

THE MELCHISEDEC PRIESTHOOD

(Continued from page 86)

B. This, I admit, seems to overturn my new ideas, but let me know how Melchisedec was without father or mother?

A. It would scarcely be necessary to remind you that Christ was not without a Father. Call to mind His words—"Father, forgive them;" "Father, glorify Thou me with the glory which I had with Thee before the world was." It could not then refer to Christ in His pre-existent state, nor, can it apply to Him as "the man, Christ Jesus," for Jesus was "born of a woman." Wakefield's new version renders this (Heb. vii. 3) "Of whose father, mother, pedigree, birth, and death, we have no account." There was a strict record kept of parentage, birth, death, &c., of every Levite, so that any one claiming to be a priest or Levite could prove it by the records.

The Diaglott renders this text, "without father, without mother, without genealogy, having neither a beginning of days nor an end of life, but having been made like to the Son of God, remains a priest perpetually." Some take the view (as does Wakefield, quoted above) that this text only means that no account was kept of his birth, death, &c. While we may feel sure that he had a father and mother and a beginning of days, we are not sure that he died. Verse 8 seems to imply that he, like Enoch and Elijah, did not die—"Here, indeed, men (the Levitical Priesthood) receive tithes, who die; but *there*, one (Melchisedec received tithes) of whom it is affirmed that he *lives*." This is a positive statement that Melchisedec did not die. We must suppose that he was translated.

B. Would not the fact that he was called a priest, and that he did not die, give strength to my suggestion that he was Christ?

A. No, the very reverse. It is testified of Melchisedec that he did not die, "that he lives," but it is testified of Christ that He *did* die. This same Paul could say of Christ: "Jesus Christ, by the grace of God, tasted death for every man." We conclude, then, that as Christ, on the spiritual plane of life, had a Father, and on the earthly plane a mother, and *did* "die for our sins," "even the death of the cross," therefore He was not the same person as Melchisedec.

B. Yes, now I see clearly that they are not the same, but can you show why the two priesthoods are given, and why they are contrasted?

A. Jesus fills up so large a work, and so varied, that many types are required to illustrate His work. David

illustrated His kingly power—putting down all enemies. Solomon represented His peaceful reign (the Millennium), and His wisdom. "In His day the righteous shall flourish." But these were only imperfect types. Their kingdoms and lives had an end. A type was needed which would show that His kingdom would have no end.

Again, the Aaronic Priesthood was a type of the Christian priesthood, during the time Christ and His body suffer and die, down until they shall appear in the glory of the kingdom. Here the Aaronic type ceases, and where it ceases the Melchisedec type begins. The Melchisedec type shows no death, no sacrifice, only the *reigning* and *blessing*—king and priest. How beautifully it illustrates what *we must shortly be*. With Jesus our head, we *soon* shall be "*kings and priests* unto God, and reign on the earth." One of the most notable events of that reign will be the blessing of the natural descendants of Abraham, as shown in the type (Gen. xiv. 18-20): "And Melchisedec, king of Salem (type of Christ—head and body) . . . blessed Abraham." Then "the elder (natural Israel) shall serve the younger" (spiritual Israel), and pay them tribute and homage, as Abraham paid tribute and homage to Melchisedec.

"If He were on earth He could not be a priest," says Paul. I am not trying to prove to you that Jesus' claims as a priest are based upon titles of the law. No, we claim that He came of Judah, the kingly tribe. As a priest, He did not attempt to usurp your office. No, He was offered on the great altar—the earth itself, and when He went in with the real blood of sin-offering, He did not attempt to go into the holy places made with hands, but into the real ones, of which yours is only a type or shadow. Soon the sacrifice will all be over. He has left a measure of suffering and death to be filled up by us, His body. Soon all will be over, and we "shall appear with Him" to "bless the people" (as you do in symbol), but it will be with kingly power united to our priestly office. And then, too, when complete, our priesthood shall continue forever. See, God gave you a type of this higher priesthood in Melchisedec, "King of Peace" and "Priest of God," of whom it is testified "*he lives*." So when our priesthood reaches the plane typified by Melchisedec, we will never die, but abide a "Royal Priesthood" forever. How indispensable are both of these types, the Aaronic, showing how we must *die* with Him, and the Melchisedec, how we shall *live with Him* and be glorified together; "no cross, no crown."

WAITING AND WATCHING

[Crowded out of its proper place in reprint of April, 1880, issue.]

