain in act, word or expectation. Strong Transitoriness. Young
ABRAHAM	**ABRAHAM**
Fidelity; faith in the divine Life and eternal Principle of being.	Father of a multitude. From ah, a primitive word meaning father. Strong Father of a multitude. Young
ADAM	**ADAM**
Error; a falsity; the belief "in original sin," sickness and death; evil; the opposite of good-God and His creation; a curse; a belief in intelligent matter, finiteness and mortality; "dust to dust;" red sandstone, etc.	A human being; from Adam, meaning to show blood in the face, to flush, to turn rosy, to be ruddy. Strong Of the ground, firm. Young (Here Strong and Young appear to differ, but not actually, Adam was originally "of the ground," and became "a human being," animated, of ruddy countenance.)
ANGELS	**ANGELS**
God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity and immortality, counteracting all evil, sensuality and mortality.	From Malak; an unused root meaning to dispatch as a deputy; a messenger, specially of God, i. e., an angel. Aggelos from aggelo (to bring tidings); a messenger. Strong Malak; Aggelos; messenger; agent. Young (Note the Bible mentions evil angels as well as righteous ones [2 Peter 2:4], a fact quite contrary to Mrs. Eddy's definition of angel.)

"I have not the time to carry the matter further, but the mixture of truth and error in Christian Science doctrine is so palpable to me that I cannot ask the International Bible Students Association to discontinue reprinting the article which offends you, sorry as I am to offend anybody. Truth is truth, and in defense of the truth I would not hesitate to take my stand, kindly but firmly, even though I should have to stand alone.

"Very truly yours,
"C.J. WOODWORTH"

THOU of tattle faith, why cost thou fear
The tempest hath no power when I am near;

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Volume 7, Number 6

WHY THE PREACHERS ATTACK PASTOR RUSSELL

A Candid Statement of the Facts at Issue

The Hon. J. F. Rutherford, of New York City Bar, has recently issued a little pamphlet which sells for the nominal sum of ten cents; it is entitled "A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS." In an interesting manner it describes the great hubbub that is raging in ecclesiastical circles because the preachers all fear the period of approaching dissolution of their systems, hence the loss of their income and of the glory and honor of men, which some of them have never merited. The "Judge," as Mr. Rutherford is familiarly called, points out that the clergy of.all denominations in all civilized lands, and missionaries in foreign lands, are battling against Pastor Russell. Fearful of the truths which he is giving to the people, they are making common cause against him. Not having knowledge of a theological kind to preach to their people that the latter would sit for, the preachers of late have been ignoring their doctrines and differences, and merely preaching civic righteousness, worldly morality, politics, etc., with an occasional dab of science and literature.

Pastor Russell, more than forty years ago, began to preach the doctrines of the Bible and to attack the creedal errors of the Dark Ages, which so grossly misrepresent the Bible and its Divine Author. During those forty years he has been both a student and a teacher of God's Word, with such success that his expositions of the Bible are now circulating in more than thirty languages. Bible Study Classes, with Pastor Russell's books as text-books, are studying the Bible every night in the week all over the earth. Such Bible study, such knowledge of what the Bible does teach, brings to the preachers of all denominations questions and answers such as they have never before heard or thought of.

For a time they ignored Pastor Russell, affecting a superiority and giving the impression that their questioners were stupid and unable to understand the

subjects. However, the Bible students have been increasing in numbers and influence and in skill in handling the Word of God all these years; and now the preachers feel that the entire bottom is about to drop out of their institutions, because the public are becoming aware of the Truth-that the Bible does not teach the unreasonable things declared by the creeds, and that the Bible does teach a gracious, loving God, who has purposed and promised a blessing for every member of the race during Messiah's Kingdom.

TRUTH SUPERIOR TO CREEDS

The contrast between the God whom Pastor Russell teaches and the God of the creeds, who delights in a plan of roasting for all eternity all of the heathen, all of the Jews, and nearly everybody else, is so marked that the public is taking notice. Pastor Russell's expositions of the Bible show a God of Wisdom, who knew what He was doing from the very beginning-a God of Justice, who thoroughly conforms His action to the principle of the Golden Rule-a God of Love, who purposed from before the foundation of the world gracious blessings for humanity, and who delights in the good of His creatures and not in tormenting them-a God of Power, too, One who is able to carry into execution the wise, just, loving things which He has purposed for His creatures. This God whom Pastor Russell portrays has an attraction for the hearts and the heads of all honest people, who wonder why they never saw such beauties in the Bible before.

Pastor Russell explains, and gives Bible proof, that present light is coming to God's consecrated people because we are in the dawning time of the New Dispensation, ever since October, 1874. He points out that in this time, not only has the greater light been shining upon the pathway of God's consecrated people, the true followers of the Lamb, but light has been shining over the entire world, bringing blessings

and conveniences such as were not dreamed of before. Pastor Russell points out that in the Scriptures these things are foretold as due to begin at the Second Presence of the Redeemer, when He shall come to be glorified in His saints and to be admired by all people-for all will believe during that Day when the knowledge of the Lord shall fill the whole earth.

Pastor Russell's Bible Studies and Sermons, published in hundreds of newspapers in many languages, but especially in the English, are lifting the veil from before the minds of the people, showing them wherein some of our Bible translations are at fault and how several interpolations were made during the Dark Ages. He does not set these things forth as new, but proves that they are known to all educated clergymen and available to everybody capable of reading the English language.

Under the guidance of Pastor Russell's pen, the parables and dark sayings of Jesus become luminous. He points out that God's people, coming out of the darker time, have brought with them prejudices which hinder many of them from

understanding even the simplest texts of the Bible. He cites as an illustration the Bible statement that "God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him might not perish." (John 3:16) He notes the fact that, plainly as this is stated, we read into the simple word "perish," eternal torment, fire, devils, etc. He notes to us the Bible declaration, "The soul that sinneth, it shall DIE"-NOT live at all; again, the Bible declaration, "All the wicked will God DESTROY"-not keep them alive in torture nor anywhere. Again St. Peter illustrates that those who will finally die the Second Death will perish like natural brute beasts. 2 Peter 2:12

HYPOCRISY OF SOME PREACHERS

Educated preachers do not believe in an eternal torment of fire, and have not so believed for a long time. Indeed, probably nine out of ten of all city preachers who have been educated at college do not believe in the Bible at all, but are, according to their own private expressions, in full harmony with the college professors in claiming that Higher Criticism has proven that the Bible is not the inspired Word of God, but merely a human production and unreliable. Probably more than one-half of the preachers are Evolutionists, and do not believe the Bible story that man was created in God's image and fell from it into sin and death. Not believing in the Fall, they, of course, do not believe in a redemption from the Fall. Neither do they believe in the coming "Times of Restitution," of which "God hath spoken by the mouth of all His holy Prophets," as St. Peter says. (Acts 3:19-21) They do not believe in a Millennium at all. They do not believe in a Messianic Kingdom, which the Bible describes and which our Lord taught us to pray for, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

Notwithstanding all this unbelief, these preachers have been taking good money from their trusting flocks and keeping them in ignorance-in ignorance of their own unbelief and in ignorance of what the Bible does teach. These preachers are terribly afraid of Pastor Russell's teaching-and no wonder! They have nothing to oppose to his presentations that intelligent people would sit to hear.

Under these circumstances and conditions, what are the preachers to do? The proper thing for them to do would be to come to the people with the truth of the matter and say, "We will no longer deceive. We do not believe the Bible to be God's inspired Word. We have been shamming for these many years, but now we are smoked out and obliged to confess the truth. If you want to have some preacher serve you and give you every Sunday a rehash of the creeds formulated in the Dark Ages, you must send off to some country place and find illiterate, uneducated preachers. But if you want us to continue with you, we will address you weekly as a social club and seek to inculcate good morals and try to make the Church as entertaining as possible by giving smokers, suppers, etc., with lectures, good music, and, for week nights, gymnasia, pool, billiards, etc."

If this course were taken, the preachers would get a fine lot of people. They would be more honest and could work better their social uplift, civic righteousness, etc., than now. However, such a statement would come as a great shock to some of the saintly people who have long been deceived on these matters. Many of these, getting their eyes of understanding a little bit open, would be led of the Holy Spirit to the Light, as preached by Pastor Russell and associates of the

International Bible Students Association. However, this honest course is too radical for the preachers. They will not take it. What will they do instead?

MODERN METHODS OF PERSECUTION

What the preachers are doing is but slightly discerned by the public, who give them credit for piety and honesty. What they are doing is this: They announce that they will preach about Pastor Russell's doctrines. Their thoughts and schemes are the very reverse of what they announce. They desire to misrepresent Pastor Russell's teachings, so that the people will not read them. Not content with this effort of misrepresentation of his teachings, while claiming

to expound them, they malign his character and seek to make him odious with all people of character and decency. Bit by bit, they have systematically woven a mass of charges against Pastor Russell which, if they were one-tenth true, would have landed him in the penitentiary. But notwithstanding all this scheming, falsifying, slandering, boycotting, "roasting" on the platform and in the press, gibbeting with thieves and adulterers-notwithstanding all, the ministers are astonished that they are not making headway-that the Pastor's message continues to go forward!

Indeed, some of the more intelligent people see through the falsehoods and slanders and world-wide attack upon One Man and ask themselves, What is at the bottom of this? Then they come in contact with some of the Pastor's books and are astonished at the falsification and misrepresentation that was poured into their minds by the man whom they had paid to preach the Gospel to them. They go a little further and become convinced of the reasonableness of Pastor Russell's teachings and of the unreasonableness of all the creeds of the Dark Ages. Their next step is to withdraw from the Babylon of Sectarianism and to stand for God, for the Truth and for the Bible as God gave it-rightly translated. This, of course, excites the preachers all the more, until some of them have been heard to insinuate veiled threats against Pastor Russell's life. But to his friends Pastor Russell says: "Be not fearful on my account. I expect some such denouncement, but it cannot come until God shall permit. When it comes, I trust that I shall have the grace and the faith to welcome it."

PASTOR RUSSELL DEFENDED

We have already referred to Judge Rutherford's pamphlet, which contains numerous full-page illustrations and is intensely interesting. He takes up Pastor Russell's matters in detail, reviewing the various charges and showing, not only their fallacies, but also the evil, bitter spirit which prompted them, which still backs them up, and which is involving ministers of all denominations in a manner that must be as appalling to God, the Lord Jesus Christ and the holy angels, as it is despicable in the sight of good, true men and women conversant with the facts. Judge Rutherford's pamphlet, we believe, will have an immense circulation; for it is put at the very small price of ten cents, postage included. Orders should be sent to J. F. Rutherford, Box 51, New York City.

Briefly here we will say that Pastor Russell's course from childhood to the present time has been truthful, honest, honorable. Perhaps no other man living has ever brought so many people to a condition of full consecration to the Lord. He accepts the slander and vilification heaped upon him as so much of suffering for righteousness' sake, for the Truth's sake-because of his faithfulness and loyalty to the Lord and to the Bible-because of his honesty in telling to the people the Truth and exposing the doctrinal errors of all the creeds. Pastor Russell never indulges in personalities.

Pastor Russell has been charged with buying some ordinary wheat abroad, bringing it here and selling it as a superior article at a dollar a pound and thus committing a fraud upon his fellow-countrymen. But nobody ever found any of these defrauded people. The whole matter is a hoax, gotten up, like other things, to injure the Pastor-in order to hinder people from reading his sermons and from reading his books. Following we publish an extract from Judge Rutherford's pamphlet which gives the facts of the case in brief form. We are sure that it will interest many of our readers.

MIRACLE WHEAT

"Pastor Russell's enemies charge that he sold a great quantity of ordinary seed wheat under the name of "Miracle Wheat," at one dollar per pound, or sixty dollars per bushel, and realized therefrom an enormous sum of money which he appropriated to his own use. This is not only an exaggeration, but a glaring falsehood.

"In the year 1911, J. A. Bohnet, of Pittsburg, Pennsylvania, and Samuel J. Fleming, of Wabash, Indiana, each having a quantity of Miracle Wheat, together presented to the WATCH TOWER BIBLE AND TRACT SOCIETY the aggregate of about 30 bushels with the proposition on their part that the wheat should be sold at $1.00 per pound and all the proceeds arising from the sale thereof should be received by the WATCH TOWER BIBLE AND TRACT SOCIETY as a donation from them, to be used by said Society in its religious work. The wheat was received and sent out by the Society, and the gross receipts therefrom were $1,800. Pastor Russell did not get a penny of this. His connection therewith was this, that he published a statement in his journal, THE WATCH TOWER, giving notice that this wheat had been contributed and could be had for a dollar a pound. He did not discover the wheat, nor did he name it, nor did he receive any personal benefit therefrom. Nor was the Society of which he is president guilty of the slightest misconduct.

"Had this same transaction occurred with some Catholic or Protestant church, no one would ever have thought of making any fuss about it. Pastor Russell's enemies seized upon it as another means of persecuting him.

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THE FACTS

"The Brooklyn Daily Eagle, which, for some time prior thereto, had manifested much antipathy to Pastor Russell, presumably because of the influence of certain ministers, published a libelous cartoon and words in connection therewith

concerning Pastor Russell's connection with Miracle Wheat. He sued that paper for damages. The facts given here are taken from the record of the trial of that cause in the Supreme Court of Kings County, New York. Figures appearing in parenthesis, thus (For. 774, etc.), refer to folios of the printed record of the case now on file in the Appellate Division of the Supreme Court of New York.

"The chief issue raised by the pleadings in this case was, whether or not the wheat in question was superior to ordinary wheat. Eleven witnesses testified to its superior quality over other wheat. Following are the names and addresses of the witnesses: Kent B. Stoner, Fincastle, Virginia; Joseph I. Knight, Sr., 1067 88th Street, Brooklyn, New York; Isaac L. Frey, Lower Mt. Bethel, Pennsylvania; Frederick Widener, Belvidere, N. J.; Henry D. Ayre, Cleveland, Tenessee; William Pray, Mansfield, N. J.; William I. Tomlinson, Kirkwood, N. J.; Edward W. Hunt, Stratford, N. J.; Dr. Joseph A. Carlton, Palmetto, Georgia; J. A. Bohnet, Pittsburg, Pennsylvania; Samuel J. Fleming, Wabash, Indiana. The eight first named never heard of Pastor Russell or his religious teachings prior to the trial of this case, but had been experimenting with Miracle Wheat and found it far superior to any other wheat.

ITS HISTORY

"The testimony showed that in the year 1904 Mr. K. B. Stoner, noticed growing in his land in Fincastle, Virginia, an unusual plant which at first he mistook for a kind of grass, known as parlor grass, but which, upon further observation, proved to be wheat. The plant had one hundred and forty-two stalks, each stalk bearing a head of fully matured wheat. Mr. Stoner had never prior to that seen a wheat plant bearing more than five heads. The unusual yield from this single plant prompted him to save the grain, which he planted the following Fall. (fols. 73-75) For several seasons he continued producing this grain, and in 1906, about two years after discovering it, because of its remarkable producing qualities, he named it Miracle Wheat. (For. 81) In 1908 or 1909, Mr. Stoner called the attention of the witness, J. I. Knight, to the unusual qualities of the wheat and it was arranged that they should grow the wheat on shares and market it after accumulating a sufficient supply. (Fols. 86, 127, 129) Mr. Knight received a forty-five percent (45%) interest in the wheat. They agreed to withhold the wheat from the market until 1912 (for. 128), but subsequently decided to sell in august 1911. (For. 128, 125) After making his arrangement with Mr. Stoner, Mr. Knight went to Europe and exhibited the wheat in the agricultural departments of various countries. (For. 129, 131) Neither Mr. Knight or Mr. Stoner had ever corresponded with Pastor Russell, nor had any acquaintance with him or with any of his associates prior to the time of the trial. (Fols. 82, 154) Prior to his meeting Mr. Knight, Mr. Stoner had sold some of the wheat, always at 11.25 a pound. (For. 80, 83) In 1908 he sold four pounds at $1.25 a pound to Joseph A. Carlton, a dentist of Palmetto, Georgia, the owner of a 256-acre farm (for. 162). In 1909 he sold two pounds to Frederick S. Widener, of Belvidere, N. J., for from somewhere between two and five dollars (for. 396). Mr. Widener gave some of this to Isaac L. Frey, a farmer of Lower Mt. Bethel. Neither he nor Mr. Frey had any connection with Pastor Russell's work (fols. 395, 387, 383).

"William I. Tomlinson and Edward Hunt, farmers of New Jersey, also experimented with this wheat.

"All of these persons who thus bought their wheat directly or indirectly from Stoner, the discoverer of the wheat, or from Knight, his partner, found it to have remarkable reproducing qualities (fols. 385-392, 396, 470, 1, 478-480).

"The first plant found by Stoner had over 4,000 grains to the stool. In the Fall of 1904 he planted 1,800 grains, and each grain yielded on an average of 250 grains. The average return from ordinary wheat in this country was about ten grains for each grain of seed (fols. 75-78). He found that a peck to the acre, that is 15 pounds of Miracle Wheat produced over forty bushels (for. 88). He has raised as high as 80 bushels of Miracle Wheat to the acre (for. 92). Thus it is seen that Miracle Wheat produced twenty-five times as much as ordinary wheat in proportion to the amount sown. He had experimented with Red Wonder, Fuldz and Old Mediterranean Wheats. The productiveness of Miracle Wheat was found to be due to its large stooling qualities (for. 95). For these stooling qualities it needs more room than the average wheat, requiring 16 inches between the rows, and about four times the space of ordinary wheat. If sown like ordinary wheat, Miracle was a failure, for room was essential (fols. 9799, 104). A four by four-inch space, such as the Government allows, is too small to allow for the normal stooling of Miracle Wheat (for. 104). When he has observed common wheat planted in competition with Miracle, the spaces between Miracle planting had been about four times the space between the other wheat plantings. This was as he recommended (for. 155). Widener, when he sowed

Miracle counted 22 to 28 stalks to the grain (fols. 396397). Mr. Frey raised a bushel and a half of wheat from a quart of grain (for. 383), and the following year, 1911, raised 108 bushels from 16 to 22 quarts of seed. He seeded about 15 pounds to the acre (fols. 383392).

"Mr. Henry A. Ayre, a farmer of Cleveland, Tennessee, with thirty-five years experience, bought some Stoner (Miracle) Wheat, in the fall of 1909 or 1910. He sowed one-half bushel to a scant seven-eights of an acre and reaped a little over twenty-six bushels per acre. His is a poor wheat section where the yield of ordinary wheat is about 8 bushels per acre. He found Miracle Wheat hardier than ordinary wheat, standing the winters better and stooling more than any other wheat he ever saw. It stood a freezing winter where rye had frozen out (for. 299-402). He had the surrounding farmers raise this wheat for him under contract (for. 407). He raised as large as 64 stools from one plant of this wheat. It took first prize for him in the fall of 1910, at the Appalachian Exposition, for Tennessee, Georgia and North Carolina, and also took first prize at the State Fair in Tennessee, and at his county fair (for. 406). He grew Exhibit 6, a stool of Miracle containing 49 stalks (for. 480, 943).

"William Pray, a farmer of Mansfield Township, N J., who was unacquainted with plaintiff in any way, raised Stoner or Miracle Wheat for three years. He grew Exhibit 30, containing over 80 stalks grown from a single grain. He had been a farmer for twenty-five years. An acre of ordinary wheat which he sowed with two bushels, yielded 17 bushels, whereas an adjoining acre which he sowed with a

half bushel of Miracle yielded 25 bushels. He never saw any wheat stool as Miracle Wheat did. To this is due its superior producing qualities (fols. 464-466). The usual practice of farmers in his section is to sow two bushels of ordinary wheat to the acre, and he knows of no way of getting better results (fols. 467, 468).

"William I. Tomlinson, who had been a farmer for nine years, in Kirkwood, N. J., in 1909 planted Miracle Wheat in competition with ordinary wheat, 16 acres with Miracle Wheat at a half bushel to the acre, which yielded 32 bushels to the acre, and 20 acres of ordinary wheat at one and a half bushels to the acre, which yielded 21 bushels to the acre. He is not a follower of Pastor Russell, nor a believer in any of his doctrines (fols. 470, 471).

"Edward W. Hunt, a farmer of Stratford, N. J. for many years, who does not know Pastor Russell and was not connected with him in any way, experimented with Miracle Wheat. He first sowed a bushel of seed to an acre and a half, which produced 56 bushels, part of the crop having been destroyed. In 1911 and 1912, he planted Miracle in competition with Amber Wheat. He planted 10 acres with Miracle, three pecks to the acre, and the yield averaged 34~ bushels per acre, or 345 bushels in all. He planted 18 acres with Amber Wheat, a bushel and a half to the acre, and the yield was 325 bushels in all, or a little more than 12 bushels to the acre. Both fields were alike, stood side by side, and the conditions were the same.

"The original plant of Miracle Wheat, discovered and named by Mr. Stoner, contained 142 heads of well matured seed, grown from one grain (for. 74). A bunch of wheat grown near Los Angeles, California, of the same Miracle Wheat, was exhibited before the Jury and put in evidence (for. 158). It contained 118 stalks and as many heads of well-developed wheat standing more than six feet tall, all grown from one grain.

"On November 23, 1907, H. A. Miller, Assistant Agriculturist of the United States Government, filed in the Department of Agriculture at Washington, D. C., a report upon the wheat being grown upon Mr. Stoner's farm, highly commending said wheat (fols. 1185, 1188). The public press throughout the country at the time took notice of this report. Pastor Russell's attention was called to it, and on March 15, 1908, he published in his journal, THE WATCH TOWER, some press comments and extracts from the aforementioned government report. This was Pastor Russell's first knowledge of Miracle Wheat, which wheat Mr. Stoner and others had been experimenting with for three years or more.

Dr. Joseph A. Carlton, of Palmetto, Georgia, reading in Pastor Russell's WATCH TOWER the aforementioned notice, purchased from Mr. Stoner four pounds of this wheat for which he paid Stoner $1.25 per pound, or $75 per bushel (for. 169). He planted a pound and three-quarters to one-fifth of an acre, took accurate account of the yield, and found that it was eight bushels and 24 pounds, or 504 pounds. Georgia is not a wheat State (for. 162, 163). Yield of ordinary wheat in that State is from 5 to 20 bushels to the acre (for. 164). In 1910 Dr. Carlton reaped 62l~ bushels of Miracle Wheat from a little over two acres (for. 165). From one single grain in his field, 71 stalks were grown (for. 168).

"Mr. Bohnet got a peck of this wheat from Dr. Carlton. He sowed 14 pounds to one-half an acre and reaped 8 bushels. One-half of this he sent to Mr. Kuesthardt, of Port Clinton, Ohio, editor of the Ottawa Zeztung, a German county newspaper. Samuel J. Fleming, of Wabash, Indiana, got five pounds of seed from Bohnet and 20 pounds from Kuesthardt, and sowed 25 pounds to about one acre of land, and although it was late in the season, his yield was 34

bushels. Average yield of ordinary wheat in that section sowed a bushel and a half to the acre being about 20 bushels (fo. 234).

“Thus the testimony showed that ordinary wheat sown at the rate of six pecks to the acre produces on an average 20 bushels, whereas Miracle Wheat sown at the rate of one peck to the acre, produces from 40 to 80 bushels to the acre, showing that Miracle Wheat yields from 12 to 20 times more than ordinary wheat.

“The Brooklyn Eagle, to offset all this testimony of practical farmers and wheat raisers, produced but a single witness, namely, Mr. Ball, of the Agricultural Department of the United States Government, who was neither a farmer nor wheat raiser. Mr. Ball testified that he was “connected with the U. S. Government with the Department of Agriculture as an Agronomist and Acting Cerealist in charge of cereal investigations” (fo. 732). His imposing title was about his only recommendation. He produced a memoranda of experiments with Miracle Wheat, supposed to have been made at the Government station, by persons whom he was unable to name.

“There was absolutely no testimony in the case showing that Pastor Russell had induced a single person to purchase Miracle Wheat. Not a word tending to show that anyone was defrauded. On the contrary, shortly after the publication of the libel by the Brooklyn Eagle, the WATCH TOWER BIBLE AND TRACT SOCIET published broadcast over the country and sent to each purchaser a notice that if anyone was dissatisfied with his purchase, he might have his money returned, and the identical money arising from the sale of said wheat was held for a year for the purpose of refunding. Not a single person asked to have his money refunded.

“Upon the trial of this case, counsel for the Brooklyn Eagle severely ridiculed the religious teaching of Pastor Russell, and the Jury, being largely composed of en of strong religious prejudices, and at least one of them an atheist, disregarded the testimony of the 11 practical farmers and wheat raisers, and the several exhibits of Miracle Wheat actually produced and shown to them, and decided the case in favor of the Brooklyn Eagle, upon the unsupported testimony of the one Government official who never raised a grain of wheat in his life. The case was at once appealed.

“Much ado has been made about the WATCH TOWER BIBLE AND TRACT SOCIETY, of which Pastor Russell is president, disposing of a small quantity of seed Miracle Wheat at one dollar per pound, which had been donated and the

price fixed by the donors, whereas the evidence conclusively shows that Messrs. Stoner, Knight, Carlton and others had been selling the same wheat at $1.25 per pound, which was not only considered legitimate, but a very reasonable price in view of the extraordinary quality of the wheat and the small quantity in existence.

"It cannot be conceived how anyone can honestly hold up Pastor Russell to ridicule for the connection that he had with Miracle Wheat. Neither he nor the WATCH TOWER BIBLE AND TRACT SOCIETY, did anything in the slightest manner reprehensible, but on the contrary, their conduct was open and above board and entirely proper in every way."

PREACHERS INTIMIDATING THE PRESS

Another little secret may as well be mentioned. The preachers found that nearly two thousand newspapers were publishing Pastor Russell's sermons, sermonettes and orderly treatises on the Sunday School lessons. In various cities the preachers went to the Editors and publishers—sometimes singly, sometimes in groups of three to five, and sometimes through a representative who spoke for the entire Ministerial Association of the city. They demanded that the publication of these sermons, etc., be discontinued. The Editors were surprised. They said they saw nothing in them wrong, vicious, and asked for particulars. They got no particulars as to anything wrong, but they received the intimation that the preachers exercised a great influence and would use it as a boycott against the papers publishing the sermons of Pastor Russell. Many Editors and publishers, not knowing how little real influence the preachers have, even with their own congregations, which are small, were fearful of losing their business. Occasionally some dropped out of the publishing of the sermons – later, perhaps, to resume their publication upon request received from their readers.

Finding that this plan did not succeed well, the next step taken was announced by the publicity man of the Church Federation, Mr. Wm. T. Ellis, religious Editor of the *North American*. That step was asserted to be that all ministers and churches hereafter would cooperate with the newspapers; that they would not ask for anything to be published free, but would pay at advertising rates. The object of this resolution, which was published by the newspapers all over the country, was not that they wished to publish some of their teachings and pay for them at advertising rates, but they thought that this would lead the newspapers to stop publishing Pastor Russell's sermons unless they were paid for at advertising rates, and that his teachings would be excluded from hundreds of papers. Few of the Preachers would desire to prepare copy for the newspapers every week; for they well know that they have nothing on religious lines that the public would care for! And they well know that if they dip

into scientific problems they are overmatched by the magazine writers, and discredited.

The newspapers of the smaller cities continued to publish Pastor Russell's sermons, paying for them at the usual rates of the American Press Association, twenty-five cents per column for stereoplates. The metropolitan papers would not

publish any man's sermons regularly, not wishing to discriminate. Especially none would feature a sermon if it appeared in other papers of the same city. In view of these things, the Bible Students set apart a large sum of money to pay for Pastor Russell's sermons in the principal journals of the largest cities. But as these began to appear the preachers got buy with their slanders and threats, being grieved that Pastor Russell should thus teach the people, even as were the Pharisees of old grieved by the teaching of the Apostles. (Acts 4:1-3) They threatened some papers with boycott and induced them to give up publishing the sermons as advertising matter at advertising rates, although they made no objection to advertisements of liquors, tobacco, palmistry, fortune-telling, etc. Several large papers, thus intimidated, yielded to the pressure and refused these sermons at advertising rates. What would their readers think of that? What has become of the freedom of speech and freedom of religion in this, our boasted day and favored land? What would not these ministers do if the Dark Ages were to come upon us again?

WHOSE SERVANTS ARE THESE?

Again has Judge Rutherford well outlined the matter:

"The Public Press exercises a mighty power. Often such power is used for good, but many times for evil. When the Press is used by selfish and designing men as an instrument for the destruction of the good name of a fellow man it then becomes a power for evil.

"A true and sincere Minister of the Gospel of Christ occupies a most honorable position. A good man in such place is a power for good, but when a clergyman uses the garb of his sacred of lice to accomplish a selfish purpose, or to vent his spleen against one with whom he differs, he violates his obligation to God, degrades himself and dishonors the cause of Christianity.

"Satan is the author of falsehood, misrepresentation and abuse. God is the Author of Truth and goodness. Every person serves one or the other of these Masters. "Ye are the servants of him whom ye obey." "If any man have not the spirit of Christ, he is none of His." Every clergyman is presumed to be a Christian. Their fruits oft-times show that such is a vile presumption. Plainly God's Word says to Christians, "Speak evil of no man"; "Who art thou that judgest another"; "Thoushalt not bear false witness"; "Vengeance is Mine, I will repay, saith the Lord." Sad indeed it is when we see, in our day, so many professed Christian Ministers ignoring the plain teaching of the Bible and resorting to slander, misrepresentation and vilification of a Christian gentleman who is giving his life to teaching the people to follow Christ. If the charges were true, no servant of God would be justified in repeating them, but when the charges are made in utter disregard of truth and honesty, and with the avowed purpose of doing injury, are such ministers the servants of God or of Satan?

"There is a reason for every willful act. Jesus said, "Darkness hates the light." Error abides in darkness. The brilliancy of a light attracts blinded bugs-big bugs as well as lesser ones-which vainly try to destroy the light.

"Every great man and every good cause has mortal enemies. Great truths are dearly bought. Great reformations have had to fight every inch of the way to

triumph. For nearly a half a century, Pastor Charles T. Russell has been a shining light in the world, battling for good, that the eyes of men might be opened to a realization of the goodness of God manifested in His Plan concerning mankind. He has fearlessly held forth the light of Biblical Truth and as it has shone with increased brilliancy his assailants have become more ferocious. As this light has led thousands of honest Christians away from error, out from darkness and from the bondage of the various man-made church systems, some of the supporters of these systems have exhibited greater venom toward Pastor Russell and the Truth of the Scriptures. With charity we assume that many of these are blinded.

"Catholics and Protestants in this campaign of persecution have become bedfellows-strange bedfellows these! Engaged in this unholy warfare are doubtless some honest persons who, being blinded to the Truth, verily believe they are doing God service by throwing stones at this great light bearer.

"Unscrupulous newspapers, always willing to be used as instruments for the promulgation of sensational and scandalous matter, have joined the alliance and taken up the cudgel against Pastor Russell The vulgar and the scandal-monger are performing their part in the ranks.

"Back of all this motley brigade, and constituting the real brains thereof, are certain keen, intellectual, far-seeing and designing men, who, without authority from the Lord, have taken the title of Reverend, Doctor of Divinity, or Priest. Long have they rested in ease and comfort, as the prophet describes them (Isaiah 56:10, 11), while their poor parishioners have fed upon husks until they are famished. (Amos 8:11, 12)

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Long have these designing men kept their flocks in bondage by keeping them in the dark. God's day of reckoning is at hand. His light is shining forth. Seeing their berths of comfort and popularity endangered, the walls of the Babylonish systems crumbling and many of their former supporters fleeing therefrom, these men, without regard to religious belief, in sheer desperation have joined hands, summoning to their aid all whom they can induce, coerce or cajole, to try to stem the tide of Truth rapidly arising against them, and save their positions of ease. This unholy alliance is straining every nerve and sinew to destroy Pastor Russell and his work. It is the same old game of the Pharisees. It is history repeating itself.

"The same class assaulted St. Paul and persecuted him to the death. Martin Luther and other great reformers were victims of a like element. The great and goodJohn Wesley was another victim, and his own wife joined has traducers. It was the same Pharisaical class that defamed the Lord Jesus when He was on earth. They called in question the legitimacy of His birth, applied all manner of vile epithets to Him, denounced Him as an enemy of the Government and finally caused His crucifixion. Having this class in mind, Jesus said, "The servant is not greater than His Lord. If they have persecuted Me, they will persecute you also." Now is Pastor Russell's turn. One of these reverend gentlemen was recently heard to say,

"I would like to be one of a committee to skin Russell alive, salt his hide and tack it on a barn door." What master does he serve?

"Unable to successfully combat the shafts of Bible truths shot forth by this modern religious reformer, the enemies of Pastor Russell have resorted to the old device of throwing sand in the people's eyes, by attacking his private life and business methods. If a bad man reforms and becomes a preacher for the Nominal Systems his evil deeds are forgotten and his name is heralded as a great hero in their cause. But when a good man, such as Pastor Rwsell, who has a clean private life, boldly proclaims the faith once delivered to the saints by our Master, and exposes the errors of the Dark Ages, all conceivable charges are trumped up, and these magnified, with the manifest purpose of preventing the people from seeing the Truths he is teaching. "

"THEY SHALL BE ASHAMED"

But the days of Babylon are numbered. "Mene, Mene, Tekel, Upharsin," is the handwriting on the wall. Soon-quickly-great Babylon will be cast as a mighty millstone into the sea, to the astonishment of the world and to the liberation of some honest souls now in bondage to her. Already the waters of the Euphrates are being dried up. The people and their money no longer are flowing as formerly toward ecclesiastical coffers. But, thank God! the passing away of the present ecclesiastical heavens is merely preparatory to the establishment of the new heavens-the Church in glory-the Messianic Kingdom. What a great Day of Blessing that will be when the shackles of ignorance and superstition shall fall off, when the hidden things of darkness shall be brought to light, and when the servants of God will be discerned as different from the boastful, self-seeking shepherds of Babylon, who look out for their own interests and fail to feed the flock of God with the spiritual truths which are now duel

In answer to the query, "Pastor Russell, how will you get your revenge on these preachers by and by, if you should be one of the Elect, joint-heir in Heavenly glory and power with the Lord?" the Pastor's reply was, "I am sorry for them. They will shortly find themselves in shame and contempt, as the Bible declares. (Daniel 12:2) I shall greatly enjoy the blessed privilege of helping them up and getting them back to a condition of acceptance with God. It is fortunate for the preachers, as well as for the majority of mankind, that Divine mercy does not end with the preset life-that there is a Millennium of hope where, under more favorable conditions, those who are too weak to tread the upward path in the footsteps of the Redeemer may have assistance rendered them, if they will. (Acts 15:14-17; Isaiah 35:5~8) It is not mine to judge the hearts of any, but out of their own mouths very many have already condemned themselves. Honest preachers who do not see better than their creeds are today singularly neglected by the Lord, for He promised, 'Ye, brethren, are not in darkness that that Day should overtake you as a thief,' though it shall come upon all the world as a snare and as a thief, and they shall not escape." 1 Thess. 5:1-6

"The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe." Prov. 29:25.

"Whoever of a loyal obedient heart can exercise faith has thus provided for himself strength and grace for every time of need, for every hour of trial, for every difficulty and perplexity and for all the affairs of life-the ballast which will give equilibrium and enable us to profit by all of life's experiences, the bitter as well as the sweet." R3545, c.1, top.

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HOW PASTOR RUSSELL RANKS IN GREATNESS

This article can be found in its entirety in the Newspaper Sermons, entitled, "How Pastor Russell Ranks In Greatness."

PASTOR RUSSELL'S "STUDIES" REMOVED HIS PREJUDICE

Int. Bible Students Ass'n

Gentlemen:

I humbly and sincerely beg permission to encroach upon your valuable time for a few moments, as I believe I have reason to rejoice as one finding a precious jewel.

Previous to a few weeks ago I was prejudiced against your inestimable works, namely, STUDIES IN THE SCRIPTURES, to such an extent that I felt it was an injustice to myself should I read them. I jumped to this conclusion after having been told by several, who I earnestly believed were Christian people, that Pastor Russell was setting forth a doctrine that was unscriptural, and, therefore, hurtful to Christ's followers. Having so much faith in their ability to decide (and I find most, if not all of them, decided without even reading the works), I concluded it was best not to have anything to do with so dangerous books.

I am very thankful that I was Providentially led to read your works, which have been the means of
making me a better man than I ever was before, besides leading me to come out of the church of which I was a member. It is impossible for me to find words to express my feelings toward you and your STUDIES. The thought occurred to me that perhaps there are others who are not reading the books for the very same reason as I have mentioned above. If such is the case, I shall be only too glad that this letter be used by you, in whatever way you deem advisable, to show to others

that I have found in the STUDIES IN THE SCRIPTURES that which I was looking for and could not find. In my opinion they rank next to the Bible, and my earnest desire is that they may reach many more poor souls who are now searching for the Truth.

In my estimation the greatest sin we can commit against our fellow-workers in Christ is "condemning without investigation," and this is the sin which I hereby confess to you.

I beg to remain, dear friends,

Your penitent brother in Christ,
M. R. ALAIR

BABYLON'S DOOM

"The Doom of Babylon which Isaiah . . . saw.-Lift ye up a standard upon the high mountain, raise high your Once unto them, motion with the hand that they may enter into the gates of the princes. " Isaiah 13:1 Compare Rev. 16:14.

"Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. " Isaiah 28:17

\Ve stand today in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world's profit; especially to that part of the world which has been favored, directly and indirectly, with the light of divine truth-Christendom, Babylon-whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction-for the lessons which experience (their own and others) is designed to teach; and if men fail to heed the lessons of experience, or willfully neglect or spurn its precepts, they must suffer the consequences.

Before so-called Christendom lies the open history of all past time, as well as the divinely inspired revelation. And what lessons they contain! lessons of experience, of wisdom, of knowledge, of grace, and of warning. By giving heed to the experiences of

preceding generations along the various lines of human industry, political economy, etc., the world has made very commendable progress in material things. Many of the comforts and conveniences of our present civilization have come to us largely from applying the lessons observed in the experiences of past generations. The art of printing has brought these lessons within the range of every man. The present generation in this one point alone has much advantage every way:all the accumulated wisdom and experience of the past are added to its

own. But the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention. History is full of such lessons to thoughtful minds inclined to righteousness; and men of the present day have more such lessons than those of any previous generation.

CHRISTENDOM WARNED

The ecclesiastical powers of Christendom have also had line upon line and precept upon precept. They have been warned by the providential dealings of God with His people in the past and by occasional reformers. Yet few, very few, can read the handwriting on the wall and they are powerless to overcome, or even to stay, the popular current. Rev. T. DeWitt Talmage seemed to see and understand to some extent; for, in a timely discourse, he said:

"Unless the Church of Jesus Christ rises up and proves herself the friend of the people as the friend of God, and in sympathy with the great masses, who with their families at their backs are fighting this battle for bread, the church, as at present organized, will become a defunct institution, and Christ will go down again to the beach and invite plain, honest fishermen to come into an apostleship of righteousness-manward and Godward. The time has come when all classes of people shall have equal rights in the great struggle to get a livelihood.

And yet this man, with a stewardship of talent and influence which but few possess, did not seem in haste to follow his expressed convictions as to the duties of influential Christians in the hour of peril.

The warnings go forth, and convictions of duty and privilege fasten upon many minds; but alasl all is of no avail; they go unheeded. Great power has been, and to some extent still is, in the hands of ecclesiastics; but, in the name of Christ and His Gospel, it has been, and still is, selfishly used and abused. "Honor one of another," "chief seats in the synagogues," and "to be called Rabbi," Doctor, Reverend, etc., and seeking gain, each "from his own quarter or denomination" John 5:44; Matt. 23:6-12; Isa. 56:11), and "the fear of man which bringeth a snare"-these hinder some even of God's true servants from faithfulness, while apparently many of the under-shepherds never had any interest in the Lord's flock except to secure the golden fleece.

While we gladly acknowledge that many educated, cultivated, refined and pious gentlemen are, and have been, included among the clergy in all the various denominations of the nominal Church, which all through the Age has included both wheat and tares (Matt . 13:30), we are forced to admit that many who belong to the "tare" class have found their way into the pulpits as well as into the pews. Indeed the temptations to pride and vainglory, and in many cases to ease and affluence, presented to talented young men aspiring to the pulpit have been such as to guarantee that it must be so, and that to a large extent. Of all the professions, the Christian ministry has afforded the quickest and easiest route to fame, ease and general temporal prosperity, and often to wealth. The profession of law requires a lifetime of intellectual energy and business effort, and brings its weight of pressing care. The same may be said of the profession of medicine. And if men rise to wealth and distinction in these professions, it is not merely because they

have quick wits and ready tongues, but because they have honestly won distinction by close and constant mental application and laborious effort. On the other hand, in the clerical profession, a refined, pleasant demeanor, moderate ability to address a public assembly twice a week on some theme taken from the Bible, together with a moderate education and good moral character, secure to any young man entering the profession the respect and reverence of his community, a comfortable salary and a quiet, undisturbed and easy life.

If he have superior talent, the people, who are admirers of oratory, soon discover it, and before long he is called to a more lucrative charge; and, almost before he knows it, he has become famous among men, who rarely stop to question whether his piety-his faith, humility and godliness-have kept pace in development with his intellectual and oratorical progress. In fact, if the latter be the case, he is less acceptable, especially to wealthy congregations, which, probably more frequently than very poor ones, are composed mostly of "tares." If his piety indeed survive the pressure of these circumstances, he will, too often for the good of his reputation, be obliged to run counter to the dispositions and prejudices of his hearers, and he will shortly find himself unpopular and undesired. These circumstances have thus brought into the pulpit a very large proportion of what the Scriptures designate "hireling shepherds." Isa. 56:11:Ezek. 34:2-16

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RESPONSIBILITY OF MINISTERS

The responsibility of those who have undertaken the gospel ministry in the name of Christ is very great. They stand very prominently before the people as the representatives of Christ, as special exponents of His Spirit, and expounders of His Truth. And as a class, they have had advantages above other men for coming to a knowledge of the truth, and freely declaring it. They have been relieved from the burdens of toil and care in earning a livelihood which fetter other men, and, with their temporal wants supplied, have been granted time, quiet leisure, special education and numerous helps of association, etc., for this purpose.

Here, on the one hand, have been these great opportunities for pious zeal and devoted self-sacrifice for the cause of truth and righteousness; and, on the other, great temptations, either to indolent ease or to ambition for fame, wealth or power. Alas! the vast majority of the clergy have evidently succumbed to the temptations, rather than embraced and used the opportunities, of their positions; and, as a result, they are today "blind leaders of the blind," and together they and their flocks are fast stumbling into the ditch of skepticism. They have hidden the truth (because it is unpopular), advanced error (because it is popular), and taught for doctrine the precepts of men (because paid to do so). They have, in effect, and sometimes in so many words, said to the people, "Believe what we tell you on our authority," instead of directing them to "prove all things" by the divinely inspired words of the apostles and prophets, and "hold fast" only "that which is good." For long centuries the clergy of the Church of Rome kept the Word of God buried in dead languages, and would not permit its translation into the vernacular tongues, lest the people might search the Scriptures and thus prove the vanity of her pretensions. In the course of time a few godly reformers arose from the midst of her corruption, rescued the Bible from oblivion and brought it forth to the people;

and a great Protestant movement, protesting against the false doctrines and evil practices of the Church of Rome, was the result.

But ere long Protestantism also became corrupt, and her clergy began to formulate creeds to which they have taught the people to look as the epitomized doctrines of the Bible, and of paramount importance. They have baptized and catechized them in infancy, before they had learned to think; then, as they grew to adult years, they have lulled them to sleep, and given them to understand that their safe course in religious matters is to commit all questions of doctrine to them, and to follow their instructions, intimating that they alone had the education, etc., necessary to the comprehension of divine truth, and that they, therefore, should be considered authorities in all such matters without further appeal to God's Word. And when any presumed to question this assumed authority and to think differently they were regarded as heretics and schismatics. The most learned and prominent among them have written massive volumes of what they term Systematic Theology, all of which, like the Talmud among the Jews, is calculated to a large extent to make void the Word of God, and to teach for doctrine the precepts of men (Matt. 15:6; Isa. 29:13); and others of the learned and prominent have accepted honorable and lucrative professorships in Theological Seminaries, established, ostensibly, to train young men for the Christi an ministry, but in fact to inculcate the ideas of the so-called "Systematic Theology" of their several schools-to fetter free thought and honest reverent investigation of the sacred Scriptures with a view to simple faith in their teachings, regardless of human traditions. In this way generation after generation of the "clergy" has pressed along the beaten track of traditional error. And only occasionally has one been sufficiently awake and loyal to the truth to discover error and cry out for reform. It has been so much easier to drift with the popular current, especially when great men led the way.