Waiting and watching the livelong day,
Lifting the voice of her heart to pray;
She stands in her sorrow the bride and queen,
Counting the hours that lie between.

Lone as a dove, on a storm-swept sea,
Teaching her heart hope's minstrelsy;
With a cheerful note, though a weary wing,
She learns o'er sorrow to soar and sing.

Abroad through the earth is a sound of war,
Distress among nations, wide and far;
And the failing of strong men's hearts for fear
Of the dreadful things that are drawing near.

Famine and pestilence stalk abroad;
Scoffers are slighting the Word of God;
And the love of many is waxing cold;
Dimmed is the sheen of the once fine gold.

But she stands in her safety, the bride and queen,
Leaning as only the loved can lean
On the heart that broke in its love for her,
When bearing the burden she could not bear.

—British Evangelist.

THE SHEEP AND GOATS

[With the exception of the paragraphs below this article was reprinted in issue of August, 1884. See pages 654 and 655.]

But why is man thus crowned with glory and honor, a king in all the earth? The Lord makes them answer—because "I was hungry and you fed me, thirsty and you gave me drink, I was a stranger and you took me in, naked and you clothed me, I was sick and you visited me, in prison you came unto me." But, they answer, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered unto thee? Hear the reply—Ye have done it to each other; ye are all my Father's children; I also am his Son, though on a higher plane, and all we are brethren: (Christ and the saints of the Gospel age—children of God on the spiritual plane; *mankind* in general

will be sons of God on the restored, or fleshly plane as Adam was before sin.) The love you have shown to the least of my brethren, I count as shown to me. No great deeds are assigned as the ground for this honor and favor—they have simply come into harmony with God's law, love, and proved it by their works. "Love is the fulfilling of the law," (Rom. xiii. 10.) and "God is love," so when man is restored again to the *image of God*—"very good"—man also will be love.

Then the message to those on the left—"Depart from me, ye cursed" [condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding hand of the potter—the moulding and shaping influences of divine

love]. When these my brethren were hungry and thirsty, naked, sick and in prison, ye ministered not to their necessities, thus continually proving to be out of harmony with the law of the heavenly city (kingdom) and "there shall in no case enter into it *anything* that defileth." Depart from me "into everlasting fire (symbol of destruction) prepared for the devil and his angels." Satan is to be *destroyed*, as we read—"That old serpent which is the devil and Satan was cast into the *lake of fire*; this is the second death." Christ will "*destroy* . . . him that has the power of death, that is the *devil*." "And these [the goats] go away into everlasting cutting-off [destruction] but the righteous into life eternal." (Never ending.) *Diaglott*.

To the "sheep" it is said: "Inherit the kingdom prepared for you from the foundation of the world." But because God gave it to *man* at first and designs restoring it to him again, when he had prepared and repaired him for the great trust, we are not to suppose that God intends man to rule it except as *under*, or in harmony with his heavenly laws. "*Thy* will be done on earth as it is done in heaven" will be the rule.

There could scarcely be a better illustration of man's dominion under God, than that afforded in the government of this country. Each state is permitted to have dominion over its own territory, but all must be subject to the general government of the United States. And no one state may make a law which will conflict with any law in the United States. When in the late rebellion some of the states at-

tempted so to do, the general government was obliged to reduce to subjection the refractory states, and when they were restored to harmony they were again permitted to occupy their former position.

So we learn that God's government is a general government over all his works; that he rules in justice equity and love; that "his kingdom is an everlasting kingdom, and all dominions shall serve and obey him;" that "the Most High ruleth in the kingdom of men and giveth it to whomsoever he will"—but the kingdom of earth is sure to man after he has learned that the heavens do rule. (Dan. iv. 17-26.)

When the perfect man to whom it was first given, through sin lost his ability and right to reign, the dominion was taken away and given to his adversary whose reign of terror and death lasted 6,000 years. But a limit was set by the Almighty to his time and power to hurt mankind and while used for man's discipline and final good, the remainder of his wrath was restrained. When the powers of darkness have accomplished their part in God's purpose, the Son of God is sent to restore all things and to bring order and harmony out of confusion. When his work is finished he "gives up the kingdom to the Father that God may be all and in all." (1 Cor. xv. 28.)

This parable as we now understand it, is in complete harmony with the ideas advanced in article headed "The restored dominion." See WATCH TOWER, Dec. 1880.

SPIRITUALISM

[Reprinted in issue of September, 1881. See pages 265-267.]