Thus the power and superior advantages of the clergy as a class have been misused, although in their ranks there have been (and still are) some earnest, devout souls who verily thought they were doing God service in upholding the false systems into which they had been led, and by whose errors they also had been in a great measure blinded.

While these reflections will doubtless seem offensive to many of the clergy, especially to the proud and self seeking, we have no fear that their candid presentation will give offense to any of the meek, who, if they recognize the truth, will be blessed by a humble confession of the same and a full determination to walk in the light of God as it shines from His Word, regardless of human traditions. We rejoice to say that thus far during the Harvest period we have come to know a few clergymen of this class, who, when the Harvest Truth dawned upon them, forsook the error and pursued and served the truth. But the majority of the clergy, alas! are not of the meek class, and again we are obliged to realize the force of the Master's words, "How hardly shall they that have riches enter into the kingdom of God!" whether those riches be of reputation, fame, learning, money, or even common ease.

The common people need not be surprised, therefore, that the clergy of Christendom, as a class, are blind to the truths now due, just as the recognized teachers and leaders in the end of the typical Jewish

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Age were blind and opposed to the truths due in that Harvest. Their blindness is indeed a recompense for their misused talents and opportunities, and therefore light and Truth cannot be expected from that quarter. In the end of the Jewish Age the religious leaders significantly suggested to the people the inquiry, "Have any of the rulers or of the Pharisees believed on Him?" John 7:48), and in accepting their suggestion and blindly submitting to their leading, some missed their privilege, and failed to enter into the blessings of the New Dispensation. So it is with a similar class in these last days of the Gospel Dispensation: those who blindly follow the leading of the clergy will fall with them into the ditch of skepticism; and only those who faithfully walk with God, partaking of His spirit, and humbly relying upon all the testimonies of His precious Word, shall be able to discern and discard the "stubble" of error which has long been mixed with the truth, and boldly to stand fast in the faith of the gospel and in loyalty of heart to God, while the masses drift off in the popular current toward infidelity in its various forms; Evolution, Higher Criticism, Theosophy, Christian Science, Spiritism, or other theories denying the necessity and merit of the great Calvary Sacrifice. But those who successfully stand in this "evil day" (Eph. 6:13) will, in so doing, prove the metal of their Christian character; for so strong will be the current against them that only true Christian devotion to God, zeal, courage and fortitude will be able to endure to the end. These oncoming waves of infidelity will surely carry all others before them. It is written, "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee, because thou hast said, The Lord is my protection, and the Most High hast thou made thy refuge . . . He that dwelleth in the secret place [of consecration, communion and fellowship] of the Most High shall abide under the shadow of the Almighty. . . He shall cover thee with His feathers, and under His wings shall thou trust: His truth shall be thy shield and buckler. Psa. 91

DUTY OF CHRISTIANS

It is our duty as Christians individually to prove all things we accept, and to hold fast that which is good. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Acts 17:11; 1 Thess. 5:21; Isa. 8:20

The great nominal church has long taught for doctrines the precepts of men; and, ignoring in great measure the Word of God as the only rule of faith and godly living, it has boldly announced many conflicting and God-dishonoring doctrines, and has been unfaithful to the measure of truth retained. It has failed to cultivate and manifest the spirit of Christ, and has freely imbibed the spirit of the world. It has let down the bars of the sheepfold and called in the goats, and has even encouraged the wolves to enter and do their wicked work. It has been pleased to let the Devil sow tares amongst the wheat, and now rejoices in the fruit of his sowing, in the flourishing field of tares. Of the comparatively few heads of "wheat" that still remain there is little appreciation, and there is almost no effort to

prevent their being choked by the "tares." The "wheat" has lost its value in the markets of Christendom, and the humble, faithful child of God finds himself, like his Lord, despised and rejected of men, and wounded in the house of his supposed friends. Forms of godliness take place of its power and showy rituals largely supplant heart-worship.

Long ago conflicting doctrines divided the church nominal into numerous antagonistic sects, each claiming to be the one true church which the Lord and the apostles planted, and together they have succeeded in giving to the world such a distorted misrepresentation of our Heavenly Father's character and Plan that many intelligent men turn away with disgust, and despise their Creator, and even try to disbelieve His existence.

To build up and perpetuate these erroneous doctrinal systems of what they are pleased to call "Systematic Theology," time and talent have been freely given. Their learned men have written massive volumes for other men to study instead of the Word of God, for this purpose theological seminaries have been established and generously endowed; and from these young men, instructed in their errors, have gone out to teach and to confirm the people in them. And the people, taught to regard these men as God's appointed ministers, successors of the apostles, have accepted their dictum without searching the Scriptures as did the noble Bereans in Paul's day (Acts 17:11), to see if the things taught them were so.

But now the harvest of all this sowing has come, the Day of reckoning is here, and great is the confusion and perplexity of the whole nominal church of every denomination, and particularly of the clergy, upon whom devolves the responsibility of conducting the defense in this Day of Judgment in the presence of many accusers and witnesses, and, if possible, of devising some remedy to save from complete destruction what they regard as the true Church. Yet in their present confusion, and in the desire of all the sects from reasons of policy to fellowship one another, they have each almost ceased to regard their own particular sect as the only true Church, and now speak of each other as various "branches" of the one Church, not withstanding their contradictory creeds, which of necessity cannot all be true.
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"ISM," WITHOUT THE PROTEST

In this critical hour it is, alas! a lamentable fact that the wholesome spirit of "The Great Reformation" is dead. Protestantism is no longer a protest against the spirit of antichrist, nor against the world, the flesh or the Devil. Its creeds, at war with the Word of God, with reason, and with each other, and inconsistent with themselves, they seek to hide from public scrutiny. Its massive theological works are but fuel for the fire of this day of Christendom's judgment. Its chief theological seminaries are hotbeds of infidelity, spreading the contagion everywhere. Its great men-its Bishops, Doctors of Divinity, Theological Professors, and its most prominent and influential clergymen in the large cities-are becoming the leaders into disguised infidelity. They seek to undermine and destroy the authority and inspiration of the sacred Scriptures, to supplant the plan of salvation therein revealed with the human theory of evolution. They seek a closer affiliation with, and imitation of, the Church of Rome, court her favor,

praise her methods, conceal her crimes, and in so doing become confederate with her in spirit. They are also in close and increasing conformity-to the spirit of the world in everything, imitating the vain pomp and glory of the world which they claim to have renounced. Mark the extravagant display in church architecture, decorations and furnishments, the heavy indebtedness thereby incurred, and the constant begging and scheming for money thus necessitated.

Note, too, the arrangements in connection with some churches of billiard rooms; and some ministers have even gone so far as to recommend the introduction of light wines; and private theatricals and plays are freely indulged in some localities.

In much of this the masses of church members have become the willing tools of the clergy; and the clergy in turn have freely pandered to the tastes and preferences of worldly and influential members. The people have surrendered their right and duty of private judgment, and have ceased to search the

Scriptures to prove what is truth, and to meditate upon God's law to discern what is righteousness. They are indifferent, worldly, lovers of pleasure more than lovers of God; they are blinded by the god of this world and willing to be led into any schemes which minister to worldly desires and ambitions.

We would not be understood as including all Christians as "Babylonians." Quite to the contrary. As the Lord recognizes some in Babylon as true to Him and addresses them now, saying: "Come out of her, My people" (Rev. 18:4), so do we; and we rejoice to believe that there are today thousands who have not bowed the knee to the Baal of our day-Mammon, Pride and Ambition. Some of these have already obediently "Come out of her," and the remainder are now being tested on this point, before the plagues are poured out upon Babylon. Those who love self, popularity, worldly prosperity, honor of men more than they love the Lord, and who reverence human theories and systems more than the Word of the Lord, will not come out until Babylon falls and they come through the "great tribulation." (Rev. 7:9, 14) But such shall not be accounted worthy to share the Kingdom. Compare Rev. 2:26; 3:21; Matt. 10:37; Mark 8:34, 35; Luke 14:26, 27

In reply to many inquiries, we have prepared a letter of withdrawal which such as desire are at liberty to use. If possible, it should be read aloud at some general congregational meeting, at which general speaking, remarks, etc ., are in order-such as a prayer-meeting. After being read, it should be handed to the leader of the meeting as the representative of the congregation and officers. If by reason of sickness or from any other cause this course be not possible, we advise that a copy of the letter be sent to each member of the congregation, that there be no room for misunderstanding or misrepresentation. We will gladly supply copies of this letter, typewritten together with envelopes, and literature to accompany same-free, upon being advised of number necessary. Order sample.

Volume 7, Number 7

RELIGIOUS AND SCIENTIFIC GLEANINGS

CREEDS STIFLE CONSCIENCE

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul." "Abraham Lincoln's Confession of Faith."

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A GREAT PROPHECY NEARING FULFILMENT

This article was republished in Reprints R5383-R5384, entitled, "A Prophecy Nearing Fulfillment."

THE FIRST RESURRECTION

This article can be found in its entirety in the Newspaper Sermons, entitled, "Chief or First Resurrection."

CONSUMPTION AND THE GOOD TIDINGS

"I will even appoint over you terror, consumption, and the burning plague, that which consumeth [before] the eyes, and causeth sorrow of heart. " Leviticus 26:16

This topic is chosen in harmony with the general movement against consumption, the white plague, which is annually sweeping more millions to the grave than have all the wars of all the world-the present great war possibly excepted.

True, our Divine commission is to preach the Gospel. Nevertheless, since the Gospel is the Good Message of the Divinely arranged recovery from sin and death, we consider it eminently proper to call attention to the ravages of the white plague as a part of the penalty of sin. We would not in this be understood as meaning that all consumptives are especially sinners. Some of the most saintly of

God's people have died of consumption and other ailments. The Redeemer is credited with having died of a ruptured heart, a disease not unknown to medical practitioners.

It is quite apparent that much confusion prevails amongst Christian people respecting sickness and health. It seems only logical for us to reason that God wishes His creatures to be healthy and happy always, especially such as seek to live in harmony with Him. True, we have received the Bible instruction that sickness is a part of death; that death is the Divine curse, or sentence, or penalty, for sin; that sin entered the world through the disobedience of our first parents; and that all mankind therefore are under the curse, or sentence of death, of which sickness is merely a forerunner-the dying process.

Still it seems natural for us to think that after we turn from sin and consecrate our lives to God, He would relieve us of the penalties of sin and restore us fully to His original favor-to human perfection and to everlasting life and to happy conditions. When we find that some of the best of God's people including the Savior, the Apostles and the Prophets, have suffered, even unto death, and that none are immune from this penalty, a perplexity takes possession of our minds which only the Bible sets straight.

THE OLD COVENANT AND THE NEW

God first announced to Abraham His ultimate purpose of blessing the world-releasing them from the curse of sin and death. He did not explain how this would be done, except that it would be accomplished by Abraham's posterity, or Seed. Four hundred and thirty years later God proposed to the Israelites that if they wished to inherit the Promise made to Abraham, the door was open for them. God entered into a Covenant with them at Mount Sinai, through Moses, the mediator. In that Covenant God agreed to certain things, and Israel to other certain things. Israel agreed to keep the Divine Law perfectly; and God agreed that if they would do so, He would bless them with everlasting life, and open the way by which they might be the saviors of the world, to help all out from under the curse and back to the favor of God.

But Israel failed to keep the Divine requirements perfectly, as God foreknew they would. Hence they never gained everlasting life for themselves, but died like other men. Hence, also, they were not able to be the world's uplifters from sin and death. Later, God explained to them that a greater than Moses would come; namely, Messiah, who would so help, strengthen and uplift from sin and death a select Seed of Abraham that such, with Him, would be qualified to constitute the Kingdom of God-the ruling power which God would use in putting down sin and Satan, ignorance and wrong, and in lifting up mankind under the Law Covenant renewed.

Our text is a part of God's message to Israel, in which He assured them that if they would keep the
Law, they should have all the blessings of His favor in

their earthly lives; but if they were disobedient, various sicknesses would come upon them as chastisements. As for the other nations of the world, they were not in covenant relationship with God, and were subject to the mutations of their dying condition.

Only with the Israelites was consumption specially stated to be the penalty for sin, and only the Israelites were promised immunity from these sicknesses on condition that they would live in obedience to the Divine Law. God never had any such arrangement with any other people. They are all sinners, all under sentence of death, all dying, justly, regardless of whether it be a more gradual wearing out, or instantaneous death-whether it be by hunger, accident, white plague, black plague, or other ailment.

But should not the followers of Christ expect exemption? some inquire. We answer, No! Quite to the contrary, these enter into a special Covenant of Sacrifice surrendering or resigning all their claim to an earthly life, earthly hopes, earthly joys, in exchange for the Heavenly ones which God has promised to all the followers of Jesus. Only those who suffer with Him will reign with Him. Only those who die with Him to the earthly nature, etc., will live with Him on the Heavenly plane, and be kings and priests and joint heirs with Christ in the Heavenly Kingdom which is to bless the world and restore it to human perfection.

Few seem to have noticed that Jesus healed neither Himself nor any of the Apostles. The miracles of healing were performed on outsiders, with a view to evidencing the Redeemer's teachings; and even these attesting miracles, as St. Paul pointed out, ceased after they had accomplished their work-after the Church had been established. But, we are asked, did not Jesus say in Mark 16:17, 18 that the healing power would be an evidence of discipleship throughout this Age? No, we answer. All scholars now agree that no part of the 16th chapter of Mark after the 8th verse was written by St. Mark. That the portion from the 9th verse to the end of the chapter was added long centuries after St. Mark was dead is clearly evidenced by the fact that those verses do not occur in any manuscript of earlier date than the fifth century.

The rewards of this Age, offered to the Church, are Heavenly, spiritual, to be attained fully in the resurrection change of the Church. Nevertheless, the faithful followers of Jesus enjoy certain special blessings of mind and body in their present life-such as "the peace of God, which passeth all understanding," a rest from the worrying cares common to the remainder of the world. These, indeed, bring often a measure of health to persons previously annoyed by every trying difficulty of life, but now enabled, through faith in Christ and acceptance of the

Divine promises through the Holy Spirit, to take no anxious care in respect to the future, knowing that their Father careth for them and has promised that all things shall work together for their good, whether it be sickness or poverty, or what not.

THE GOSPEL RESPECTING THE PLAGUE

The Gospel has a special Message to every one smitten with the white plague or the black plague, or any other of the hundreds of forms of death. That Message is that the present life is but transitory, a vestibule to a more glorious life, an anteroom of instruction, preparatory to entering the life which God has provided for all of our race who are willing to accept it on His terms through the merit of Christ's sacrifice.

The broad Message of the Gospel, while it has only one offer in the present time, assures us of a future opportunity for all. Those who now accept the grace of God have the great privilege of becoming members of the Church in Glory. Others have the assurance that there will be a resurrection, not only of the just, but also of the unjust; and that this signifies an opportunity of rising up out of sin and death conditions to human perfection. But even to attain that blessing would mean to attain an earthly instead of a Heavenly inheritance.

Moreover, that blessed opportunity of attaining eternal life and earthly perfection will not mean an escape from the penalty of willful sins of the present life. It is a part of the Divine Law that whoever sins shall suffer; and that "whatsoever a man soweth, that shall he also reap." But those who have known the Master's will, and failed to do it, will receive more and severer "stripes," heavier punishment, than others who have not known His will, and have done equally evil things-the heathen, for instance. Luke 12:47, 48

THE MORNING IS DAWNING

The light of the Millennial Morning, gradually breaking through the darkness, ignorance and superstition of the past, is showing us more particularly what disease is and how it should be combated. And although we cannot hope to accomplish great results, it is our duty to do our best in opposing the reign of Sin and Death-to do all in our power to stamp them out. All the diseases of our bodies are aggravated by sin and more or less relieved by proper living, proper thinking, and a mind and heart resting in faith upon the Redeemer, and His glorious provision for our future.

We are learning, too, that as the sunlight of Truth is good for our minds and morals, so the natural sunlight

is good for our bodies. It is an important factor in the healing of all diseases. As the Word of God is the pure Food which builds us up spiritually and makes us strong in the Lord, so pure foods, nourishing foods, are necessary for our physical bodies-the more so if they are afflicted with the white plague-consumption. In a word, cleanliness, pure air and pure, nourishing food, are the most prominent factors for the relief of sufferers from this plague. These may be supplemented by a tablespoonful of pure glycerine, three times a day, and by a biochemical salt, calcaria phos.

All should know that this dreadful disease, which literally burns up the vitality of the patient, is highly contagious through the excrement. All discharges contain the elements of disease liable to spread the contagion. Discharges from the head should preferably be on paper, which should be burned in the fire before becoming dry. When dry, the dust carries the infection to whoever may breathe it.

This also reminds us that sin is like disease. It is contagious. Every sinner, therefore, who realizes his condition, will strive against contaminating others. Indeed, who does not know that the impression made by words may do far more harm in the hearts and minds of others than all the fleshly diseases we could imagine? Oh, how careful we should be that evil coming into our minds should be put away, that we do not spread the contagion of moral sin, even as we should be careful to avoid spreading the contagious physical ailments; and thus will our influence for evil be minimized!

LEPROSY ALSO TYPED SIN

Under the Mosaic Law, leprosy seems to be indicated as a special type of sin. When Pastor Russell was in India he was invited to the Leper Hospital to address the poor inmates. He tried to tell them of the love of God and the glorious provision made for all mankind through the death of Jesus, not only for the healing of leprosy and all diseases, but for the healing and overthrow of sin; and that all this is near at hand, to be brought to mankind by Messiah's Kingdom. But alas, poor creatures! He could see that although they understood the words of the interpreter they had no hearing ears or seeing eyes of the heart.

The Apostle's words came to mind:" The god of this world hath blinded the minds of them that believe not." Oh, yes, he said, it is only he that hath an ear that can hear; only he that hath an eye that can see! Where Satan's work has been so fully accomplished, and men are blinded by ignorance and superstition, the Gospel Message can do nothing. We must wait for the Kingdom power. We wait in full assurance of faith, knowing that He who hath given His Son gave Him not in vain, noting also that the Son, "who gave His life a Ransom for all, to be testified in due time," will yet "see of the travail of His soul and be satisfied." I Timothy 2:6; Isaiah 53:11

Oh, what a blessing is knowledge in association with faith in God! How differently we can look upon all the dreadful evils which afflict the world, mentally, morally, physically, than before our eyes were opened What manner of persons ought we to be in "showing forth the praises of Him who hath called us out of darkness into His marvelous light!" How generous and sympathetic we should be to all who are in any trouble, physical or moral or mental! We should be like unto our Father in Heaven, who is kind to the unthankful, and sends His sunshine and rain upon the evil and the good. How we should prepare ourselves at any and every cost that we may be accounted worthy of a share with our Redeemer in His excellent glory! Romans 8:17, 18

CANCER ALSO REPRESENTS SIN

Another dreadful disease, often considered incurable and therefore like sin, is cancer. Consumption (tuberculosis) is a disease of the blood, which afflicts more or less every part of the body. Cancer, on the contrary, appears to be a fungus

growth which feeds upon the human tissue, and propagates itself at the expense of those parts of the body which it attacks. This more particularly corresponds to the vices which attach themselves to humanity, and are destructive to our usefulness in respect to those parts of our character which are especially afflicted.

Only a most radical treatment seems to affect the cancer. Ordinarily, it is claimed, only the surgeon's knife, pursuing every root and branch of the cancer, will arrest its growth. And often this is ineffectual. So in the treatment of vice: If we find that it has attached itself to us personally, or to our city or village, drastic measures are the only ones which will give relief.

In the interest of many who are suffering from cancer, let us here mention that quite recently we came into possession of a cancer cure. It can be used only for cancers upon the surface of the body, and not for those which fasten themselves upon the internal organs. It is highly recommended by many who have used it. We are informed that the recipe was sold on one occasion to a physician for a thousand dollars, after he had seen the good results. We are informed that he has erected a sanatorium for the treatment of cancer and is meeting with success.

The death of the doctor who discovered the remedy brought it into the hands of a relative. That relative gave it freely to us, and we are offering it free to all

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who desire it. We would publish the recipe, but experience teaches us that more will likely be benefited by it if obliged to write for it. Any reader of this is welcome to the recipe, and he can purchase the ingredients of his own druggist for a dime. Address THE BIBLE STUDENTS MONTHLY, 13-17 Hicks street, Brooklyn, N. Y.

While urging all to help themselves and each other in the fight against the ailments of the flesh, the dying conditions of the present time, we still more particularly urge that we all fight sin and assist one another in finding the remedy, which God has provided in Christ. "The blood of Jesus Christ His Son cleanseth us from sin."

FATAL AMBITION NOBLE AMBITION

This article was republished in Overland Monthly, Pages OM306-OM310, entitled, "Fatal Ambition-Noble Ambition. "

OUTWARD VS. INWARD MAN

This article can be found its entirety in the Newspaper Sermons, entitled, "The Outward Man Vs. The Inward Man."

Volume 7, Number 8

SPIRITISM, MORMONISM, ETC.
THEIR MYSTERIES EXPLAINED

A correct understanding of the Bible's teachings respecting the Spirit world is positively essential to a satisfactory solution of many phenomena of the past, and present. It is a well-known adage that "mystery hath charms," and no one understands this better than Satan himself. By enshrouding his kingdom in darkness, and in throwing an air of mystery around his workings, many indeed have been entrapped from all walks of life, who otherwise might never have been attracted to his side at all. Those who most thoroughly disbelieve in Spiritism are often the most ready to test its professed claims; and when convinced that many of its claims are genuine and many of its manifestations supernatural, these former disbelievers are more liable to become its devotees; whereas if they had known just what Spiritism is, and how and by what power it operates, they would be on guard, and their judgment would have a support and guidance which it otherwise lacks. It is the lack of the true knowledge of Spiritism (imparted through the Scriptures and confirmed by indisputable evidences from outside the Scriptures) which causes so many to fall a prey to this delusion.

True, there are frauds committed in the name of Spiritism; but these are chiefly in connection with attempted "materializations." That Spiritists have done and can do, through some power or agency, many wonderful works beyond the power of man, has been abundantly proved in a variety of cases-some of them before scientific men, total unbelievers. Tambourines have been played while in the air beyond the reach of human hand and suspended by some invisible power; chairs have been lifted into the air while people were sitting upon them, and without any connection with any visible power or agency; mediums have been floated through the air, etc. The rapping tests, the table-tipping tests, the autograph tests and the slate-writing tests have been proved over and over again, to the satisfaction of hundreds of intelligent people in various parts of the world. And Spiritism reckons amongst its adherents judges, lawyers, business men and numbers of women of ability. These people have tested the claims of Spiritism and have candidly avowed their faith in it. And it is unwise, to say the least, to sneer at such as fools or knaves-fools if simply deluded by tricks and sleight of hand; knaves

if they are willingly and knowingly lending their time and influence to the perpetration of frauds.

"THE DEAD KNOW NOT ANYTHING"
Eccl. 9:5

The claim of Spiritists is, that these manifestations and communications from unseen intelligences are from human beings, who once lived in this world, but who, when seeming to die, really became more alive, more intelligent, freer, and every way more capable and competent than they had ever been before. It is claimed that the purpose of these manifestations is to prove that the dead are not dead, but alive; that there is no need of a resurrection of the dead, because there are no dead-the dead being more alive than ever, after passing into what is termed death. Today, not only in heathen lands, but amongst the most civilized, it is freely believed (and by many Christians considered Scriptural to believe the nonsensical) that a dead man is more alive than before he died. People of good, sound, reasoning faculties on ordinary subjects seem to be "hoodooed" by this falsehood of Satan, "ye shall not surely die." So true is this, that it seems not inconsistent to them to say that a man hit over the head with a stick and knocked senseless knows nothing, but a man hit over the head harder and killed, knows everything. We shall not stop here to show how inharmonious all this is to the testimony of Scripture upon this subject, but merely cite the reader to the Word of the Lord; reminding him that, "If there be no resurrection of the dead, . . . then they also which are fallen asleep in Christ are perished." 1 Cor. 15:13, 18; Job 14:21; Psa. 146:4; Eccl. 9:5, 6.

THE BEGINNING OF DECEPTION

Here is the point of infatuation. As soon as the unbeliever in Spiritism has been convinced that an unseen intelligence communicates through the medium he is all interest. Nothing else offers such proofs from invisible sources as does Spiritism; and many seem not only willing but anxious to walk by sight rather than by faith. Every one has friends who have died, and thousands are anxious to communicate with them if possible and to receive from them some message or some advice. It is not surprising, therefore, lo find people greatly absorbed in these matters, and very willing to be directed by those whom they esteem their truest friends and most competent advisers.

The majority of people have no true Christian faith built upon the foundation of the Word of God; they have a wish for a future life, and a hope with reference to their dead, rather than a faith with reference to either. As a consequence, their minds being convinced that they have had communication with those beyond the grave, everything relating to the future life becomes more real and more interesting to them than ever before. And many such, wholly ignorant of religious feelings, say to themselves, Now I know what it is to have faith, and a religious feeling with reference to the future and they congratulate themselves that they have received a great spiritual blessing.

But this is only the first lesson, and these comparatively uplifting experiences belong chiefly to it. Later experiences will demonstrate, as all Spiritists will freely acknowledge, that there are "evil spirits," "lying spirits," which time and again deceive them; and the messages and revelations, often foolish and nonsensical, gradually lead the investigator to a disbelief of the Bible and the Creator, while they teach and exalt "the spirits" as the only sources of knowledge aside from

nature; and thus the way is paved toward advanced lessons on "spirit affinities, " "free love, " etc. But after the first deception and shaking of confidence the explanation that there are "both good and bad spirits" is generally satisfactory; and the poor victim follows blindly on, because assured that he communes with some supernatural power.

There are many schools now in existence which have as their basis these spirit deceptions, "doctrines of demons" as the Apostle calls them. Notable among these should be mentioned Clairvoyance, Theosophy, New Thought, Unity, Mormonism, Swedenborgianism and Christian Science.

THE MORMON DELUSION

As a remarkable illustration of the deceptive work of these "evil spirits" who constantly endeavor to establish as truth the Devil's lie to Mother Eve, that men d o not surely die (Genesis S:4), notwithstanding God's positive assertion to the contrary, we cite the instance of Joseph Smith, Jr., and his Book of Mormon. It is clear the Mr. Smith was a victim of these "seducing spirits," although many well intentioned people have not suspected that such could have been the case. But from accounts of Smith's boyhood it would appear he was just such a person as might be susceptible to occult influence. Note the remarks of Smith's father-in-law, Isaac Hale, to which he gave affidavit, and which are published in "Religious Creeds and Statistics," as follows:

"I first became acquainted with Joseph Smith, Jr. in November, 1825 [when he was scarcely 20 years old]. He was at that time in the employ of a set of men who were called 'money-diggers'; and his occupation was that of seeing or pretending to see, by means of a stone placed in his hat, and his hat placed over his face: in this way he pretended to discover minerals and hidden treasures. Smith and his father boarded at my

house while they were employed in digging for a mine."

Had young Smith been a Bible student it might have been he would have been on guard against all occult influences: but his mother, in describing how the family were convinced of the "wonders" following the finding of the "golden plates," is quoted as having said: "I presume our family presented an aspect as singular as any that ever lived upon the face of the earth; all seated in a circle-father, mother, sons and daughters-all giving the most profound attentions to a boy, eighteen years of age, who had never read the Bible through In his life."

JOSEPH SMITH A VICTIM OF SPIRITS

Reasoning humanly, it would appear strange that a prophet of a new dispensation should not be sufficiently interested in God's Word to have made a careful study of it before being elevated to the position of teacher of Divine Truth. But when we become acquainted with the power and designs of the "evil spirits," the matter becomes easy of solution. They are ever seeking instruments and opportunities for perperpetuating Satan's falsehood respecting the state of the dead, they are bent upon contradicting God's Word and the harmonious truth of the Bible. Every

spiritist, every seance, and sad to relate, nearly every creed of Christendom, seeks to set forth as truth the Devil's false testimony upon this important matter. Joseph Smith, in September, 182S, was visited by one of these "Iying spirits" who gave his name as Moroni, a man of Israel, of the tribe of Manasseh, who died about 400 A.D. Near where Smith was then living, at Palmyra, N.Y. Rev. Spaulding of Cherry Valley, N.Y., had some years previously, written a historic novel called "The Manuscript Found," in which he detailed in imagery the early settlers of North America. The book was never published but was given to a compositor named Sidney Rigdon, a friend of Smith's who later became an ardent Mormon, and a leader among them. Evidently the Spaulding story had weighed upon the mind of young Smith, and being of an occult turn of mind, one of these "wicked spirits in the heavenlies" seized upon the opportunity. Hence he manifested himself to Smith, as a resurrected early settler of the American continent, and the lad was ready to believe all that was communicated to him. He was then told by the "Spirit" that he was commissioned as a prophet of the new dispensation, and that God was going to reveal through him many wonderful things to humanity. Smith was instructed that golden plates would be given him, with power to transcribe them into the English language, that the plates would give a detailed account of the American Indians, and

their origin, and reveal "the fullness of the everlasting gospel, as delivered by the Savior to the ancient inhabitants." At the appointed time Smith was permitted to find the plates-a phenomena indeed, but no greater than the phenomena exhibited through spirit-mediums before, and since. The charitable view is that Joseph Smith did not willingly deceive, but he himself was willingly deceived, through his previous tamperings with the occult. The same may be said of the "Three Witnesses" and of the "Eight" who, it is said, declared to their dying day that they saw and handled the golden plates which the "angel" delivered into the hands of Joseph Smith. The plates vanished after the translation had been completed.

WHO ARE THESE SPIRITS WHICH PERSONATE THE DEAD?

We have in the Scriptures most abundant and most positive testimony that no communication could come from the dead until after their awakening. Furthermore, we have positive Scripture testimony (1) that not only some, but all, of these spirits are "evil spirits," "Lying spirits," "seducing spirits." The Scriptures forbid that humanity should seek to these for information, and clearly inform us that these demons or "devils" are "those angels which kept not their first estate"-some of the angels to whom was committed the supervision of mankind in the period before the flood, for the purpose of permitting them to endeavor to lift mankind out of sin; that by their failure all might learn that there is but one effectual remedy for sin; viz., that provided in Christ. These angels, instead of uplifting humanity, were themselves enticed into sin, and misused the power granted to them, of materializing in human form, to start another race. (Gen. 6:1-6) Jude 6, 7 gives conclusive evidence on the subject, and clearly shows the nature of the sin for which the fallen angels were condemned and restrained, when, after mentioning the angels who sinned, he says, "Even as Sodom and Gomorrah, . . . In like manner giving themselves over to fornication and going after strange flesh." That God prohibits any mixture or blending of natures, and designs that each should keep its own original or first estate is clearly taught by this passage and also by Lev. 18:23; 20:15, 16. Their illicit progeny was blotted

out with the flood, and themselves were thereafter restrained from the liberty of assuming physical bodies, as well as isolated from the holy angels who had kept their angelic estate inviolate.

The Apostle Peter (2 Pet. 2:4) mentions these, saying, "God spared not the angels that sinned, but cast them down to hell [Tartarus] and delivered them into chains of darkness, to be reserved unto

judgment." Jude 6 also mentions that class, saying, "The angels which kept not their first estate, but left their own habitation [proper condition] he hath reserved in everlasting chains-under darkness unto the judgment of the great day." Notice three points with reference to these evil angels:

(1) They are imprisoned in Tartarus, restrained, but not destroyed. Tartarus is nowhere else rendered "hell," but in this one passage. It does not signify the grave, neither does it signify the Second Death, symbolized by the "lake of fire and brimstone"; but it does signify the air or atmosphere of earth.

(2) They have some liberties in this imprisoned condition, yet they are chained, or restrained, in one respect-they are not permitted to exercise their powers in the light, being "under chains of darkness."

(3) This restriction was to continue until "the judgment of the great day," the great Millennial Day, or for a period of over 4,000 years. As we are now in the dawning of the Millennial Day-"the great day"-it is possible that this should be understood to mean that some of these limitations as to "darkness " may ere long be removed, gradually. If so, if the "chains of darkness" should be released, it would permit these evil spirits to work deceptions, or "Lying wonders," in the daylight (as they are now attempting to do) to the delusion of mankind more than ever has been known since the flood.

These fallen angels, or demons, are not to be confounded with Satan the prince of demons, or devils, whose evil career began long before-who was the first, and for a long time the only, enemy of the Divine government; who, having been created an angel of a superior order, sought to establish himself as a rival to the Almighty, and to deceive and ensnare Adam and his race to be his servants; and to a large extent, for a time at least, he has succeeded, as all know. As "the prince of this world," who "now worketh in the hearts of the children of disobedience," he has indeed a very multitudinous host of deceived and enslaved followers. Naturally he would appreciate the deflection of the "angels who kept not their first estate," and who were restrained at the time of the flood; and hence he is spoken of as their chief, "the prince of devils," and no doubt as a superior order of being he exercises some degree of control over the others.

FALLEN ANGELS ARE LASCIVIOUS

These fallen angels, "demons," have probably very little to interest them amongst themselves; evil beings apparently always prefer to make game of the purer, and apparently take pleasure in corrupting and degrading them. The history of these demons as given in the Scriptures, would seem to show that the evil concupiscence which led to their fall, before the flood, still continues with them. They still have their principal pleasure in that which is lascivious and degrading; and the general tendency of their influence upon mankind is toward working mischief against the well-disposed, and the debauchery of those over whom they gain absolute control. It is therefore not surprising that the inevitable fruits of Mormonism were ultimately reaped in the terrible reign of polygamous association between the sexes, debauching morals and dishonoring God, violating even the laws of civilization-and of which conscientious Mormons themselves are now well ashamed.

We are well aware that many Christian people have reached the conclusion that the Lord and the Apostles were deceived, when they attributed to the works of demons conduct that is now considered human propensity and mental unbalance and fits. But all should admit that if our Lord was in error on this subject, His teachings would be an unsafe guide upon any subject.

Notice the personality and intelligence attributed to these demons in the following Scriptures: "Thou believes" that there is one God; thou doest well; devils also believe and tremble." Gas. 2:19) Do human propensities "believe and tremble"? The demons said to our Lord, "Thou art Christ, the Son of God! And He, rebuking them, suffered them not to speak [further], for they knew that He was Christ." (Luke 4:41) Another said, 'Jesus I know and Paul I know, but who are ye?" (Acts 19:15) The young woman from whom Paul cast out the spirit of soothsaying and divination (Acts 16:16-19) is a good illustration. Can it be claimed by any that the Apostle deprived the woman of any proper talent or power? Must it not be confessed to have been a spirit which possessed and used her body?-an evil spirit unfit to be tolerated there ?

Many of those who claim that the demons of the Scriptures were the spirits of wicked men and women who died, and that these are the "Lying spirits" acknowledged by Spiritists, have still another difficulty; for generally they claim that the spirits of wicked dead go to hell-torments, as they wrongly interpret sheol and hades to mean. If so, how could they be so much at liberty?

"Witchcraft," "Necromancy," the "Black art," "Sorcery," etc., are supposed by many to be wholly delusions. But when we find that they had a firm hold upon the Egyptians, and that God made special provision against them with Israel, we are satisfied that He made no such restrictions either against that which is good, or against that which had no existence

whatever. The instruction to Israel was very explicit; they should not have any communion nor make any inquiries through necromancers (those who claimed to

speak for the dead; i. e., spirit-mediums); nor with any wizard or witch; nor with any who had occult powers, charms; nor with those who work miracles by means of sorcery and incantation. Read carefully all of the following Scriptures: Exod. 22:18; Dent. 18:9-12; Lev. 19:31; 20:6, 27; 2 Kings 21:2, 6, 9, 11; 1 Chron. 10:13, 14; Acts 16:16-18; Gal. 5:19-21; Rev. 21:8; Isaiah 8:19, 20; 19:3.

DID KING SAUL SPEAK WITH THE DEAD?

The Bible story of King Saul's "seance" with the witch of Endor, a necromancer, or spirit-medium, as related in 1 Samuel 28:7-20, is an illustration of what is claimed to be performed today. Although the Law with reference to these mediums was very strict and the punishment death, there were some who were willing to risk their lives because of the gains which could thus be obtained from people who believed that they were obtaining supernatural information from their dead friends-just as with spirit-mediums today. King Saul was well aware that there were many of these mediums residing in Israel contrary to the Divine injunction and his own law, and his servants apparently had no difficulty in finding the one at Endor. Saul disguised himself for the interview, but no doubt the crafty woman knew well the stately form of Saul-head and shoulders taller than any other man in Israel. (1 Samuel 9 :2) Hence her particularity to secure a promise and oath from his own lips that no harm should befall her for the service.

The methods used by the evil spirits through the medium at Endor were similar to those in use today. They caused to pass before the medium's mental vision the familiar likeness of the aged Prophet Samuel, wearing, as was his custom, a long mantle. When she described the mental (or "astral") picture, Saul recognized it at once as a description, of Samuel; but Saul himself saw nothing-he "perceived," from the description, that it was Samuel. Easily convinced, as people under such circumstances usually are, Saul did not stop to question how it could be that Samuel looked as old and as stooped as he looked in the present life, if he was now a spirit being and far better off; nor did he inquire why he wore the same old mantle in the spirit world that he had worn when he knew him as an earthly being. Saul had been forsaken by the Lord and was now easily deceived by these "Lying spirits," who personated the Prophet and spoke to Saul in his name, through their "medium," the witch, necromancer, Spiritist.

The fallen spirits are not only well informed in respect to all the affairs of earth, but they are adepts in deceit. In answering Saul, the manner and style, and as nearly as could be judged the sentiments of the dead Prophet were assumed-the better to deceive. (Thus these "Lying spirits" always seek to counterfeit the face, manner and disposition of the dead.) The response was, "Why hast thou disquieted me to bring me up ~ " This answer corresponds to the Jewish belief-that when a person died he became unconscious in "sheol," the grave, waiting for a resurrection. (Job 14:12-15, 21; Psalm 90:3; Ecclesiastes 9:5, 6) Hence the representation is that Samuel was brought up from grave, and not down from heaven, and that his rest or peaceful "sleep" was disturbed or "disquieted." Psalm 13:3; Job 14:12; Psalm 90:5; John 11:11-14

Saul was easily deceived into thinking that the Prophet Samuel who had refused to visit him to have any further converse with him while alive, had been forced to commune with him, by the wonderful powers of the witch. (See 1 Samuel 15:26,

35) Saul's own testimony was, "God is departed from me and answereth me no more, neither by prophets, nor by dreams." 1 Samuel 28:6, 15

WOULD SAMUEL OBEY WITCH RATHER THAN GOD?

Any rightly informed person will readily see the absurdity of supposing that Samuel would hold any conference whatever with Saul under the circumstance. (1) Samuel (when living) was aware that God had forsaken Saul, and hence Samuel had no right to speak to him and no right to give him any information which the Lord was unwilling to give him. And Samuel would not do so. (2) It is thoroughly absurd to suppose that a spirit-medium under condemnation of the Lord and prohibited of the right of residence in the land of Israel could have the power at the instance of a wicked king, whom God had deserted, to "disquiet" Samuel and to bring him "up" out of sheol. Was Samuel down In the earth, or was he afar off in Heaven? and had the witch the power in either case to command him to present himself before King Saul to answer his question? Or is it reasonable to suppose that any spirit-mediums have the power to "disquiet" and "bring up" or in any other manner cause the dead to appear to answer the speculative questions of the living?

The "familiar spirit" of the witch, personating Samuel, foretold nothing which Saul himself did not anticipate. Saul knew that God's word had been passed that the kingdom should be taken from him and his family, and he had sought the witch because of his fear of the Philistine hosts in battle array for the morrow. He expected no mercy for himself and his family, God having told him that David would be his successor. He even anticipated, therefore, the

statement which was the only feature connected with this story that indicates in any degree a supernatural knowledge, Liz., "Tomorrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hands of the Philistines." The well informed demons knew far better than did Saul the strength of the Philistines' position and army, and the weakness of Saul's position and army, and that he himself was already panic-stricken and making this inquiry of the witch-medium because he was distracted at the situation. Any one familiar with the warfare of that time would know (1) that one day's battle would probably settle the question; and (2) that the death of the king and his household would be the only logical result. Nevertheless, the "familiar spirit" erred, for two of Saul's sons escaped and lived for years. It is even denied by scholars that the battle and the death of Saul occurred for several days after the visit to the witch.

It is not surprising that Satan and the fallen angels, his consorts in evil, should know considerably more than do men, concerning many of life's affairs. We must remember that by nature they are a higher, more intelligent order than men; for man was made "a little lower than the angels (Psalm 8:5); besides, let us remember their thousands of years of experience, unimpaired by decay and death, as compared with man's "few years and full of trouble," soon cut off in death. Can we wonder that mankind cannot cope with the cunning of these "wicked spirits," and that our only safety lies in the Divine provision that each one who so wdls may refuse to have any communication with these demons? The Word of the Lord

is, "Resist the devil, and he will flee from you." (lames 4:7) "Be sober, be vigilant; because your Adversary the Devil, as a roaring [angry] lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith." 1 Peter 5:8, 9

HOW CHRIST PREACHED TO THE "SPIRITS IN PRISON"

Let us now consider the hitherto much misunderstood statement of the Apostle Peter respecting the lesson given by Jesus to the "spirits in prison" at the time of His death and resurrection. The Apostle says:

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the spirit. By which also [in addition to this work done for us] He preached to the spirits in prison; which sometime [before] were disobedient, when once the longsuffering of God waited in the days of Noah." 1 Pet. S:18-20 (See Diaglott, Footnote)

A satisfactory interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying even to themselves. But in view of the truth gleaned from the foregoing suggestions, the above statements of the Apostle Peter become luminous.

The two views of this passage commonly held we state first, and then give our own view of it.

The most common view is, that during the time that Jesus was entombed He was off on a missionary tour preaching to the antediluvian sinners who were suffering torture in a supposed place called hell.

If its advocates would consider it, they would find that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose. Surely it was not merely to mock them. Consequently He must have preached a message of hope-a part of His blessed "good tidings of great joy." And if there is a future for the antediluvians, why not accept our position as correct-that in Christ "all the families of the earth shall be blessed"?

This is the objection which consistency would urge against this view, from the standpoint of those who hold it. But if we view it from the Scriptural standpoint, and with the correct idea of death and hell, we must reason that if Jesus were really dead during those three days, as the Apostles declare, then He could do no declaiming; for "the dead know not any thing" (Ecclesiastes 9:5), and "there is no work, nor device, nor knowledge, nor wisdom, in the grave." (Eccl. 9:10) Second, if Jesus had been an exception to the rule, and could have preached, the antediluvians could not have heard; for certainly they have no wisdom, nor knowledge, in the grave. Hence this view is found generally unsatisfactory and as well unscriptural.

The second view, and the one which seemed most reasonable to us until the considerations of the preceding facts threw light upon this Scripture also, is to refer the preaching to that which Noah did under the direction of the Spirit of God

to the antediluvians, who at this time were imprisoned in the great prison house, the tomb. The objection to this view is, that the preaching was not to men, nor to the spirits of men, but to "spirits," spirit beings; and the preaching was not done by Noah, nor by the Spirit of God, nor before the flood, but after they had been chained. And the preaching, we hold, was in pantomime-by the death and resurrection of our Lord.

It seems very clear, therefore, that the spirits are those spirit beings who were disobedient during the days of Noah, and whom God therefore imprisoned or restrained from some of their former liberties and

privileges, even "those angels who kept not their own principality, but left their own habitation [or normal condition]. He has kept them in perpetual chains [restraints], under thick darkness, for the judgment of the great day." Jude 6, Diaglott

ACTIONS SPEAK LOUDER THAN WORDS

This interpretation seems to meet all the circumstances of the case thus far. Now we inquire, In what way could our Lord preach to those spirits during the time He was dead? We answer that is is not so stated. It was by the facts that He preached; as we sometimes say, "actions speak louder than words." It was by His sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in His work, Has course was preaching a good sermon to those angels who once had been placed in control of man, and had themselves fallen, instead of lifting up mankind. In Jesus they saw exemplified obedience even unto death, and its reward-resurrection to spiritual being of the Divine nature. Such was the great text; and the lesson from it is stated by the Apostle (1 Peter 3:22), vzz., that Jesus is now highly exalted and has been given a name (title) above every name; that He is "gone into heaven, and is at the right hand of God [the position of highest favor], angels and authorities and powers being made subject to Him. " They knew Jesus before He left the glory of the heavenly condition and became a man. They knew the object of His self-sacrifice as a man. They saw Him obedient even unto death, and then that His high exaltation came as a reward. (Philippians 2:9) They must have felt keenly their loss through disobedience, being cut off from communion with God, restrained as unworthy of former liberty and communion with the purer minded of mankind and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts, as they contrasted their course of disobedience and its unhappy results, with our Lord's obedient course and its grand results. We can fancy at least some of them saying, Would that we had realized before, as fully as we do now, the wide contrast between the results of obedience and disobedience. Would that we might have another trial: with our increased knowledge, our course would be very different.