THE UNPARDONABLE SIN

[Reprinted in issue of September, 1881. See pages 260 and 261.]

LOOKING UNTO JESUS

There are two principles involved in the word look, two mediums by which we are enabled to discern objects—*light* and the *eye*. Without these mediums there may be ever so many or *interesting* objects to be seen, but they will *not* be seen; there must be both light and the instrument of seeing (the eye). These are the requisites in nature; these are the necessary things for material sight, and the *basis* of our understanding of spiritual things, the things of God. Light in *nature* is the means of knowing (or seeing) natural things; so in spiritual things means of knowing are called *light*—"By using such lights as we have we arrive at probability, if not certainty."

Explanation and illustration are *other* means of knowing or understanding and are also called light: "one part of scripture throws *light* on another part." Point of view—situation to be seen, is called light—this is a use of the word taken from painting: "Yet every thought be presented in the strongest *light*." Looking in the natural is to direct the eye—in the spiritual to direct the mind of the understanding; "the eyes of your understanding being enlightened."

With these terms in mind let us consider the subject before us, "Looking unto Jesus." Let us bring in the lights and turn the eyes of our understanding toward the desire of all nations, the hope of the world. How "we see Jesus who was made a little lower than the angels *for the suffering of death*"—Heb. ii. 9. O earth! bow down, hide thy face in the dust, the Lord of life dies for *thee*. The mystery of God is among men. Did we *see rightly*? How was he made? A little lower than the angels? Let us look *closely*. Does Paul mean *just* that? Yes, it *seems* so. But *man* is a *great deal* lower than the angels. Did he not take upon him the *nature of man*? Yes, he took the "seed of Abraham." Heb. ii. 16: Well, if he took on him the seed of Abraham did he not take a nature *much* lower than angels, even the *fallen nature*, and *work* his way up to this position a *little* lower than the angels? We think not—let us *see*. Hold the light this way a little, Brother; there, now. What said the scriptures? "ABRAHAM *believed* God and it was counted unto him for righteousness . . . How was it then *reckoned*? When he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision . . . for the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." Romans iv., 10-13. Abraham was *justified* by faith—reckoned in God's sight a *perfect* and righteous man, who will say that Jesus must have taken the *fallen nature*—imperfect, because it says: he partook of the "seed of Abraham." But was he not made of the seed of Abraham *according to the flesh*? Well, yes; he was "made of the seed of David according to the flesh." Rom. i. 3. "When

the fullness of the time was come God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4-5. But he was "made *not after* [down towards] the law of a *carnal* [fleshly] commandment but after the power of an endless life; for there is verily a disannulling of the commandment going before for the weakness and *unprofitableness* thereof; for the law made nothing perfect but the bringing in of a better hope *did* [viz: Jesus, the *perfect one*, in whom was *no sin*] by, the *which* we draw nigh to God." Heb. vii. 16, 18-19. But was he not made *in all things like unto his brethren*? And does not this *plainly* show that he took the *fallen* nature of man, the *lowest* step that could be taken? "In *all* things it behooved him to be made like unto his *brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 17. But was he not made like *other men*, was he not in his fleshly nature just as low in the scale of *being* as any other man, only that he did not *actually* sin? No; if he had been, he could not have resisted *actual* sin; the *fallen* human nature is "prone to sin as the sparks to fly upward," and as long as we are of the *fallen human* nature we cannot avoid sin. Of such "there is none righteous; no, *not one*." [It is only when *justified*, *new* creatures, that we can realize ourselves as no longer sinners and enemies, but *sons of God*.]

Again, if on the *depraved* plane of being he could not be said to have been "made a little lower." He as a perfect one was to mediate and bring about a reconciliation between God and his fallen *carnal* creatures who by sin had become his "*enemies*;" hence Jesus was made a little lower than the angels, "*for the suffering of death*," that he might raise *us* up to a point but a little lower than the angels, (as perfect beings—justified or reckoned perfect,) thus becoming our *mediator*; "for if when we were *enemies* we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life." Rom. v. 10. But in *what* sense was he higher or superior to Adam? In this, that Adam was *created* of God, but Christ was *begotten* of God; now do we see how he was made like unto his *brethren*? Not like unto fallen man, they are not begotten of the spirit Christ and his *brethren* are. "Now we, brethren, as Isaac was, [and Jesus] are children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the scripture? Cast out the Lord the bond woman and her son; for the son of the bondwomen shall not be heir with the son of the free women. So then, brethren, we [nor Christ] are not children of the bond woman, but of the *free*." Gal. iv. 28-31. But was he not for our sakes made *poor* that we