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that Infinite Wisdom finds no place to do more for him, and his ultimate destruction is clearly predicted. Hebrews 2:14

But did not the Lord, in Matthew 25:41, declare eternal torment to be the punishment awaiting these fallen spirit beings? No; this Scripture cannot be used

as an argument against a hope for a probation for the bound or imprisoned spirits; for though, by force of circumstances and restraint from any other service, they are now Satan's angels-messengers or servants-yet they may not always continue such, if an opportunity be granted them to return to God's service and be angels of God. As explained in our pamphlet on "Hell," which we offerfree on request, this passage relates to the "lake of fire" or destruction (Revelation 20:10), into which, at the close of the Millennial Age, are to be cast all who are out of harmony with God. Satan will be of those cast into that everlasting destruction, and with him all who do unrighteousness or have pleasure therein; all of whom, angelic spirits or men on his side, are reckoned to be his angels or messengers. All evildoers shall be cut off from life. To cut off such, and only such, was God's Plan from the beginning. The willfully wicked and not the merely ignorant, misled, blinded or deceived are meant when it is said, "All the wicked will God destroy."

THE PROBATION OF ANGELS

Will those "spirits in prison," "those angels which kept not their first estate," and who received such a powerful though silent testimony and lesson from the ministry, death and resurrection of our Lord Jesus, ever have an opportunity to profit by those lessons? Will they ever have an opportunity to repent of their sin, leave Satan's service and return to loyalty to God7

If at first we thought the Scriptures were silent on the subject, we have found that to be a mistake; and when God speaks we may reasonably conclude there is something profitable for us to hear. Hence, let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude (verse 6) informs us that those angels which committed fornication and went after strange flesh, 'also," "in like manner," to the Sodomites (verse 7), God is keeping under restraint (as a penalty or punishment) "unto [or until] the judgment of the great day." The "great day" is the Millennial Day, and mankind is also waiting for this judgment (krisis-trial). The Apostle Peter's testimony is in harmony (2 Peter 2:4); and St. Paul settles the matter that these fallen and now imprisoned spirit beings, as well as mankind, will have a trial under the reign of Christ and the Church, "the Kingdom of God" in exalted power. Speaking of the impropriety of the saints appealing to earthly Courts of Justice for adjustment of difficulties between themselves, he says, "Do you not know that the saints shall judge the world? Know ye not that we shall judge Angels" 1 Corinthians 6:1-4

The Greek word here rendered "judge," is krino, of the same root as krisis, rendered "judgment" in Jude 7, and signifies, to govern, to test; to mete out to each

individual blessings or stripes, according to the merit of his course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Thus it is seen that it will be part of the work of The Christ to rule over and direct both

human and angelic sinners-"to judge the world" of fallen men, now restrained m death, from which they have been redeemed, and also to judge fallen angels, spirits, restrained alive until this judgment or trial of the Great Millennial Day, when the Church under the Headship of her Lord shall try their cause also, giving everlasting life and favor to those who shall then prove themselves worthy of it, and everlasting destruction to those proved under full light and opportunity to be unworthy.

Besides these references to the subject, we find frequent references to a work Christ is to do in subjecting heavenly, or spiritual, as well as human powers, after the Church has been selected and the work of judging and blessing is commenced. For instance, we read (Ephesians l:10), "In the Dispensation of the fullness of times, to reestablish [under God's dominion and Law] all things in Christ [the disordered things] that are in heaven [spiritual] and on earth [human] in Him."-Douay translation. Again, "In Him it hath well pleased the Father that all fullness should dwell, and through Him to reconcile all things unto Himself, making peace by the blood of His cross, both as to the things on earth, and the things in heaven"-earthly and spiritual transgressors. Col. 1:20-Douay

In Ephesians 3:8-10, it is shown that the length and breadth of God's redemptive Plan has been hidden by God until the Gospel Age, when the Apostles were commissioned to declare to men the conditions upon which they might become sharers with Christ in the execution of God's loving Plan; and the intent is, ultimately, to have all the heavenly or spiritual beings know, through the instrumentality of the Church, the boundless wealth that is in God's great gift-His Son-and the different methods and steps His Wisdom marked out for all his creatures. We quote the passage from the Diaglott translation:

"To me, the very lowest of the saints, was this favor given-to announce among nations the glad tidings-the boundless wealth of the Anointed One; even to enlighten all as to what is the [method of] administration [or operation] of that secret [Plan] which has been concealed from the Ages by that God who created all things; in order that now [henceforth] may be made known to governments and the authorities in the heavenlies, through [the instrumentality of] the congregation [the Church] the much diversified wisdom of God, according to a Plan of the Ages, which He purposed in Christ Jesus our Lord."

It would appear, then, that God's bountiful plan and diversified Wisdom contain something of interest to the angels, and, if of interest to any, of special interest to those confined, or restrained, and awaiting a trial in the judgment of the great Millennial Day. They see the saints and seek to look into things revealed by the Spirit and Word to these; but in no other way can they learn of their future, or what provision has been made for themselves in the boundless wealth and diversified Wisdom of God, because, as here stated, it is to be "made known" "through the Church."

OTHER SERMONS PREACHED TO ANGELS

These condemned angels have been learning much since the first text and sermon; not only the lesson of our Lord's obedience and exaltation (1 Peter 3:18-20; 1 Timothy 3:16), but also of His followers; for we read that "we are made a spectacle both to angels and to men." (1 Corinthians 4:9)-Diaglott. The spectacle and lesson are to both men and angels for the reason that both men and angels will shortly be judged by the Church, and blessed by it, if found obedient and worthy of life. When the testimony in due time is given, all things, both in heaven (the spiritual condition) and on earth (the human), shall bow to Jehovah's Anointed and confess Him their Lord and Ruler; and those who refuse obedience to His righteous authority shall be cut off from life-destroyed as unworthy of life. Isaiah 45:23; Romans 14:11; Acts 3:23

The angels that sinned in the days of Noah have had a bitter experience since; no doubt death would have been preferable in many respects. Cut off from association with good angels, and placed in companionship of each other and Satan without God and having no hope, they must have had a terrible experience with sin's demoralizing effects, while their observation of mankind, dying on account of sin, would lead them to surmise that death might ultimately be their portion also. That such was the fear of these unclean spirits is evidenced by the protest of one whom the Lord cast out; "Art thou come to destroy us?" (Mark 1:24; Luke 4:34, Matthew 8:29) But this no more proves that their suppositions were correct, than the belief of millions of professed Christians, that nine-tenths of humanity will be everlastingly tormented, proves that to be so. The fact is, we find that Satan, who taught men thus to blaspheme God's character by his misrepresentation of the Divine Plan, was the master and chief over these

cast-down spirits; and evidently he has misrepresented Jehovah's Plan to the imprisoned spirits as he has to men. He is the father of lies.

Neither can we forget the respectful conduct of the fallen spirits toward our Lord and his Apostles and the message they delivered; far more respectful indeed than that of the strictest sect of the Jewish Church. While the latter scoffed and said, "Is not this Jesus, the son of Joseph?" John 6:42), the fallen spirits exclaimed, "Thou art the Son of God." (Mark 3:11) While the former said, "Thou has a devil and art mad," the latter said, "I know Thee who Thou art, the Holy One of God." Mark 1:24

The "legion," which had crazed the Gadarene, worshipped Christ, acknowledging Him to be the "Son of the Most High God." Mark 5:6,7

While they respected the true, they opposed the false, saying to some who pretended to exorcise them-"Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spins was leaped on them and overcame them." Acts 19:16

Both Jews and Gentiles beat and stoned the messengers of God, when they came among them with the glad tidings of salvation; but some of these fallen angels seemed desirous of spreading the glad tidings. One followed the Apostle Paul and Silas, saying, "These men are the servants of the Most High God, which show unto us [angels and men] the way of salvation." Acts 16:17

If God has some blessing for these fallen angels in event they reform we shall be glad. But the Scriptures are very explicit in declaring that Satan, their prince, is incorrigible, and will be destroyed. Hebrews 2:14

TONGUES OF FIRE

This article was republished in Reprints R3941-February 15, 1907, entitled, "Tongues of Fire. "

PREACHING TO THE DEAD

This article can be found in its entirety in the Newspaper Sermons, entitled, "Preaching to the Dead."

BOOK OF MORMON NO PART OF BIBLE

Reply to an Elder of a "Reorganized " Mormon Church
Concerning Certain Startling Divergencies
Between the Book of Mormon and
God 's Inspired Word, the Bible

"If they speak not according to this Word, it is because there is no Light in them." Isaiah 8:20

Recently there came to our attention some correspondence between a Bible Student of an eastern city and the Pastor of a western Mormon Church. For the benefit of our readers we are pleased to make a few interesting extracts from the response which denies the assertion that the Mormon volume harmonizes with the infallible Word of God and should be accepted as a Divine Revelation of equal importance to the Bible:

DEAR SIR AND BROTHER:

"I am pleased to note your apparent sincerity and earnestness in religious matters; yet we must agree that to be conscientious is not necessarily to be right. Many of our forefathers were doubtless conscientious when they engaged in crusades, 'holy wars,' burned one another at the stake and advocated the horrors of the Inquisition; verily believing they were imitating the characteristics of Jehovah-but they were Prong, in thought and in act, as every honest, right-minded

person must now admit.

"As for my opinion of the 'Book of Mormon,' also 'Doctrine and Covenants,' by Joseph Smith, I have made examination of both, and find them to contain numerous errors, contradictions to the Bible, as I shall herein endeavor to briefly but clearly point out. In fact, candidly speaking, I have never heard the creed of your church entirely harmonized with the very Book of Mormon which you advocate as God's Revelation to man. For instance, you assert in your creed 'That men shall be punished for their own sins, and not for Adam's transgression.' But how does this comport with the statement found in 2 Nephi 2:21 (Book of Mormon), which reads, 'All men were lost because of the transgression of their parents'? Thus far, I must admit, the Book of Mormon does agree with the Bible-but it does not agree with your own creed, which, by the way, you declare to be the same creed 'as promulgated by Joseph Smith during his lifetime.' Now if I should become a Mormon, which would you have me accept, your Church Creed, or the Book of Mormon, as my guide to faith?

"But the Bible statement is clear. It explains that 'By one man's (Adam's) disobedience, sin entered into the world, and death by sin.' (Romans 5:12) This accounts for the open fact that innocent children go into death, the same as does the vilest sinner that ever lived. The penalty of death must be paid by all, because of the transgression of Father Adam. The justice of the arrangement is seen when we learn that death does not mean eternal nor purgatorial torture (advocated by the Book of Mormon and the false creeds of the 'dark ages'). On the contrary, all go into the death condition, into the tomb, to await the resurrection. It is much better that all are condemned en the one man (Adam) than to be condemned in an individual manner to death; because this enables all to be released, eventually, from death 'by ONE MAN'S obedience'-by the Ransom-sacrifice of Christ. For a more detailed explanation of the matter I am referring you to Pastor Russell's volume entitled 'The Divine Plan of the Ages,' which I am sending under separate cover, with my compliments. I invite your attention particularly to Chapter VII.

"Briefly, some of the most apparent divergencies between the Book of Mormon and the Bible are these:

"First-It teaches the doctrine of 'future torment,' which is a libel on the character and purpose of a just and loving Creator. The Bible, to the contrary, explains that the wicked shall be punished with 'everlasting destruction' -not everlasting preservation. (2 Thessalonians 1:9) This complete destruction of the incorrigibly wicked is pictured by the Revelator by the most forceful symbol of destruction that can be imagined-'a lake of fire burning with brimstone.' The Book of Revelation abounds in forceful symbols which illustrate the various features of God's Plan, and the ultimate destruction of the wicked is no exception. The Bible says plainly 'all the wicked will God destroy.' Psalm 145:20

"Second-Mormonism teaches that the great JEHOVAH, the all-powerful One, who 'inhabiteth eternity,' was at one time an imperfect, sinful, wretched human mortal-if words mean at all what they say; for it is an oft-repeated phrase in

Mormon literature, celebrated by your foremost writers as an 'eternal truth,' that 'As man now is, God once was; as God now is, man may become. 'Hear the LORD'S own Word to the contrary, however: 'From everlasting to everlasting Thou art God.' (Psalm 90:2) 'For I am God, and there is none else; I am God, and there is none like Me.' (Isa. 46:9) 'I am the LORD, I change not.' (Mal. S:6) 'I am the LORD . . . My glory will I not give to another.' Isa. 42:8

"Third-The Book of Mormon teaches that the very body which goes down into the grave will be the body that will be resurrected. (2 Nephi 9:12) This is in violation of St. Paul's statement, 'How are the dead raised up, and with what body do they come? . . . Thou fool; . . . thou sowest not that body that shall be.' 1 Corinthians 15:35-37

"Fourth-The Book of Mormon teaches that all heathen people who lived and died before Christ's First Advent and death will be greatly advantaged over the majority who have lived since Calvary, in that God has provided they shall come forth perfect, and have a part in the first Resurrection. In Mosiah 15:24 (B. M.) we read, 'These are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the First Resurrection.' The Bible, on the contrary, clearly teaches that only the Church (established by our Lord at His first Advent) will have part in the First Resurrection (Revelation 20:4-6), and that instead of the ancients having precedence over the Gospel Church, contrariwise 'God hath provided some better thing for US, that they [the worthy ones who lived before Christ's first advent] without us should not be made perfect.' (Hebrews 11:40) Even John the Baptist, who was the last of the Prophets, and probably the greatest of them, having died a few months before Jesus' death and resurrection, was not privileged to be counted in as a member of the Kingdom Class, the Gospel Church, which was not fully established until Pentecost. (See Matthew 11:11) He, like all other Ancient Worthies, will come forth in the resurrection, and be given perfect life on the human plane which

was intended for all mankind in the beginning. But the 'Kingdom of Heaven Class' which is now being selected from amongst men, are to have a greater honor than even that: they shall be partakers of His resurrection, the First (Chief) Resurrection, to glory, honor and immortality-Divine Nature.

"Fifth-Mormonism teaches that man's future glory will depend upon marriage and offspring, and that sex relations and propagation of species will ever continue in the spirit realm, amongst the 'worthy ones' who have made use of the powers of propagation while on earth. We read (Doctrine & Covenants, 132:15-17), 'If a man marry him a wife in the world, and he marry her not by me . . . their covenant and marriage are not of force when they are dead . . . but are appointed angels in heaven . . . to minister for those who [enjoy "Celestial Marriage" and] are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged [cannot propagate] but remain separately and singly, without exaltation in their saved condition to all

eternity, and from henceforth are not gods, but are angels of God, forever and ever."

"From this I must conclude that if a Christian has not at least taken one wife in accordance with Mormon Church sanction during the period of his earthly sojourn, he will not be counted worthy of 'a far more, exceeding and eternal weight of glory' beyond the grave. What, then, shall we say of our Lord Jesus Himself, who was not married? And how shall we regard His suggestion that other faithful ones 'have made themselves eunuchs for the Kingdom of Heaven's sake; he that is able to receive it let him receive it?" (Matt. 19:12) Will those who sacrifice earthly privileges 'for the Kingdom of Heaven's sake' stand lower in the future than those who do not? Mormon doctrine says they will, but Jesus and His Apostles declare to the contrary. Read St. Paul's masterful argument on this point in 1 Corinthians 7:8, 9, 28. We should bear in mind, however, that he was not giving advice to the world but only to the Church-all of whom have 'presented their bodies a living sacrifice,' foregoing such things as may be right and proper for the natural man to enjoy. It is by their sacrifices of earthly rights and privileges that such shall eventually attain to 'glory, honor and immortality'-Divine Nature-beyond the veil. The remainder of the world, who do not sacrifice, but who may eventually come into harmony with God during Messiah's Kingdom, shall be restored to perfect human nature, from which they fell in Eden. Humanity, even when perfected, will therefore be 'a little lower than the angels,' whereas the Church, who have sacrificed earthly rights, shall be like unto their Heavenly Bridegroom, 'far above angds, principalities and powers.' There is no command in the matter; each one must decide for himself how much or how little he shall sacrifice.

"Sixth-The Book of Mormon teaches that water immersion is 'for the remission of sins.' Such a theory forces us to the conclusion that saintly Presbyterians, saintly Methodists and other good, well-meaning people, who have never undergone water-immersion, are doomed to 'endless torture' or to years in purgatorial fire, if such be the penalty for unremitted sin. Is it not better to accept the plain Bible teaching that the dead are dead, awaiting the resurrection, and that all will come forth during Messiah's reign, to be taught at the hands of the Heavenly Bridegroom and Bride, until 'none will need to say to his neighbor, Know the Lord, for all shall know Him from the least unto the greatest'? Then the soul that will not hear that Prophet (The Christ) shall be destroyed from amongst the people-not roasted or tortured, but punished with 'everlasting destruction'-See Acts 15:14-17; 3:19-25; Jer. 31:31-34

"It is true that John the Baptist did teach water baptism 'for the remission of sins.' But John's baptism was for Jews only, who were already recognized as typically cleansed by their Atonement day sin offerings. To these John's baptism signified repentance from recognized sin, violations of their Law Covenant, and a typical cleansing from them, a return to a condition of righteousness of heart, as in the day when they were all 'baptized into Moses in the sea and in the cloud' (1 Corinthians 10:2) at the crossing of the Red Sea. John's baptism was applicable to none others. As an illustration, notice that when St. Paul visited Ephesus he found some believers who seemed to be lacking certain gifts of the Spirit at that time amongst believers. Inquiry developed the fact that they had been baptized with

'John's baptism'-the baptism of repentance and washing away of sins in water. Then the Apostle instructed them more fully, assuring them that John's baptism was all right in its time and place, but that they should be baptized in the name of Jesus-baptized into Christ. They were baptized properly and received the Holy Spirit. (Acts 19:1-7) After all, water immersion is at the most but a picture. It is symbolical of what must have previously taken place in the heart.

"Turning to Romans 6:3-6 we find that the Apostle is here enjoining baptism and laying great stress upon it, and yet never refers to water baptism. So great is the stress laid upon baptism that the Apostle declares, 'If we have been planted together in the likeness of His death we shall also be in the likeness of His

resurrection.' In other words, the Apostle's intimation is that if we share with Christ in His true baptism we shall also share with Him in His resurrection. The real baptism, the baptism into sacrificial death, is what was referred to by our Lord, just before His death on the cross:'I have a baptism to be baptized with, and how am I straitened (in difficulty) until it be accomplishedl" (Luke 12:50) He said these words three and a half years after His water immersion, and could not have referred to that. And, by the way, would you for a moment conclude that the water baptism of Jesus was 'for the remission of sins'? Surely not. It was a symbol of His real immersion into sacrificial death. And so with we, we are His footstep followers.

"Seventh-The Book of Mormon teaches that Adam transgressed in order to bring forth offspring, and that if he had not thus 'transgressed,' the human race could not have been propagated. It says (2 Nephi 2:22-25), "If Adam had not transgressed . . . they would have had no children; wherefore they would have remained in a state of innocence, having no joy.... Adam fell that men might be.' Now this could not be true, since the Creator 'blessed them and said unto them, Be fruitful and multiply.' (Genesis 1:28) And please note, God gave them this instruction before they transgressed; and since He told them to bring forth children, it would not be any transgression for them to obey the voice of God. But you say, when Eve fell, Adam was forced to do likewise to keep in harmony with his wife so they could together fulfil God's first command to 'replenish the earth.' Why so? Why should not Adam seek to bring Eve and their children up out of sin, instead of going down into sin himself? Furthermore, do duties ever conflict? Do God's commands oppose one another? Does God place His creatures in positions where they are compelled to sin in order to obey Him? If so, then God and not Adam is the responsible party in the transgression, because poor Adam could not have done otherwise! Whichever way he might turn would have been to disobey one or the other of God's commands, according to the Book of Mormon.

"My conclusion is that the Book of Mormon is a concoction of the Adversary. I do not say that Joseph Smith was an evil person, necessarily; but it is apparent that the 'fallen angels' deceived him into thinking he had a revelation from Jehovah, whereas he must have received his revelation from the hosts of Satan; because God would not have said one thing in the Bible, and a totally different thing in the Book of Mormon.

"I shall be pleased to hear from you after you have carefully and prayerfully considered all the facts as set forth in Pastor Russell's treatise of 'The Divine Plan' which I am sending you. I cannot but believe that after you have there noted the evidences of God's goodness, mercy, justice and love, you will go on your knees, as I did, and ask forgiveness for having ever libeled His holy name by charging such preposterous atrocities to His righteous purpose, as so many have done in the past by accepting 'eternal torture' as the wages of sin. I can sympathize with you fully, my dear Brother, for I am persuaded you really want to love God-you do love Him to a degree, I am sure, but you have been at a 1088 to reconcile His manifest Justice and Love with the 'doctrines of demons' embraced by theologians of the 'dark ages' and incorporated later into your own Book of Mormon. My prayers and wishes are for your highest spiritual welfare. Believe me, your servant in Christ, . . .”

BAPTISM FOR THE DEAD

"Else what shall they do which are baptized for the dead, if the dead rise not at all?"-1 Corinthians 15:29

A misapprehension of the Apostle's meaning in the above text led' during the "dark ages," to substitutionary baptism; Christian people, whose friends had died without baptism, were baptized for them representatively. Correct views of what constitutes the real baptism quickly show us the inconsistency of such procedure. One person could no more consecrate himself for another person than he could transfer either his natural or his spiritual life to another person. (Matt. 25:8, 9) This misapprehension of the Apostle's words, however, has led to confusion in the minds of many, who fail to recognize how great a falling away took place shortly after the death of the Apostles, and how wild and unreasonable were many of the theories and customs then introduced.

The Apostle's topic in this chapter was the resurrection of the dead, and he is in the above text sustaining and elaborating that doctrine. Evidently assaults had been made upon the faith of the Church at Corinth respecting the resurrection of the dead. As a part of his argument, in the verse under consideration, he calls the attention of the Church to the fact that they had all been baptized and that their baptism signified or symbolized death. He then, by way of showing them the inconsistency of the new position, inquires wherein would be the wisdom or

value of such a consecration to death, as their baptism suggested, if the new theory that the dead rise not at all were true. They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with Him, and as members of His body, members of the great Atonement Sacrifice on behalf of the dead world, because they hoped in the promised resurrection.

The Apostle's argument is that the whole Christian position stands or falls together. If there is no resurrection of the dead, then those who are fallen asleep in Christ are perished, as well as the remainder of the world; and if such be the case, and if there is no future hope either for the Church, or for the world through the Church, why should we consecrate our lives unto death? We are baptized into death with Christ, baptized for the judicially dead world, to the intent that we may by and by be associated with Him as the Life-giver of the world-the Seed of Abraham. Gal. 3:14, 29; Heb. 11:40

Volume 7, Number 9

CARDINAL GIBBONS ON CHURCH UNITY

This article can be found in its entirety in the Newspaper Sermons, entitled, "Cardinal Gibbons on Church Unity."

LITTLE-KNOWN FACTS ABOUT HELL

by C. J. Woodworth

The average man believes in hell, but thinks few people go there and nobody knows much about it. The Bible is the only authority on the subject, and no one can know anything about it, aside from the Bible.

When we consider Christ's statement that unless a man loves Him more than "father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26), and reflect that probably not one professed Christian in a hundred has reached either this standard or the other one which He set in the same chapter, that "Whosoever he be of you that forsaketh not all that he hath he cannot be My disciple" (Luke 14:33), it should make us willing to consider carefully what is to become of the 9,999 out of every 10,000 of earth's population that do not meet these conditions.

We all know that "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17); but how many of us know that they will be re-turned there; that the passage, correctly translated, reads, "The wicked shall be returned into hell, all the nations that forget God"-showing that there are nations which go into hell once, come out of hell, learn of God, forget Him and are returned there.

We may all know (Judges 11) that Korah or Core went to hell, but how many of us know that he was accompanied to this place by his house, with all his household goods, and two other establishments similarly equipped? Num. 16:32, 33

We may all know that the Sodomites went to hell (Gen. 19), but how many know that they were accompanied by the city in which they lived and that there are other cities there? Gen. 37:35; Job 14:13; Matt. 11:23

We may all suppose that many heathen warriors of long ago went to hell, but how many of us know that they took with them their weapons of war, and that their swords are there now, under their heads, with what is left of their bones?-Ezek. 32:27

We may understand that the wealthy go to hell, but how many of us know that in the same place are sheep, gray hairs, worms, dust, trees and water?-Psa. 49:14; Gen. 44:31; Job 17:13-16; Ezek. 31:16

We may all know that bad men go to hell, but how many of us know that the Ancient Worthies, Jacob and Hezekiah, fully expected to go there, and that faithful Job prayed to go there?-Gen. 37:35; Job 14:13

We may all wish to keep out of hell, nut how many of us know that David said there is not a man that liveth that shall deliver his soul from its power and that Solomon says thou goest there, whosoever thou art? Pa-. 49.10; Eccl. 9:10

We may think that those who go to hell go there to stay forever, but how many of us know that Samuel said, "The Lord killeth and maketh alive; He bringeth down to hell and bringeth up" out of hell, and that David said God has the same power to aid those in hell

that He has to bless those in heaven? I Sam. 2:6; Psa. 139:8

We may think that those who go into hell never come out, and that there is no record that any have come out, yet there are at least two persons in history who have been in hell and come out of hell. One is Jonah, who prayed in hell and was delivered from hell Jonah 2:2), and the other is Christ, whose soul went to hell, but "His soul was not left in hell," for God raised him up out of it. (Acts 2:31) And when Christ came out of hell He brought with Him "The keys of hell" and now has the power and the right to let all its captives free. Rev. 1:18

We may suppose that hell is to last forever, but the Prophet speaks of its coming destruction, and John the Revelator says that it is to be made to "deliver up the dead" which are in it, and it, itself, is to be destroyed. Hosea 13:14; Rev. 20:13

The last passage cited affords the explanation of the whole subject, for in the margin opposite Rev. 20:13 the translators have explained that the word "hell" means "grave." Reversely, in the margin opposite 1 Cor. 15:55, the translators have explained that "grave" means "hell." The terms are interchangeable and the meaning is the same. In every place in this article in which the citations appear in italic type, the translators have rendered Sheol or Hades by "grave" or "pit" instead of "hell."

THE VALUE OF TOIL

This article can be found in As entirety in the Newspaper Sermons, entitled, "The Value of Toil."

THE CATHOLIC CHURCH-- ST. PETER'S KINGDOM KEYS

Pastor Russell Claims to be a True Catholic

Having been asked to state concisely his position in reference to Catholicism and Protestantism Pastor Russell recently gave out the following statement:

For some unaccountable reason numerous Catholics have gotten the thought that I am their foe, just as Presbyterians, Methodists, Episcopalians, Baptists, etc., have the impression that I am their foe. I am a foe to no human being, especially to no Christian. I believe more fully in Free Grace than do Methodists--that ultimately God's grace will reach every human being. I believe more emphatically than do most Presbyterians that the Church is an especially elect class, and is now being gathered out of the world to be God's agents in the ultimate blessing of all the non-elect. I believe with the Baptists that only the Elect, the immersed, will constitute the Kingdom of God, although I deny their claim that baptism in water is the real immersion. I hold, with the Apostle, that it is a baptism into Christ's death. Similarly I hold to the great Catholic doctrine that there is only one true Church, founded by the Lord Jesus Christ through His Apostles, nearly nineteen centuries ago.

I am aware that several churches claim to be Catholic, each declaring itself the true Church and reprobating the others as heretical. I take the still broader catholic ground-that the word catholic means general; and that any limitation such as Roman Catholic, Greek Catholic, etc., to that extent denies their catholicity. Perhaps, therefore, I am really saying that I am more catholic than any of these brethren.

I must prove my point or be misunderstood. I hold, and few, if any, will dispute it, that the one catholic or general Church of Christ is that mentioned in the Bible-"the Church of the Firstborns, written in Heaven." If this be admitted, my next proposition is that the Lord in Heaven records as members of His true Church all the saintly-whether Roman Catholics, Anglican Catholics, Greek Catholics, Baptists, Methodists, or Presbyterians, etc.-and none others.

Have we not here the one Church, catholic, universal, the only Church which the Bible recognizes? In the past we have been too narrow and have sup posed that God was as narrow as ourselves. It was on this account that Presbyterians, Roman Catholics, Anglicans, Baptists, Methodists persecuted and were persecuted, each thinking itself the true Church. Are

we not all getting broader conceptions of our God and of His Church? Do we not see that we were mistaken in calling the outward organization the Church of Christ instead of remembering that the Lord alone writes the names of the Church, that He alone reads the hearts, that He alone is the Judge, and that He alone has the right to blot out the names of reprobates?

St. Paul wrote against sectarianism, already manifest in his day-some saying :"I am of Paul"; others, "I am of Peter"; etc. The Apostle asks, "Is Christ divided:" (1 Corinthians 1:10-13) He explains that these sectarian names signified a spirit of division that failed to recognize the true Head of the Church, His true representatives and His true members. The entire foundation of divided Christianity would disappear and the true Church of Christ be speedily manifest, if true catholicity were acknowledged.

The great obstacle to unity is the erroneous doctrine of eternal torment. We must open our eyes wider and see that many of our theories were not taught by Jesus and the Apostles. We must see that the Church is a comparatively small company of Jesus' footstep followers, irrespective of sectarian lines; and that the Bible teaches not that these are to look over the battlements of Heaven to all eternity and see all others in torment, but that they are to demonstrate their loyalty unto death and in due time be associated with Messiah in His Millennial Kingdom, which will bless all the families of the earth-the living and the dead, who will then be resurrected.

THE TWELVE FOUNDATION STONES

St. Paul declared that the saints of God, the true catholic Church, "are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone." (Ephesians 2:20) The Twelve Apostles are here referred to in their double office-Apostles especially commissioned by the Lord as His representatives, and Prophets, mouthpieces, for the proclamation of His Message. Jesus pictures the Church of Glory as the New Jerusalem, and its twelve foundations as twelve precious stones, in which are the names of the TWELVE Apostles of the Lamb-no more, no less-St. Paul being God's choice to take Judas' place.

To think of St. Peter as the only foundation for the Church would be to deny Christ's teaching and St. Peter's own statement-that the entire Church is symbolically represented as living stones built together by the Lord through the Holy Spirit. (1 Peter 2:4-10) It was a costly mistake, when our forefathers, overlooking this well-established point of Scripture, thought of their bishops as Apostolic Bishops, and took their decisions in councils assembled as the voice

of God. The voice of God to and through the Church came only through "the twelve Apostles of the Lamb." All others claiming this authority are denounced by Jesus Himself as pseudo-Apostles-false Apostles. Revelation 2:2

POWER IN HEAVEN AND IN EARTH

As St. Peter was only one of the twelve foundation stones of the Church, so, likewise, he was only one of The Twelve to whom the Lord declared, "Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven" (Matthew 18:18)-the same statement exactly that on another occasion He made to St. Peter only. But He gave the keys to St. Peter alone.

Would it seem reasonable that Jesus should tell His Apostles that God would do whatever they bade Him do-taking to Heaven whom they pleased and excluding whom they rejected? Would it be wise or safe to entrust to poor humanity such dictatorial powers respecting the eternal interest of even one individual? Assuredly not! When we remember that these Apostles declared themselves men of like passions with others, that St. Peter himself dissembled on one occasion, and on another denied his Master, we are the more convinced that Jesus did not mean that God would abdicate His Divine authority and wisdom in favor of any twelve men.

What the passage implies is that the Lord would so overrule the utterances and writings of His twelve Apostles as to make them safe guides for His Church. Through the Holy Spirit at Pentecost these Apostles would be enabled to understand which things of the Jewish Law were binding upon the Church, and which not binding. Their decision would be absolutely right, and the entire Church might have confidence that what the Apostles bound or loosed on earth was equally bound or loosed in Heaven. See Acts 15:28, 29

To get back into proper relationship with each other, God's people must recognize that all the words of the New Testament Apostles and Prophets are authoritative, properly representing the Divine mind. Other things men have bound or loosed on earth, without recognition in Heaven. The things necessary to the Church are found only in the Bible, as St. Paul declares. 2 Timothy 3:16, 17

THE CHURCH UPON THE ROCK

"Other foundation can no man lay than that is laid, Jesus Christ." (1 Corinthians 3:11) In the Divine arrangement Jesus Christ is the Foundation, the Rock, upon which is built the entire superstructure of His Church-the one Catholic, world-wide Church. The

New Jerusalem, the Church in glory, had twelve foundation stones, built upon the one Foundation Rock, the Lord Jesus Christ. It would manifestly be erroneous, therefore, to suppose that our Lord abdicated His own place in the Church in favor of St. Peter, as much as He loved him. St. Peter was merely one of the twelve precious-stone foundations.

What, then, did Jesus mean when He called St. Peter a stone, spoke of building His Church upon "this rock," and declares that the gates of Hell (Hades, the grave) would not prevail against it? We reply, Jesus went down into the prison

house of death, Sheol, Hades, the tomb; but on the third day these gates opened, and He came forth. So likewise these gates will not prevail against the Church. This is an assurance of the resurrection of the dead.

To understand our text we should read its context. The disciples had told Jesus the common talk respecting Himself. He then asked them, "Who say ye that I am?" St. Peter answered, "Thou art the Christ, the Son of the living God." This was the first public declaration of Jesus' Messiahship. Even the disciples had only now come to recognize their Teacher as the long-promised Messiah. Jesus answered, "Blessed art thou, Simon, son of Jesus; for flesh and blood hath not revealed this unto thee, but My Father in Heaven. Thou art Peter (a stone, ready for the spiritual Temple, the first to publicly acknowledge Jesus), and upon this rock (the truth just declared, that I am Messiah) I will build My Church."

In the Greek the word Peter signifies a stone of moderate size, while the word here rendered rock signifies a mass of stone. St. Peter's statement was a recognition of Jesus as the great Foundation of the Divine Plan-Messiah. Upon that foundation truth, that Jesus is Christ, the Church is built; and St. Peter was the first living stone to build himself upon that foundation. St. Peter himself gives us the same thought. (1 Peter 2:5-9) This entire Gospel Age has been devoted to the building of these living stones upon that great Foundation Rock, Christ Jesus. When the great Temple of God is completed, the New Dispensation will be inaugurated.

"THE KEYS OF THE KINGDOM"

To St. Peter our Lord said, "I will give thee the keys of the Kingdom of Heaven." We shall not suppose that any who hear this discourse or read it in the newspapers are stupid enough to think Jesus meant that Heaven is locked up, and that nobody could get in except as St. Peter would admit them. True, some have voiced such fantastic notions. But we refuse to believe that intelligent people could be in earnest in any such view.

St. Peter was honored in being permitted to do an opening work connected with the inauguration of the Church. The Bible shows us two different keys, A key is a symbol of power or authority or an initiative. St. Peter used his first key of privilege on Pentecost. When the Holy Spirit came upon the early waiting Church, St. Peter explained the situation and opened the door into the Church of Christ for the Jews, admonishing them to enter. He told of the merit of Christ's death, resurrection and ascension, and how forgiveness of sins was, therefore, preached in His name. Acts 2:14-36

The second key to the Kingdom of Heaven-the Church, the embryo Kingdom preparing for glory-St. Peter used three and a half years later. Then the seventieth week of Divine favor prophetically appointed to the Jews expired, and the time came that "the Gentiles might be fellow-heirs with the Jews of the same Promise." The opening work was with the household of Cornelius, to whom St. Peter preached Christ. Thus the Gentile door into the Kingdom was thrown wide open. Acts 10

REPENTANCE AND REMISSION OF SINS

"That repentance and remission of sins might be preached in His name to all people." (Luke 24:47) God never gave power to bishops, priests or ministers of any denomination to forgive sins. "Who can forgive sins but God alone?" Nor did Jesus give authority to His Apostles to forgive sins. They might preach forgiveness, but ONLY IN HIS NAME. Nowhere in the Bible is there a statement to the effect that the Apostles undertook to forgive sins.

In proportion as God's people throw away their sectarian spectacles they can read God's Message in the words of Jesus and the Apostles. Let us hold fast the precious Word, which Jesus exhorts us to search and which is sufficient that the man of God may be perfect, thoroughly furnished.

Let us remember that there is only one true catholic, universal Church, each member of which is a saint, related to God and the Lord Jesus Christ through faith, repentance and remission of sin and begetting of the Holy Spirit; and that a member of the Body of Christ is a member of that Body anywhere, "Now are ye the Body of Christ, and members in particular." 1 Corinthians 12:27

"My flesh and my heart faileth; but God is the strength of my heart,
and my portion forever.," Psa. 73:26.

1H738

FLIES IN THE OINTMENT

This article can be found in its entirety in the Newspaper Sermons, entitled, "Flies in the Ointment, Change the Odor Thereof."

Volume 7, Number 10

PURGATORY FIRES ! NOT NOW, BUT SOON

This article can be found in its entirety in the Newspaper Sermons, entitled, "Purgatory Fires! Not Now, But Soon!"

FAITH, SALVATION AND WORKS

This article can be found in its entirety in the Newspaper Sermons, entitled, "Saved by Faith, Not by Works."

THE POWER OF CHRIST'S GOSPEL

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Power of Christ's Gospel."

THE APOSTLES AND PSEUDO-APOSTLES

This article was republished in the Overland Monthly, pp. OM395-OM399, entitled, "Bishop-Apostles Costly Mistake."

THE FIG TREE IS WITHERED AWAY

This article was republished in Reprints R4788 -March 15, 1911, entitled, "The Fig Tree is Withered Away."

Volume 7, Number 11

OUR LORD'S GREAT PROPHECY DEPICTING END OF "WORLD"

Matthew, Twenty-Fourth Chapter, made Plain

This article was excerpted from The Battle of Armageddon, Pages 563-614, entitled, "Our Lord's Great Prophecy."

1H739

Volume 7, Number 12

GOD'S MESSAGE OF COMFORT TO THE JEWS

This article can be found in its entirety in the Newspaper Sermons, entitled, "God's Message for Comforting the Jewish People."

PASTOR RUSSELL CHEERED BY AUDIENCE OF HEBREWS

This article was republished in Convention Report Sermons, pp. 133-142, entitled, "Zionism in Prophecy."

WHAT PASTOR RUSSELL PREACHES

This article can be found in its entirety in the Newspaper Sermons, entitled, "What Pastor Russell Preaches."

SPIRITUAL ISRAEL THEN NATURAL ISRAEL

This article is the same material as Bible Students Monthly, Volume 1, No. 10, entitled, "Spiritual Israel, then Natural Israel. "

Volume 8, Number 1

EARTHQUAKES IN PROPHECY

This article is the same material as Old Theology Quarterly, No. 76, entitled "Earthquakes in Prophecy."

THE MEDIATOR OF THE ATONEMENT

This article is excerpted from The Atonement Between God and Man, Chapter 4, pages E97-E106, entitled, "The Undefiled One."

What though perplexing paths appear,
God's Word, a lamp, makes all things clear;
Onward I pass, nor evil fear,
Christ is my way.

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JESUS A WONDERFUL MAN

This article is the same material as Bible Students Monthly, Volume 2, No. 11, entitled, "Jesus a Wonderful Man."

WHEN GOD WAS ALONE

This article was republished in The Atonement Between God and Man, pp. 97-106, Chapter 4, entitled, "When God was Alone. "

Volume 8, Number 2

THE DIVINE LAW
UNIVERSAL AND ETERNAL

Its Relationship to Israel's Ten Commandments and Their Sabbath Day

This article was republished in Reprints R1723-R1730-November 1, 1894, entitled, "The Divine Law-Universal and Eternal."

Volume 8, Number 3

"KEEP MY COMMANDMENTS"

Jesus and the Rich Young Ruler

This article was republished in Reprint R1730-R1731 November l and 15, 1894, entitled, "Keep My Commandments."

JEWISH SABBATH TYPICAL

Objections by Seventh Day Adventists Answered

This article was republished in Reprint R1731-R1735-November 1 and 15, 1894, entitled, "Objections of 7th Day Adventists Answered."

A SHADOW OF THINGS TO COME

Pastor Barton's Letter to an Adventist Brother

This article is the same material as Bible Students Monthly, Volume 5, No. 5, entitled, “A Shadow of Things to Come."

1H741

Volume 8, Number 4

RELIGIOUS AND SCIENTIFIC GLEANINGS

WHY SUCH CALAMITIES UPON THIS GENERATION?

That the great European war is the beginning of God's judgment upon the nations of Christendom is recognized by many serious minded men of the world, as well as by Bible students. All are aware that "Christendom" has much to answer for; but just why this present generation should be called upon to suffer more than any other is a problem which some may not fully understand. The justice of the Time of Trouble upon the nations of our day should be appreciated when we recognize the fact that we stand today in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world's profit; especially to that part of the world which has been favored, directly and indirectly, with the light of Divine Truth-Christendom, Babylon-whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction-for the lessons which experience (their own and others') is designed to teach; and if men fail to heed the lessons of experience, or willfully neglect or spurn Its precepts, they must suffer the consequences.

Before so-called Christendom lies the open history of all past time, as well as the Divinely inspired revelation. And what lessons they contain! lessons of experience, of wisdom, of knowledge, of grace, and of warning. By giving heed to

the experiences of preceding generations along the various lines of human industry, political economy, etc., the world has made very commendable progress in material things. Many of the comforts and conveniences of our present civilization have come to us largely from applying the lessons observed in the experiences of past generations. The art of printing has brought these lessons within the range of every man. The present generation in this one point alone has much advantage every way; all the accumulated wisdom and experience of the past are added to its own. But the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention. History is full of such lessons to thoughtful minds inclined to righteousness; men of the present day have more such lessons than those of previous generations, and this generation must suffer for its neglect.

THE MELCHISEDEC PRIESTHOOD

Great Purpose for Which it is Ordained

This article can be found in its entirety in Newspaper Sermons, entitled, "A Great Priesthood Divinely Appointed."

A GOOD SOLDIER OF CHRIST

"Endure hardness as a good soldier of Jesus Christ. " 2 Tim. 2:3

The name soldier, applied in the Bible to the followers of Jesus Christ, is an appropriate one; for it implies a special enlistment, or contract for service-a contract in which the life is freely offered, a contract in which the individual is under rigid discipline, and in which his will is entirely ignored and the will of the Divine Government, as expressed through the "Captain of our salvation," is absolute Law, to be obeyed at any cost

Doubtless many Christian soldiers have taken note of the courage and devotion manifested by the soldiers of the various armies of the world, now in conflict.. We notice their obedience in going down into the trenches, enduring exposure and all kinds of privation, and, in many cases, receiving wounds or death or seeds of disease. We are amazed at their courage, loyalty, devotion. Doubtless many of the soldiers of the Cross have said, as they compared experiences, "If these men, fighting for they know not what, receiving a small wage, very plain food, and often very

uncomfortable conditions every way, are so loyal, 'what manner of persons ought we to be' who have enlisted under the banner of the Lord, pledging ourselves to faithfulness, 'even unto death'? What manner of persons ought we to be, after receiving such large rewards of Divine care, blessing, comfort and peace in the present life, and having through Christ such a glorious anticipation in respect to the future, if we are faithful ? What manner of persons ought we to be-how zealous, how devoted, how loyal, how self sacrificing! If others can renounce

their wills and obey orders, the purport of which they do not understand, how ready should we be to accept the Message of our Captain unquestioningly, regardless of our knowledge of eventualities!"

And what a glorious Cause is ours! If we lay down our lives in following our Captain's lead, it is for the good of others. With our Master we die that others may live, we endure that others may have joy and rejoicing through the knowledge of our God and His glorious coming Kingdom. How rich is our pay-in the present life the peace of God, passing all understanding, and the assurance that all things shall work together for our good and that every sorrow, every tear, will result in "a far more exceeding and eternal weight of glory" in the life to come-joint heirship with our Master in His Kingdom of a thousand years and in the eternal glory of Ages to comer-2 Cor. 4:13-18

QUITE IN CONTRAST

In contrast, note the description of a soldier of the present time, by the trenchant pen of Jack London, the novelist. Under the caption, "A GOOD SOLDIER," he writes:

"Young man, the lowest aim of your life is to be a good soldier. The good soldier never tries to distinguish right from wrong. He never thinks; never reasons; he only obeys. If he is ordered to fire on his fellow-citizens, on his friends, on his neighbors, on his relatives, he obeys without hesitation. If he is ordered to fire down a crowded street when the poor are clamoring for bread, he obeys, and sees the gray hairs of age stained with red and the life-tide gushing from the breasts of women, feeling neither remorse nor sympathy. If he is ordered off as one of a firing squad to execute a hero or benefactor, he fires without hesitation, though he knows the bullet will pierce the noblest heart that ever beat in human breast.

"A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not even a brute, for brutes only kill in self-defense. All that is human in him, all that is divine in him, all that constitutes the man, has been sworn away when he took the enlistment oath. His mind, conscience, aye, his very soul, are in the keeping of his officer.