through his poverty might be made rich? Yes, he became poor for our sakes; when he died upon the cross he consummated his poverty, giving up *all*, even life itself, and thus reconciled us to God; for, as by Adam's death in or because of sin all die, so by Christ's death in or because of righteousness all are made alive; but we who are reckoned in the Adamic nature by the *death* of Christ are much more" "saved by his life;" we begin to be new creatures in Christ Jesus, and so we are not (reckoned) in the fallen condition, *as the world*, but in that which he recognizes as *brethren*. "For both he that sanctifieth and they who are sanctified are all of one for *which cause* he is not ashamed to call them *brethren*." Heb. ii. 11. He came low enough to reach us and taste death for every man, but a little lower than the angels was low enough for that, for from that intermediate position God can reach us *through* Christ and "raise us [from our fallen condition where we were with the world] up together and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his *kindness toward us through* Christ Jesus." Eph. ii. 6-7. Now, if we can see clearly that his being made a *little* lower than the angels was for no other reason than that he might suffer death (to which he was not legally subject) and destroy him who had the power of death *for us*, do we not see that there is no reason for his being made a little lower, or even *as low* as the angels *again* for us whom (in our *brotherhood* condition) he was made like unto? He was as we are (reckoned) and we shall be as he *is now*.

"Beloved, *now* are we [reckoned] 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. And *every man* that hath this hope in him purifieth himself even as he is pure." 1 John, iii. 2-3.

Now let us *look close*, (hold the light *steady* and keep an *humble position*,) there, now, if it behooved him to be made like unto his *brethren*, if we can get a good view of *him* we can get a good idea of what his *brethren* are, for they will be somewhat as he *was*. "Wherefore, holy brethren, partakers of the heavenly calling, *consider* the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him." He was "appointed heir of all things." "And ye are complete *in him*," "in whom ye are *builded together* for an habitation of God through the Spirit." Now, dear brethren, is it not clearly God's design to glorify his Son and his church (bride) by what he shall *accomplish* through them? Think you they are to be exalted and honored *merely* for the honor? Ah, no! Honor and glory and happiness are in store for those "who are the called *according to his purpose*," and that *purpose* is the bringing of "*many sons* unto glory," and to accomplish that purpose it was necessary that the captain of our salvation should pass through *suffering*, "leaving us an example, that ye should follow in his steps." Dear brethren, are we willing to do that? Is the lesson so often set before us in the WATCH TOWER (drawn from the word) forgotten and overlooked in our eager gaze at the coming glory? Wherefore let us suffer "according to the will of God and commit the keeping of our souls to him in *well-doing* as unto a faithful Creator."

NUMBER THREE

PART I

We have found in the past that the number *seven* is a fruitful and interesting topic; and that on this sacred number many things in God's plan are based. The investigation of the Tabernacle with its three apartments has suggested that number *three* is also a sacred and important number. We are convinced that three is fundamental in heaven and earth, as to God and man, in the structure of the universe, in the plan of the ages, and in the process of Christian development or of coming to God. For these reasons and in harmony with the Spirit and method of prophecy, we think a *glimpse of God's plan* was the basis of the pattern which the Lord showed Moses in the mount, from which pattern the tabernacle and all its arrangements were made. No part can fail.

In seeing these underlying principles in the construction of the word, we have additional evidence that the Bible reveals a science, and is God's truth. As men can be made to see these things, it will be like taking the veil of unbelief from their minds, which will let in a flood of God's light and love. One motive in our writing is the desire to guard some against the overspreading wave of unbelief.

The number three is surprisingly prominent, as the subject opens before us. We may not, in every case, see its significance—sometimes little, perhaps, but often much. Others may enlarge on thoughts suggested. Our hope is that all who read may love the word more and more, as the rich treasure house of its great Author.

We would first call attention to the Divine Three—Father, Son and Holy Spirit—often mentioned in the Bible. This is fundamental, as shown by the commission of Christ (Matt. xxviii. 19.), and is related to our faith in the Creator, Redeemer and Regenerator, and suggests the three steps in bringing men into the Divine image.

Man, in his composition, is spoken of by Paul as having three elements—"spirit and soul and body," which he prays may be sanctified wholly and preserved blameless unto the coming (presence) of our Lord Jesus Christ. 1 Thess. v. 23.