No man can fall lower than a soldier-it is a depth beneath which we cannot go."

THE PERFECT POISE OF GOD'S JUSTICE AND LOVE

Why God Permitted Man's Fall

The Justice of the Death Penalty

This article was republished in the Overland Monthly, pages OM405-OM409, entitled, "The Perfect Poise of God's Justice and Love.

HEAVENLY INTEREST IN SINNERS

This article was republished in Reprints R5426-R5428 -March 15, 1914, entitled, "Heavenly Interest in Sinners."

Love me, my Father: let me know
Thy care for me.

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THE CAMEL AND THE NEEDLE'S EYE

This article was republished in Reprint R658, August 1, 1910, entitled, "The Camel and the Needle's Eye."

Volume 8, Number 5

WHAT IS THE SOUL?

This article was republished in Reprints R1881-R1882 -October 15, 1895, entitled, "What is the Soul?

QUESTIONS WITH INSPIRED ANSWERS

This article is the same material as Bible Students Monthly, Volume 2, No. 3, entitled, "Questions With Inspired Answers."

ELECTING KINGS

This article is the same material as Bible Students Monthly, Volume 2, No. 3, entitled, "Electing Kings."

"DO YOU KNOW"

This article is the same material as Bible Students Monthly, Volume 2, No. 3, entitled, "Do You Know?"

Volume 8, Number 6

THE MOST PRECIOUS TEXT

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Most Precious Text."

THE SAVIOR OF THE WORLD

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Prophetic Song of the Angels. "

We'll recognize His Vise intent,
Some day, some day.

1H744

EARTH TO BE FILLED WITH GOD'S GLORY

This article can be found in its entirety in the Newspaper Sermons, entitled, "Earth to be Filled with Cod's Glory."

PICTURES OF THE KINGDOM

This article was republished in Reprints R4636-R4637-June 15, 1910, entitled, "Pictures of the Kingdom. "

WITHOUT A PARABLE HE SPAKE NOT

This article was republished in Reprints R4644 -July 1, 1910, entitled "Without a Parable He Spake Not."

Volume 8, Number 7

DO YOU BELIEVE IN THE RESURRECTION OF THE DEAD?

This article was republished in Reprints R4791-R4794, April 1, 1911, entitled, "Do You Believe in the Resurrection of the Dead?"

NEW DANGER IN CHRISTIAN SCIENCE

"This article was republished in Reprint R4743-R4744, January 15, 1911, entitled, "New Danger in Christian Science."

"MANY ARE CALLED FEW CHOSEN"

"Come unto me, all ye that are weary and heavy laden and I will give you rest." Matt. 11:28

Our text assures us that the called ones of this Gospel Age are many in comparison with the few who will eventually be chosen as the "very elect"-who are elected or chosen to be the joint-heirs with Christ in the Messianic Kingdom, which is to bless the world of mankind in general-the non-elect. We now consider the call or invitation which has been made during this Gospel Age-the class to whom it has been extended. It should be carefully noted that the Scriptures do not say that all are called. On the contrary they tell us that many are blind and deaf to God's message now being circulated-the Gospel. Such cannot be said to be called in any proper sense of the word. A call is an invitation which is heard. As we look out over the world in general we see the vast majority in heathen darkness, as the Apostle expresses it, "having no hope and without God in the world." (Eph. 2:12) They have never heard of "the only Name given under heaven and amongst men whereby men must be saved."

SCRIPTURES MISUNDERSTOOD

At the present time we have 1,200,000,000 that in no sense of the word are called by the Lord, and therefore have had no opportunity of responding to that call. With the thought that has prevailed for centuries, that these uncalled millions are doomed to

eternal torture, the hearts of God's people have been very sorely troubled, and infidelity has been very greatly assisted into a denial of everything pertaining to Christian faith. All agree that it would be very unreasonable for the Creator of those 1,200,000,000 to expose them to the danger of eternal torment, and not give them the slightest opportunity for hearing of the only terms of salvation from it. But when we get the correct, the Scriptural view of the matter, we see that the penalty upon those 1,200,000,000 is, "Dying thou shalt die," and that in this particular they are not different from their fathers, who were under the same curse, or sentence of death-the Adamic condemnation. We see from the Scriptures, too, that our Lord Jesus "by the grace of God tasted death for every man"-"to be testified in due time. " (Heb . 2:9; 1 Tim. 2:6) Jesus, therefore, tasted death for all these 1,200,000,000 and for all their forefathers. He has given the ransom price for their sins as well as for ours, the Church's, and a resultant blessing must come to them as well as to us. The coming blessing is a rescue from the sin-and-death conditions in which they were born; an opportunity for rising out of those conditions of degradation, up, up, up, to full perfection of nature, and all that was lost through Adam's disobedience. This work of Divine Grace we see is to be accomplished for the world during the Messianic Age, when Christ and the Elect Church will constitute God's Kingdom, with power and great glory for the blessing of the world.

THE ADVANTAGE OF THE HEARING EAR

We who have heard the Lord's voice calling us, inviting us during this Age to joint-heirship in the Kingdom, have an advantage over the heathen, as knowledge is always an advantage. No injustice is done the heathen in leaving them without this knowledge, but a favor is conferred upon those who have the hearing ear. Our salvation, like the world's, waits for the New Age. In the morning of that glorious thousand-year-day the Church is to be rescued first, as it is written, "God will help her early in the morning." (Psa. 46:5) These He will use here as His instrumentalities in blessing the heathen and all the families of the earth, as says the Apostle John, "The Spirit and the Bride shall say come, and whosoever will may come and take of the water of life freely." (Rev. 22:17) The Bride must be developed before she can join with the Spirit in inviting the world to the blessing which God has in reservation, and this Gospel Age is for the very purpose of calling and testing, proving and selecting the Bride class; and at the close of this Age the marriage of the Lamb will come, and the faithful Church will thenceforth be the Bride in glory, and in association with the Bridegroom in His Kingdom work. Thus our second blessing is the privilege of accepting God's gracious arrangement and becoming his "very elect."

CHRISTENDOM'S 400,000,000

Having disposed of the 1,200,000,000 of heathendom, and finding that they have no call, but are under gross darkness, blindness, we now turn our attention to the estimated 400,000,000 called Christendom, and ask to what extent have these seen, heard and understood respecting the grace of God in Christ. Many of them have heard church bells ring, many of them have been inside edifices consecrated to the worship of God, but a comparatively small number have ever really heard, in the sense of truly understanding or knowing the meaning of the Gospel message. These few who have some understanding of the message are generally confused by it, and by reason of this confusion and misunderstanding of the call they are split into an hundred parties and sects. Some lay most stress upon election, others upon free grace, others upon immersion, others upon various forms of church government, etc. Out of the whole number only a comparatively small proportion have any clear conception of the Truth-of how we became sinners, of what the penalty against the race is, of how Christ paid the penalty, of how His death was the satisfaction for our sins, of how God could be just and justify those who believe in Jesus, or how the call began at Pentecost and continued down during the Age, of the purpose and object of the call, what the called are called to and what are the terms and conditions of the call, and what will be the result to the majority after, from amongst the called ones, a few shall have been chosen to be the Bride of Christ, the "very elect."

LIGHT FOR THE RIGHTEOUS

This is certainly a fair statement of the world's ignorance, and it is corroborated by the Apostle, who tells us in so many words that "The God of this world hath blinded the minds of those who believe not," and he again intimates that even believers see only in part. (2 Cor. 4:4; 1 Cor. 13:12) Again he assures us that we who are believers should desire increasing light, and be assured that God intended the light for the Church only-"Light is sown for the righteous, truth for the upright in heart"; and again, "Thy Word is a lamp to my feet, a lantern to my footsteps"; and again, "The path of the just is as a shining light, which shineth more and more

until the perfect day." (Psa. 97:11; 119:105; Prov. 4:18) The Apostle prays for the Church along the same lines, intimating a measure of blindness continuing with us for some time after we we have

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accepted Christ and have become His followers. His words are, "For this cause I bow my knees unto the Father of our Lord Jesus Christ-that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and height and depth; and to know the love of Christ, which passeth knowledge." Eph. S:14, 17, 18

MANY, YET FEW

Do we not see, then, that the called ones mentioned by our Lord as "many called" are merely many in proportion to the few who will constitute the elect? and that the number of called is not many as respects the whole number of our race, but, on the contrary, few7 So then, our Lord's words, interpreted by other Scriptures, signify that a few of the world are called during this Gospel Age, whereas none of the world were called prior to this Gospel Age, during the 4,000 years from Adam to Jesus. (Eph. 2:12) Only the Jewish nation was then dealt with by the Lord at all, and they were not called under the terms of this Gospel Age. As we see the selection which the Lord is making, we should appreciate the more the value of our knowledge of Him, and whatever we have heard of His Call, that by using the same we may greatly profit ourselves and secure the "pearl of great price," joint-heirship with our Lord in His Kingdom. We should make our calling and election sure by diligent faithfulness to the terms and conditions regulating this selection.

IS POVERTY A BLESSING?

Why did not our Lord say, "Come ye righteous, come ye educated, come ye wise, come ye rich?" Why did He on the contrary say, "Come unto Me, all ye that labor and are heavy laden"? Why did he so frequently intimate that His chosen ones would be composed chiefly of the poor of this world, rich in faith? Why did he say through His Apostles, "Not many rich, not many great, not many learned, not many noble, not many wise hath God chosen, but chiefly the poor of this world"? (1 Car. 1:26, 27; Jas. 2:5) The answer is not far to seek: The rich, the noble, the learned, the self-satisfied righteous are not in the condition of heart to hunger and thirst after the things which God has to give now. And God is so presenting His Truth now that it will appeal only to those of a certain character, a certain kind of disposition. As for the righteous He informs us that there are none such, that all have sinned and come short, all have violated the Divine Law, and all are under the sentence of that Law, even though some have sinned much more egregiously than others. Rom. 3:10

As for education and wisdom, these do not enter into the Lord's call, because, as the Apostle declares, much of it is foolishness in God's sight, because much of it is error; and when God gets ready to give knowledge and wisdom to His "very elect" he can give them the pure article. (1 Cor. 13:10)

WHY THE POOR?

But why should he seek the poor? Has he need of poverty? We answer, Nol and He is not seeking all of the poor; but the poor in purse, poor in influence, poor in education and poor in character, with all their disadvantages, have the great advantage that their condition is favorable to humility-it is easier for them to accept the Lord's terms and conditions and to give their all than it is for others who have more to give up and who feel less their complete dependence. So, then, without despising greatness, nobility, riches, honors, but while rightly appreciating and valuing these, let us learn to appreciate the advantages we have if we are humble, poor and lowly. And those who are rich in any of these particulars must learn the same lesson, that in order to be of the Lord's followers they must become poor-that faithfulness to Him will cost them their influence in the world; faithfulness to Him will lead them to lay at His feet all of their wealth, financial, intellectual and moral-all to be used in joyful service of the King.

COME, YE LABORING AND HEAVY LADEN

But the real pith of our Lord's words lies in the terms, "Ye that labor and are heavy laden." This may have a measure of application to farm labor, counting house labor, factory labor, etc., but its special significance is to a labor of heart, heavy laden with its appreciation of sin and degradation. Some of us, in our ignorance of the true standards of righteousness, may at one time have had very self-satisfied sentiments before coming to the Lord and entering into a covenant with Him and accepting His favor and the covering of His Robe. We perhaps have been thoughtless respecting what should be the true standard before the human heart, what should be the true standard of responsibility to God and to our fellow men; but as the eyes of our understanding become opened to the facts, as we struggle with ourselves for mastery over inherited weaknesses and frailties, as we obtain high ideals and seek to measure up to them, we find ourselves weary and heavy laden in the attempt. Happy is the man who has reached this condition of realizing his own meanness by nature, and of getting a glimpse of the grandeur of Divine perfection, the standard, the ideal.

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"AND I WILL GIVE YOU REST"

Those who have come to Jesus in response to His invitation find in Him, in His Fellowship, in His Word, in His peace, which comes from believing His promises, a blessing far beyond anything they could at first understand. (1 Cor.2:9, 10)

They find that they have assistances in the assurance of their Master that the present rest of faith will by and by be succeeded by the actual rest of the Kingdom; that what they have by faith now in anticipation, they are to more than realize by and by when in the resurrection they shall be changed in a moment, in the twinkling of an eye, and be like their Redeemer-see Him as He is and share His glory. To the extent that they can exercise this faith in the Lord and in His promises present and future, in that same proportion they have cause for rejoicing, and experience the rest, the peace, the blessing, which the Master assures us will be theirs when He said, "I will give you rest."

"ACCORDING TO THY FAITH"

But some one will say, We cannot exercise this faith; we must hold on to the things of this present life; we cannot sacrifice social position, or wealth, or honor of men, or time, or influence-we cannot sacrifice these on a bare hope of a better resurrection and an everlasting glory in the Kingdom. We must walk by sight not by faith. Why should God make a test of faith? Ah, we answer, that is the very point: The Lord is making, an election according to faith, as we read, "According to your faith be it unto you." Not every person is able to exercise this faith, and those who cannot do so are not be eternally tortured because of their inability. Nevertheless their failure to exercise faith demonstrates that they cannot belong to the class which the Lord is now electing or selecting. Their blessing will come in the Messianic Age, where knowledge and sight will give place to faith and trust. Blessed therefore are the poor in spirit; it is easier for them to exercise faith-easier, therefore, for them to come into alignment with the Divine conditions. Let all of us who have been laboring and heavy laden with an appreciation of our own weaknesses and imperfections, and who have heard the Master's voice assuring us that He has paid the penalty and that He appropriates to us of His merit to give us a standing before the Father, count all things but loss and dross that we may win Christ-a place in the anointed, glorified Church; that we may be heirs of God, joint heirs with Jesus Christ our Lord in the incorruptible inheritance which, under the great Abrahamic Covenant, the Oath-Bound Covenant, is to bless the world.

Volume 8, Number 8

GATHERING THE LORD'S JEWELS

This article was republished in Reprint R2404-R2407, December 15, 1898, entitled, "Gathering the Lord's Jewels."

THRUST IN THY SICKLE

This article was republished in the Overland Monthly, pages 248-251, entitled, "Thrust in Thy Sickle."

WHAT IS MAN ?

This article can be found in its entirety en the Newspaper Sermons, entitled, "What is Man?"

WHILE place we seek, or place we shun,
The soul finds happiness in none,
But with our God to lead the way,
'Tis equal joy to go or stay.

THE LOVE TO BE DESIRED

This article was republished in Reprints R4766-R4767, February 15, 1911, entitled, "The Love to be Desired."

Volume 8, Number 9

DECLINE OF FAITH AND GODLINESS

This article can be found in its entirety in the Newspaper Sermons, entitled, "Decline of Faith and Godliness."

FAITH, FIDELITY AND OBEDIENCE NECESSARY TO SALVATION

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Spirit Willing, the Flesh Weak."

OUR RESPONSIBILITY AS CHRISTIANS

This article can be found in its entirety in the Newspaper Sermons, entitled, "Am I My Brother's Keeper?"

THE NEW DAY ALREADY DAWNING

This article was republished in the Overland Monthly, OM348-OM351, entitled, "The New Day Dawns. "

Volume 8, Number 10

JONAH IN THE BELLY OF HELL

This article can be found in its entirety in the Newspaper Sermons, entitled, "Out of the Belly of Hell, cried I."

A GREAT CONQUEROR, A GRAND TRIUMPH

This article can be found in its entirety in the Newspaper Sermons, entitled, "Ascended Where He was Before."

FEAR THE BANE OF HUMANITY

This article can be found in its entirety in the Newspaper Sermons, entitled, "Fear-the Bane of Humanity."

TO KNOW GOD IS TO LOVE HIM

This article can be found in its entirety in the Newspaper Sermons, entitled, "To Know God is to Love Him."

Volume 8, Number 11

IMMORTAL WORMS UNQUENCHABLE FIRE!

This article can be found in its entirety in the Newspaper Sermons, entitled, "Immortal Worms and Unquenchable Fire."

WHICH IS THE TRUE GOSPEL?

This article can be found in its entirety in the Newspaper Sermons, entitled, "Which is the True Gospel?"

THE SEAS IN THE HOLLOW OF GOD'S HAND

This article was republished an Pastor Russell 's Sermons, pp. 467-474, entitled, "The Seas in the Hollow of God's Hand. "

JESUS A WONDERFUL MAN

This article is the same material as Bible Students Monthly, Volume 2, No. 11, entitled, “Jesus a Wonderful Man. "

WHEN GOD WAS ALONE

This article is the same material as Bible Students Monthly, Volume 2, No. 11, entitled, "When God was Alone."

My happy soul, since it has learned to die,
Has found new life in Thine infinity.

Volume 8, Number 12

DAY OF VENGEANCE-- WHAT ? WHEN ? WHERE ?

This article can be found in its entirety in the Newspaper Sermons, entitled, "The Day of Vengeance. "

THE LORD'S HOUSE IN TOP OF THE MOUNTAINS

This article was republished in Pastor Russell's Sermons, page SM730-SM738, entitled, "The Lord 's House Over All."

VESSELS OF GOLD AND OF SILVER

"In a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor, and some to dishonor. If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. " 2 Tim. 2:20, 21

This text shows that the Apostle was solicitous for the Church because of a sectarian spirit of contention which prevailed where the spirit of fellowship should have manifested itself. This does not signify that the Apostle ignored the importance of fidelity to the Truth, for concerning this he had already written that the Church should "contend earnestly for the faithonce delivered to the saints." He here objects to the disposition of many to contend about matters of no moment, which he terms "words to no profit, but to the subverting of the hearers," and again "profane and vain babblings, which would increase unto more ungodliness and eat as cloth a canker." In a word, man-made differences should be ignored and only those doctrines which the Scriptures clearly and distinctly set forth are to be insisted upon and contended for. In all other things the Lord's people are to have fervent charity and liberty among themselves. After exhorting Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," he declares that notwithstanding these various bate" brings and twistings of the Scriptures, the "foundation of God standeth sure." God's great plan will stand and will finally triumph no matter who may babble against it and no matter how much the Adversary may seek to draw attention away from the fundamental facts to the theories and fancies of the egotistical and hypocritical. The Apostle's thought seems to be that some of the Lord's people, by following the course he has outlined, and becoming thoroughly furnished in the word of truth and able to rightly divide it to others, will be vessels of honor in the service of the Lord in the present time. On the contrary, some-truly God's people, truly consecrated to him, yet neglecting these important

principles-will be vessels of less honor and used of the Lord to accomplish less glorious results.

TO HONOR AND LESS HONOR

How manifestly true is this inspired declaration only the more advanced of the Lord's people may know. The world judges by outward appearance, and perceives the prosperity of many who have the form of godliness without the power thereof; it perceives the prosperity of many sects and parties, divided chiefly by mere quibbles, and it perceives the lesser prosperity of those who ignore sectarian lines and stand only for the word of truth, and contend only "for the faith once delivered to the saints." Only the spiritually minded can see the situation from the Lord's standpoint-only these can realize which, from the Lord's standpoint, are the gold and silver vessels and which are those of wood and of earth. Only this class can discern which vessels the Lord uses to the greater honor-through which he sends the greater riches of his grace and truth, and which he uses in an inferior sense.

The "great house" of the Apostle's parable is the household of faith-the house of God-the Church of

the living God. This Church is now in an embryo condition; unfinished, imperfect; it bears a similar relationship to the Church in glory that Israel's tabernacle in the wilderness bore to the temple at Jerusalem. We are not to understand that only the most proficient of the Lord's people are recognized by him and others entirely ignored, but, as the Apostle says, our sure foundation lies in the fact that "the Lord knoweth them that are his," and also in the fact that those who name the name of Christ should depart from iniquity. Every servant of God, every vessel in his house, must come under these conditions to be vessels at all:(1) The Lord must know them as his; they must be of the class mentioned by the prophet who have made a covenant with the Lord by sacrifice-self sacrifice, consecration to death; (2) they must also be of the class that depart from iniquity-that recognize righteousness, truth, holiness, and strive toward perfect attainment.

But not all of those who make a full consecration and who strive for righteousness shall occupy the same station in the Divine service, either now or hereafter. The degree of honor in the Lord's service will depend upon their degree of honesty and zeal. While, therefore, we may well rejoice to be vessels in the Lord's house, to be used of him either in more honorable or less honorable capacity in his service, nevertheless he is pleased to have us aspire to such faithfulness in thought, in word, in deed, as would have his approval and win for us the higher stations in his esteem and service here and hereafter.

"IF A MAN PURGE HIMSELF"

The Apostle tells us how as Christians we may attain to the highest positions in Divine favor. He says, "If a man purge himself from these he shall be a vessel unto honor." He does not mean, however, if any man do so, for here and elsewhere he shows, in harmony with the other Scriptures, that the world has nothing whatever to do with this matter-that the first step of approach to God must

be through the door, through Christ, and that only those who come unto the Father through him have any standing whatever at the present time. Hence the Apostle's thought is that if any man in the Church will purge himself, will purify himself, will seek to put away these elements of dross and unrighteousness, will seek to avoid profane and vain babblings, will cease to strive about words to no profit, and will seek more and more by the Lord's assistance to "rightly divide the word of truth"-such a man in Christ, whether his talents and opportunities be great or small, will be blessed of the Lord and reckoned of him as one of the more honorable vessels for his service here and hereafter.

Continuing further he declares that the man who thus purges himself and seeks to bring himself closely into alignment with the will of God, will not only be reckoned a vessel unto honor, but will be sanctified and set apart by the Lord for his service. He will give him opportunities, special opportunities, to do and to be assisted, which he would not have provided for him otherwise. Christian people too often seem to overlook this matter-to forget how much God has to do with his Church, with those who have made consecration of themselves to him.

More and more should we all remember, as is urged by the Apostle, that "God hath set in the Body the various members as it hath pleased him." It is for us not to be ambitious for a high station, but to humbly desire to be and to do those things acceptable to the Lord, leaving it for him to give us whatever experiences in life will be best for us-either larger opportunities for service or lesser opportunities, for the testing and proving of our loyalty. Selfish ambition in any of the Lord's people would be the surest road to Divine disapproval. It might succeed in securing place and power in nominal systems of human origin, but such a course-so far from bringing these into greater prominence with the Lord or into greater opportunities of service in connection with his truth-would work in an opposite direction; as it is written, "The Lord disdaineth the proud, but showeth favor to the humble." The Apostle, therefore, urges, 'mumble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time"-in the present life or in the future life or both. It is for the Lord to choose our place and our work for we; it is for w to seek to be instruments willing and ready, "for the Master's we made meet."