The Divine Spirit is the Sanctifier, and the Word of Truth is the instrument. 2 Thes. ii. 13 and Jno. xvii. 17.

Man's spirit, in the above passage, which needs sanctifying, should not be confounded with the indwelling Spirit of God, by which we are sanctified. The distinction is observed by the apostle when he says: "*The Spirit itself* beareth witness with our *spirit*, that we are the children of God." Rom. viii. 16.

We would now call attention to

THE THREE WITNESSES.

"There are three that bear witness in earth, the Spirit and the water and the blood: and these three agree in one." 1 John v. 8. The three witnesses agree in one testimony. What is their testimony? It is God's testimony concerning his Son. It must be important. "If we receive the witness of men, the witness of God is greater." vs. 9. As the Son

is the general expression or revelation of the Father, we should expect this important testimony of the three witnesses to have reference to the revelation of God's love for the world. "God is Love," and he wants us to believe it. Let Paul speak: "Because the *love of God* is shed abroad [made known] in our hearts by the Holy Spirit, which is given unto us." Rom. v. 5. Here is *one* of the three witnesses telling us of God's love for us while we were yet sinners. How are we to know that love? What is the Spirit's testimony—the record that God gives concerning his Son? Listen—"For when we were yet without strength *in due time* CHRIST DIED FOR THE GODLY." Verse 6. The *death* of Christ must, then, be an important event in God's plan.

By reference to Daniel ix. 26 the "due time"—the time appointed—will be seen. "*After the threescore and two weeks*, Messiah shall be cut off, but not for himself"—it was for sinners. This shows that the death could not have been from his birth, nor all the period of his earthly life, as some maintain. The weeks mark the time of his baptism, *after which* he should pour out his soul (life) unto death. He came to his death by the way of water and blood. His baptism in water was a symbol of his baptism into death, and *because* it was a symbol it became a pledge that he would die, in obedience to the Father's will. It was his consecration to the cross. For this reason if for no other, it could truly be said: "This is he that came by *water and blood*—even the anointed Saviour; not by water *only*, but by water and blood." 1 Jno. v. 6. The coming, or manifestation of the Messiah, taken as a whole, was to make known the love of God to the world, and the manifestation included the death.

But is the death of Christ, *after the weeks*, an expression of God's love? Listen to Paul again: "For scarcely for a *righteous* man will one die: [that would be a great stretch of love] yet possibly for a *good* man some would even dare to die. But [wondrous beyond measure] God commendeth his love toward us in that, *while we were yet sinners*, Christ died for us." Rom. v. 7-8. The death of Christ, according to verse 10 and onward, secures reconciliation in the sense that it reverses the curse that came on all by the first Adam, and because of this removal of the encumbrance, it *opens the way* for the impartation of the Spirit to the obedient, and so for the gift of eternal life. Hence it is written that "If when we were enemies we were reconciled to God by the *death* of his Son; much more being reconciled, we shall be saved [the higher and spiritual form of salvation] by his *life*." Christ is thus shown to be both the Restorer of the old, and Giver of the higher life—the second Adam.

No one who can appreciate the Spirit's testimony can ignore or belittle the death of Christ. He not only came to his death by the way of water and blood, as the Spirit hath borne witness, but the *water and blood* that flowed from his

side when he was pierced add their testimony to that of the Spirit that he was dead, and also that it was a voluntary death. He poured out his soul unto death.

The statement of John concerning the testimony of the three witnesses finds its foundation in the gospel written by him: "But one of the soldiers with a spear pierced his side and forthwith there came out blood and water. And he that saw it bear record, and his record is true: and he knoweth that he sayeth true, that ye might believe." Jno. xix. 34-35. The Spirit says, "Christ died for our sins" and that "he gave his life a ransom." The separation of the watery portion of the blood, gave proof that he was already dead, and had been dead for some time; for had he not been dead, the flow would have been red blood.

We offer this as evidence that his death was not the direct result of crucifixion. The record is that he lived only *six hours* on the cross, from the third hour until the ninth hour of their day, (Mark xv. 25-34.) while men who were crucified usually lived much longer, even for days. The case of Jesus was so exceptional that when Joseph, the counsellor, asked Pilate for the body of Jesus, Pilate marvelled if he were already dead, and would not believe it until he had called the centurion and knew it from him. Mark. xv. 43-45.

The Jews had no thought of the possibility of his being dead so soon, when they "besought Pilate that their legs might be broken." The soldiers on account of finding him dead, made an exception of his case, and so, "brake not his legs: But one of the soldiers pierced his side." Thus a prophecy was fulfilled: "A bone of him shall not be broken." A type too was fulfilled, no bone of the passover lamb was to be broken. Num. ix. 12. And in the piercing of his side, the foundation was laid for the fulfillment of another scripture in reference to the nation of Israel, when at his second coming he appears for their deliverance, viz: "They shall look on him whom they pierced." Zech. xii. 9:10. It was therefore for all these reasons, necessary that he should die sooner than crucifixion by men would secure.

We are led to believe that Christ's death was a *voluntary act in the divine administration*. This is in harmony with the idea which was shown sometime since, in our paper, that Christ was both human and divine, and thus became the anti-type of both priest and sacrifice—Aaron and the beast. Not the life of the priest, but the *lower nature*, as represented by the beast, was required as a sacrifice. The divine is the priest power both in Jesus and all his true followers. A body was prepared for him and he offered it. Heb. x. 5-10. We are to sacrifice our bodies. Rom. xii. 1. The power by which we do this is the indwelling divine Spirit. Rom. viii. 13. Christ said he had received power or authority of his Father to lay down his life. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me [this could have no force if it referred to his pre-existent life. No one thought of taking that. The force of the statement is sure in that while men might seem to take his life by crucifying him, yet they were mistaken; in *reality*]; No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment [authority or power] have I received of my Father." Jno. x. 15-18. And when speaking of the temple of his body, (*which is equally true of his own person and of his body, the church*, for it is Christ that raises all the dead, i. e. God in Christ, of Christ as a divine person) he said: "Destroy this temple and in three days I will raise it up." Jno. ii. 19-22. "I will raise them up at the last day." This, when applied to the church, is the *seventh thousand* from the first Adam and the *third thousand* from the second Adam.

Now we can see that the real crucifying power is also the saving power, and therefore that the only way of salvation is by following Christ. As the Divine is the priest power, so when the humanity of Christ was *forsaken* of that divinity which held the human in his hands, it was (the *writer* thinks) the antitype of Aaron killing the beast; so Jesus immediately bowed his head and died.

It seems certain that the sacrifice was a special preparation of God and in the act of sacrifice was a *voluntary* offering. In this fact as well as in the ransom thus provided, we may well see the Father's love commended, "in that while we were yet sinners Christ died for us." And as God had given us the combined testimony of *three witnesses* to the truth, let us believe in the truth, and thanking him for it, may we be able to see also the value of Christ's example, and so follow the Lord in sacrifice. If we are made conformable to his death we shall share in his glory.

PART II

There are three baptisms spoken of as related to God's dealing with men, that of water, of Spirit, and of fire. All are mentioned by John, "I indeed, baptize you with water . . . but he shall baptize you with the Holy Spirit, and with fire." Matt. iii. 11.

This statement doubtless had reference, primarily, to the disposition made of the Jewish nation, at the end of their age, and is intimately related to the harvest work of Christ, mentioned in the next verse, which also has three elements, *separation* of wheat and chaff, *gathering* of wheat, and *burning* of chaff. This work covered a space of forty years, not being complete until the destruction of Jerusalem in A. D. 70. Jesus was clearly the Lord of the harvest, and himself the chief Reaper, though he had assistants under his control.

John baptized and addressed a mixed multitude, of which, when passed over to Christ, some were baptized with the Spirit and some with fire. It seems clear that the baptism of the Spirit agrees to the gathering of the wheat into the Gospel barn, and the baptism of fire to the burning of the chaff, or judgments on the rejected nation. Those who bore the fruit Christ was seeking, were counted worthy, and were filled with the Spirit as the sons of God: and those not bearing good fruit, were cut down, and cast into, or baptized with fire. Read the context and see if the "wrath to come," the baptism of fire, and the "unquenchable fire," are not identical.

It may be observed here, as has often been shown, that the harvest of the Gospel age, as mentioned by the Saviour, in the parable of tares and wheat, (Matt. 13.) is parallel to the Jewish harvest, and also has its three elements, separation, gathering and burning. Then, it was the Jewish nominal church, wheat and chaff, that was disposed of; now it is the nominal Gospel church, wheat and tares, that is to be disposed of. The harvest here, according to the prophetic periods, [see "*Day Dawn*"] also covers a period of forty years, reaching to and including the year 1914.