"HOUSE OF MANY MANSIONS"

Looking beyond our present opportunities and privilege of usefulness in the Lord's service, and the degree of opportunities secured by w now through faithfulness, we perceive that the great work for which we are called, chosen, being schooled, is that of the future, of which the Apostle says, "That in the ages to come God will show forth the riches of his grace, in his loving kindness toward w in Christ Jesus." (Eph. 2:7) Our Lord referred to that glorious future condition when he declared to his Apostles, "In my Father's house are many mansions. I go to prepare a place for you." The many mansions, the many stations, the many planes of celestial being and blessing are here pictured, and the suggestion is further given that one special place in the Divine family would be made for the special followers of the Lord-those known throughout the Scriptures as "the Bride, the Lamb's

Wife," and again as "the Royal Priesthood" under Christ, their great Chief Priest. The chief mansion will be for these who, called to the highest honor, are represented by the golden vessel.

And again they are called the "Lord's jewels," and he says of them, "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17) As jewels are scarce, so these are described to be only a little flock to whom it is the Father's good pleasure to give the Kingdom. (Luke 12:32) To be of this company styled in the Scriptures as "more than conquerors through him that loved them and bought them with his precious blood," the Apostle Paul declared that he was glad to suffer any loss-to count all things but as loss and dross that he might win Christ and be found in him-as a member of his Body, a member of the royal priesthood, a member of the little flock, a partaker of the divine nature.

In the tabernacle and in the temple gold was used as a symbol of this divine nature, the highest of all natures, superior to the angelic. Our Lord described this immortal condition as signifying the possession of life in himself-life not derived from other sources. "As the Father hath life in himself (immortality), so hath he given unto the Son to have life in himself" (immortality). John 5:26) And he has been given the privilege of giving this to whomsoever he will-to the worthy ones constituting his elect Bride, otherwise styled "members of the Body of Christ," vitally connected with him, their living Head. It is to this glorious quality of the divine nature, symbolized by the gold, and again in our text styled the vessels of gold, that Peter refers, saying "God hath given unto w exceeding great and precious promises, that by these we might become partakers of the divine nature." 2 Peter 1:4

"VESSELS OF SILVER"

All recognize silver as less precious than gold, but much more abundant. As one of the precious metals it is used in the Scriptures to represent a spiritual class, but a different class from that represented in the vessels of gold-a more numerous class. While all of the Lord's people of this Gospel Age were called, as the Apostle says, "In one hope of their calling," with at least the prospect or opportunity of becoming golden vessels, nevertheless the Lord foreknew that not all of his true followers would prove in the end to be "more than conquerors;" not all of those who love righteousness and hate iniquity would be so zealous for the service as to be esteemed worthy to be of that little flock, the Bride, because all would not run in the race with zeal, following in the Master's footsteps; hence we find in the Scriptures another class, another division of the Church, clearly pointed out.

In the types of the Old Testament they were represented by the Levites, who had an important work to do in conjunction with the priests and as their assistants. In the New Testament this class is referred to in our text as "vessels of silver," or less honorable than the vessels of gold, and they are particularly brought to our attention in our Lord's last message to his Church, in which he pictures them as a "great company" in contrast with the "little flock."

This great company he designates as in the end honored and honorable victors, with palm branches-the crowns being reserved for the little flock, the vessels of gold. In the same picture he shows us that while the little flock of more than conquerors are to sit upon the throne with him, these others, worthy but less worthy, are to be before the throne. He points out that while the "little flock" will share his glory and honor as his Bride, this greater company, represented by the more numerous vessels of silver, will serve him in his temple. (Rev. 7:9-15) He points out further in the same message that while the little flock will be the Bride class, the "great company" will be honored with an invitation to be present at the marriage supper of the Lamb in glory. (Rev. 19:9) And through the Prophet David he pictured the distinction between these classes, the little flock, the vessels of gold unto greatest honor, and the greater multitude, the vessels of silver unto less honor, picturing them as the Bride and her companions-bridesmaids. The picture shows the Bride all glorious in rainment of fine needle work, of embroidery and gold, brought in before the King, and then it shows w the "virgins, her companions, who follow her." Psalm 45

"VESSELS OF WOOD AND OF EARTH"

To be in any part of God's great house--to be in his service in any capacity, either now or hereafter, is an honor, is no dishonor. Hence we prefer that translation of our text-vessels unto more honor and vessels unto less honor. The vessels of earth and of wood are specified as indicating those unto less honor, and to our understanding represent in the future those who will be servants of God on the earthly or human plane. Whoever through the portals of the Divine Word catches a glimpse of the coming glory of the earth during the Millennial Age-a glimpse of the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets"-can rejoice with any who will be found worthy to be a vessel of less honor in the Master's cause in the future on the earthly plane. To our understanding the majority of Christian people have never appreciated the glorious grandeur that is to come to earth during and as a

result of the reign of Messiah-his Bride included. will be times of restitution which God hasdeclared Surely, as Saint Peter declares (Acts 3:19-21), these through all his holy prophets.

WORKMEN THAT NEED NOT TO BE ASHAMED

This article can be found in its entirety in the Newspaper Sermons, entailed, "Workmen Needeth Not to be Ashamed. "

BRINGING HOME THE FLOCK

THROUGH pastures fair,
And sea-girt paths all wild with rock and foam
O'er velvet sward, and desert stern and bare
The flock comes home.

A weary way,
Now smooth, then rugged with a thousand snares;
Now dim with rain, then sweet with blossoms gay,
And summer airs.

Yet, safe at last,
Within the fold they gather, and are still;
Sheltered from driving shower and stormy blast,
They fear no ill.

Through life's dark ways,
Through flowery paths where evil angels roam
Through restless nights, and long, heart-wasting days,
Christ's flock comes home.

Safe to the fold,
The blessed fold, where fears are never known,
Love-guarded, fenced about with walls of gold,
He leads His own.

O Shepherd King,
With loving hands, whose lightest touch is blest!
Thine is the Kingdom, Thine the power, to bring
Thy flock to rest!

Addendum

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Volume 7, Number 5

CHRISTIAN SCIENCE UNSCIENTIFIC, UNCHRISTIAN

By C. J. Woodworth

The following criticism of a minister's address from the Scranton (Pa.) Times is worthy of 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:

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, brethren, 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 art wretched, and miserable, and poor, and blind and naked." Rev. S: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 Godl She has proved ill Nothing could be more simple. Now hear the Word of the Lord:"Thus saith Jehovah, thy Redeemer, and 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 west 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 worshipers 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 Bible 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 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" 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 Old Testament and parts of the New 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 into 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 of lice. 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 textbook. 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." (2 Tim. S:15) It is through them alone "That the man of God may be perfect, thoroughly furnished unto all good works."

LET THE SHADOWS FLEE AWAY

It was the Word of God, made clear to me some years ago, through reading the SCRIPTURE STUDIES series of Bible helps, that led me to see how un-Scriptural 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 of each of the foregoing words in the Hebrew, from which they were taken:

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, it comes from the Hebrew "Marah," and its only
meaning is "Bitter." Turn to Exodus 15:2S, 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,

CLAYTONJ. WOODWORTH

Volume 8, Number 1

"CHRISTENDOM" ON TRIAL

Pacificists, in their search for some definite starting point about which the immense predisposition for peace may crystallize, have suggested the Pope and various religious organizations as a possible basis for the organization of peace. But there would be no appeal from such a beginning to the non-Christian majority of mankind, and the suggestion itself indicates a profound ignorance of the nature of the Christian churches. With the exception of the Quakers and a few Russian sects, no Christian sect or church has ever repudiated war; most have gone out of the way to sanction it and bless it, and it is altogether too rashly assumed by people whose sentimentality outruns their knowledge that Christianity is essentially an attempt to carry out the personal teachings of Christ. It is nothing of the sort, and no church authority will support that idea. Christianity-more particularly after the ascendancy of the Trinitarian doctrine was established-was and is a theological religion; it is the religion that triumphed over

Arianism, Manichaeism, Gnosticism, and the like; it is based not on Christ but on its creeds; Christ indeed is not even its symbol; on the contrary, the chosen symbol of Christianity is the cross to which Christ was nailed and on which He died. It was very largely a religion of the legions. It was the warrior Theodosius who, more than any other single man, imposed it upon Europe. There is no reason, therefore, either in precedent or profession, for expecting any plain lead from the churches in this tremendous task of organizing and making effective the widespread desire of the world for peace. And even were this the case, it is doubtful if we should find in the divines and dignitaries of the Vatican, of the Russian and British official churches, or of any other of the multitudinous Christian sects, the power and energy, the knowledge and ability, or even the good will needed to negotiate so vast a thing as the creation of a world authority.

Saturday Evening Post

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THE STUDY OF NATURE

By Camille Plammarion

Immobility in nature is only a delusion. We speak of sleep and rest, but nothing sleeps or rests. Our globe on which we live is like a continually onrushing automobile with the speed of 213,600 miles an hour through space. In this auto we go 'round the sun, a distance of 1,872,000,000 miles in a year. That will make 5,126,000 miles a day, or 213,600 miles an hour, or 3,560 miles a minute; that is nearly 60 miles a second.

This machinery of the earth is so wonderfully, nicely constructed and works so well that we as passengers do not observe the least of this awful speed. But the

speed is necessary in order to keep the earth at its fixed distance from the sun. If it were reduced, the sun with its attraction would draw the earth to himself. And if it were increased, the earth would be shot further and further away from the sun and would be attracted by other heavenly bodies. Who has now from the beginning ordered this commensurate speed? And who controls it lest it increase or decrease?

The earth is an immense ball, rushing forward through space. Its weight is 5,957 quintillions of tons, and it is 25,500 miles in circumference. A collision between our earth and another celestial body of the same or still greater weight must have a disastrous effect. Who sees to it that this does not happen?

But this movement is not the only one of our earth. It also turns 'round its axis-rotates-once in twenty four hours. Besides, it has twelve other motions, which it would take too much time to explain here. Only this much may be mentioned here-that the earth's orbit 'round the sun is not a circle, but an ellipse, oblong. Further, the earth does not move in a closed circle, but in a cork-screw-like orbit 'round the sun, so it has never twice followed exactly the same orbit in infinite space. This depends upon the fact that the sun which it follows also moves, and that with a speed of about fourteen miles a second. But where, in the infinite space, the whole goes no one but God knows. Think how dependent we are upon Him! We must trust God, and only in this trust can we have rest. Why not trust Him in everything?

But the sun is only a star among many others in space. That he seems greater, lighter and warmer than the others depends upon his greater nearness to us than theirs. If they were the same distance from us as he, they would seem like him.

These other stars or suns also are moving with their planets and satellites-followers. Some of them move with a speed of 267 miles a second. The whole Universe is a mass of forward-rushing suns and solar systems. It is as the cloud of dust where the King with His suite has passed. This moving cloud of worlds and solar-systems is a solemn proclamation of God's, the great Emperor of the Universe, existence.

The laws controlling the movements there in the Infinitely Great, govern all motion also in the least. They govern the movements in ourselves where there is not either any cessation, nor stagnation. Continually and without ceasing our lungs breathe and our heart beats as a drawn watch. The heart beats about 100,000 times a day, or 56 millions times a year, and in 50 years 1,825 million times. Thus the blood circulates through the arteries and veins night and day with the same movements as the water in brooks or rivers. All movement on the earth is a rolling, circuitous and corkscrew-like motion as the earth. Look at the smoke, when it is tranquil, how it rolls and screws forward, so also the clouds and the water.

Everything, however, is most accurately balanced. The least change exposes the whole to risk. An increase or decrease in the motion of the heart or the circulation causes dangerous changes in the organism. It is like an increase or decrease in the motion of the earth. A displacement or change of some part, big or small, does not

either take place without danger for the existence of the whole. Study and take knowledge of such things as well in your own body as in nature elsewhere, in the small as well as in the great, and consider that the God who created and arranged all is a great God, high and adorable!

O Lord, when I behold Thy heaven, the work of Thy fingers, the moon and the stars which Thou hast prepared, what then is man, that Thou thinkest of him or the son of man that Thou considerest him? Psalm 8:3, 4

Everything is regularly prepared according to a certain fixed system. But there are no two objects absolutely alike. Since the world began there have certainly not been two blades of grass on the ground or two leaves of the trees perfectly alike. And the snowflakes, which are only watery vapors frozen in the clouds, are all prepared according to the same laws. But there may not yet have fallen two to the ground which are absolutely alike, seen through the microscope.

O. great is our Lord and rich in power! To His understanding there is no limit.

Indeed, God's invisible things, even His eternal Power and Deity, since the creation of the world are

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clearly seen, being perceived by the things which are made. (Romans 1:20) When getting such a view of God's eternal power and deity, what sort of beings should we be not to want to adore and praise Him? And finding ourselves thus surrounded and met everywhere by His infinite Power and Wisdom, how is it possible to doubt that His Justice, Mercy and Love

are in fullest harmony with His Power and Wisdom? According to His promises and prophecy He is still to exhibit in those ages which are approaching the surpassing wealth of His favor by kindness towards us in Christ. Eph. 2:7

Hallejujah!

Volume 8, Number 3

SABBATH VIEWS OF REFORMERS

We do not cite these as of authority on the question; for the words of our Lord and the Apostles are the only authorities we recognize. Yet it is worthy of note that as the eyes of the early reformers, Luther, Calvin and others, opened to the truths of this Gospel Dispensation due in their day, they saw at once that the Law Covenant was not given to the Gospel Church. They saw what every casual reader should observe-that the Apostle Paul contrasts the righteousness, or justification, which comes by faith in the real Sacrifice, Christ, with that which was reckoned to Israel by reason of the blood of bulls and goats (Hebrews 10:1-10), and which needed to

be renewed yearly. The leaders in the reformation all recognized the difference between Moses the Prophet and Moses the Lawgiver, maintaining that as lawgiver his authority extended only to Israel. They therefore denied that the Ten Commandments were laws for Christians, though they recognized these as valuable indications or interpretations of principles, to all time and people.

Said Luther: "The Ten Commandments do not apply to us, Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if you were brought by Moses out of Egypt."

Calvin was no less explicit. He declared that "the Sabbath is abrogated," and denied "that the moral part of it, that is, the observance of one day in seven, still remains"; while he adds, "It is still customary among us to assemble on stated days for hearing the Word, breaking the mystic bread and for public prayers; and also to allow servants and laborers a remission from their labor."

Justification by faith instead of by the observance of Mosaic Laws or Roman Catholic penances, was the plea upon which the Reformation was started. See Studies in the Scriptures, Vol. VI, Study 3.

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RELIGIOUS AND SCIENTIFIC GLEANINGS

MINISTER ATTACKS ORTHODOX BELIEF

"The ordinary orthodox minister makes out that God is less just, less loving and less merciful than the people who worship Him. If you pick up a man in the street he deserves more respect and admiration than the brute-like God worshipped by the orthodox church, which believes in eternal damnation." Hearty applause greeted this expression made from the pulpit by the Rev. Dr. John H. Dietrich, pastor of the St. Mark's Memorial Reformed Church, North Highland avenue. Dr. Dietrich's congregation gave vent to its feelings by applauding his attack on the idea of eternal punishment. Continuing along the same line of thought and dwelling on the way in which the orthodox church speaks of God as being blasphemous, Dr. Dietrich said:

"Its members give to Him who is supposed to be all wise, all-powerful and all-loving, attributes which impeach His character and make Him a Being not only unworthy of worship but unworthy of respect. I hope you will pardon me for speaking thus vehemently; my only reason is that I want to save the name of our Father, whom I love, admire and worship, from the blasphemy of those who would make Him such a brute as to eternally damn His children."

-Pittsburgh Chronicle-Telegraph

THE PRESERVATION OF THE BIBLE

With what wonder should we gaze upon a fortress that had withstood the assaults of succeeding generations for thousands of years! Thus has it been

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with the Word of God during all its history. Men have made it their enemy by their bad lives, and then have become its enemies and hated it, and sought to destroy it.

Jehoiakim, as we read, cut to pieces the Divine Roll, and threw it into the fire. About 170 years before Christ, Antiochus caused all the copies of the Jewish Scriptures to be burned. Three hundred and three years after, Diocletian, by an edict, ordered all the Scriptures to be committed to the flames; and Eusebius, the historian, tells us he saw large heaps of them burning in the market place. Nor has this spirit ever failed to show itself.

The Bible has, all along its course, had to struggle against opposition, visible and latent, artful and violent. It has had to contend with the prevalence of error, the tyranny of passion, and the cruelty of persecution. Numerous foes have risen up against it-some, who have aimed to destroy it, others who have striven to monopolize it, and ungodly men, who have hated it for its purity and its penalties.

But from all these assaults it has been preserved. It has survived the shocks of all its enemies, and withstood the ravages of time. The very monuments of man's power have been converted into the mockery of his weakness. His eternal cities moulder in their ruins, and the serpent hisses in the cabinet where he planned his empire.

Yet, notwithstanding all this desolation, the stream which first bubbled up at the foot of the Eternal Throne has continued to roll on with silent majesty and might, bearing down each opposing barrier, and declaring to perishing multitudes on its brink, that, while "all flesh is grass, and all the glory of man as the flower of grass, the Word of the Lord endureth forever. "

No weapon that has ever been formed against the Bible has prospered. It has survived the power of secret treachery and open violence. The time has been when to read it was death. Infidelity has fought against it with relentless malignity, but it has successfully resisted all its potency. The identical press, indeed which was employed by Voltaire and the French institute to disseminate their attacks upon the Bible, has since been used to print the very volume they so vainly sought to destroy.

Thus has the Word of the Lord lived and triumphed. Portions of it were written thousands of years ago. Whole libraries of works have perished, of much more modern date. Never was a book more bitterly hated. Most malevolent efforts have been put forth for, its annihilation. Kings and emperors and generals, philosophers, statesmen, and legislators, have all aimed at its extirpation. Yet has it flourished, while its adversaries have been blasted one after another.

-Alfred Nevin

The great Adversary's latest attack is through creedal misrepresentations on the one hand and "Higher Criticism" and Evolution theory on the other hand. Only the few really understand it; because "The secret of the Lord is with them that reverence Him, and He will show them His Covenant."

BAPTISTS ENDORSE HIGHER CRITICISM

Amongst the most staunch adherents to the Bible are the Baptists. It, therefore, caused all the more astonishment that at their Convention in Canada they endorsed Higher Criticism-Infidelity. In their Toronto Educational Institution the Bible and its so called Higher Critics had a contest. When the decision went against the Bible, an appeal was made to the Convention. The Convention upheld Higher Criticism in its endorsement of the continued teaching of Higher Criticism in Baptist Theological Schools.

For about twenty years Higher Criticism has been taking a more and more pronounced stand in all the Baptist Theological Seminaries, as well as in all other Protestant Seminaries. The surprising thing about the proceedings of the Conventions is that this brand of infidelity has gained such strength and such courage that it is willing to announce itself publicly to the whole world as Anti-Biblical. Here we see reflected what we have for some years been pointing out, namely, that all the young ministers of all denominations are being graduated as Higher Critics, Infidels, with exactly the same view of the Bible as Robt. Ingersoll and Thos. Paine held and advocated.

The only difference is that these young ministers pose as Christians and believers in a personal God and in His revelation of His character and Plan in the Bible, whereas they are totally unbelievers. Christianity is losing its hold when its very foundation is laughed at by its most prominent representatives. He who disbelieves the Bible record of Adam and Eve and the fall must also disbelieve any necessity for a redemption of the fallen race.

Those who believe that Adam fell upward, instead of downward, cannot have sympathy or appreciation for the words of the Master, that He came to seek and to recover that which was lost. They do not believe that we were redeemed by the precious blood of Christ. They totally deny the Master's own words that He came into the world to give Himself a ransom

price, a corresponding offset, for human sin and condemnation. What Gospel have such ministers to preach and how few ministers there are in any denomination that are not Higher Critics-infidels? The remainder are classed as old fogies and are not in demand.

Thus we see fulfilling before our eyes the Master's words, "When the Son of Man cometh, shall He find faith in the earth?" The faith once delivered to the saints is certainly not very generally held today, even amongst those who profess to be the special advocates, mouthpieces and champions of true religion.

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MISCELLANEOUS

READING FACILITATED FOR THE BLIND

Dr. Max Herz, of Vienna, well known in scientific circles, is the inventor of a contrivance enabling the Blind, by means of a combination of a talking machine and the telegraph, to "read" with greater ease than was heretofore possible by the aid of complicated and expensive Braille books.

The underlying feature of this new system is a mechanism, by means of which the "Morse" and other telegraphic characters are conveyed to the Blind by way of the ear. The machine is supplied with a combination of small plates, every one of which contains a story completely written out. To operate these sound plates, another piece of machinery consisting of two Morse-keys and electrical sound receivers, is necessary. The latter are connected by means of a needle, which makes imprints on a prepared wax tablet. The sound plates contain both short and long tunes and can be sold at extremely low prices. It is intended to publish a daily paper for the blind.

ELECTRICITY AFTER 50 YEARS

Dr. Chas. Steinmetz, of Schenectady, N. Y., one of the country's most noted experts on electricity, stated last week in the course of a speech delivered in Cleveland: "Within 100, if not within 50 years, electricity will be the general motive power and all the work which now has to be performedby man in the sweat of his brow, will then be done as quick as lightning." Electrical power, he added, would become as cheap as the air, giving to the world of mankind ample time to apply itself to higher tasks than to breaking stones for one's bread, as most of us are forced to do.

Mr. Steinmetz is not only an ingenious and ceaselessly working inventor, but also a philanthropist, and as such he is doing big things in his capacity as president of the city council and of the school board of Schenectady, N. Y.

-Exchange

WONDERS OF THE TELEPHONE

Dr. H. Barringer Cox announces that he has invented a new wireless underground telephone. At the same time he claims to have gotten, in connection therewith, the clue to a new electric phenomenon, the principal feature of the same being the possibility of sending an electric current over a single conduit. For five months Dr. Cox has been at work in Los Olives, Calif., constructing a wireless telephone system for the forestry service. He has now succeeded in conducting the human voice through the soil. The new wireless telephone consists of a regulation telephone apparatus and a newly invented contrivance, which may be connected as a conduit with the soil. Dr. Cox expects to go to Washington shortly, in order to lay his new invention before the Government.

-Exchange

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

"This is the promise, the assurance of Scripture. We should not court persecution, but should desire this evidence of our faithfulness, and should wish to be one of the 'blessed' ones, of whom the Master speaks in Matt. 5:11-'Blessed are ye when men shall revile you and persecute you.' " R. 5544, c.1, p.7.