The Saviour says: "The harvest is the end of the age," (verse 39) and in the next verse includes the burning of the tares in the closing work of the age; so let us not overlook the fact that in some sense the age, and therefore the harvest reaches to 1914. The tares are not to be burned after the end of the age, but in the end of the age.

According to the order of events, as the Saviour explains them, the *shining forth as the sun* is not due until after the tares are burned. We believe it must be "*Day Dawn*" until 1914. Of course the *exaltation* to glory precedes the shining forth in that glory.

The extension or prolonging of the Jewish age after A. D. 33, and of the Gospel age after A. D. 1878, is an expression of the long suffering of God to his defiled people. He is not willing that any [of them] should perish, but that they should come to repentance. 2 Pet. iii. 9. His encouragement to the lukewarm church, is, "As many as I love I rebuke and chasten; be zealous, therefore, and repent." Rev. iii. 19. And it seems from the Saviour's parable of the lost *sheep*, that he will not be content until he finds and brings in the *lost one* [of the sheep, not of the world.]

There is nothing in what is said above, on the extension of the harvest, to militate against the idea of the exaltation of the king and priest company immediately, if the Lord so wills; in fact, it has often been shown that the little flock are to *share* in the administration of the coming judgments, which will purify the defiled, or ripen the unripe wheat.

Returning from the seeming digression, we would say, that while the three baptisms had primary application to the Jewish nation, there seems to be a sense in which they are applicable to each Christian. Water baptism is of course external, and has to do with external relationships; but it is important as an act of obedience, or expression of loyalty to the Saviour, and may appropriately be regarded, on account of the place given it by the Saviour in his commission, and by the apostles in their practices, as an incipient step in a life of loyalty. And we know that it is the obedient who can claim the promises attached. And as a symbol, we may safely say it *represents* all there is of Christianity,—its faith or foundation, in the *death* and *resurrection* of Christ; its life, in dying to sin and rising to walk in newness of life; its hope, in the death and resurrection of the saint.

The baptism of the Spirit, we understand is necessary, to enable the Christian to carry out what was symbolized in the water baptism; in other words to enable him to keep his covenant. That to be *baptized* with the Spirit, is to be *filled* with the Spirit, seems clear by comparing the *promise* of Christ, (Acts i. 5.) and the *fulfillment*. Acts ii. 4. He

said, "Ye shall be *baptized* with the holy Spirit, not many days hence;" and when the day of Pentecost was fully come, "They were all *filled* with the Holy Spirit." Speaking of the same thing Jesus said, "After the Holy Spirit has *come upon you*." Acts 1. 8.

While, as has been clearly shown by another, the company who received the Holy Spirit, on the day of Pentecost, represented the whole church; and it has remained with the church ever since; yet, there is of course, a time when each *individual*, passing from death unto life by faith, receives that same Spirit. So at the conversion of Cornelius and his family, "The Holy Spirit fell on all them who heard the word." Acts x. 44. And all with Peter were "astonished" . . . "because that on the Gentiles also was poured out the gift of the Holy Spirit," ver. 45. Peter said they "have received the Holy Spirit as well as we." ver. 47. And he afterward said, "And as I began to speak the Holy Spirit fell on them *as on us at the beginning*" &c. Acts xi. 15-17.

The gift of the Holy Spirit is to all that obey the gospel, "even as many as the Lord our God shall call." Acts ii. 38-9. "And the disciples were *filled* with joy, and with the Holy Spirit," Acts xiii. 52. Paul exhorts the church at Ephesus to "be not drunk with wine . . . but [to] be *filled with the Spirit*." Eph. v. 18.

We understand the baptism of fire, in the individual is equivalent to the trials, chastisements, afflictions, and tribulations, through which we must pass in order to *overcome* and so reign with Christ. The baptism into death which the Saviour endured, and with which he said his disciples must also be baptized, is the very thing *pledged* in water baptism, but it has often been shown that it can only be carried out by the power of the indwelling Spirit of Christ. Rom. viii. 13. The baptism of *fire* and of *death* seem to be identical, or rather different parts of the same thing, the former being the *process* and the latter the *completion* of the work. To be baptized into the Saviour's *death* means *far more* than to be baptized into *water*, though the former is represented by the latter.

JUSTIFICATION, SANCTIFICATION, REDEMPTION

These are the three steps by which we are to reach "the prize of our *high calling*"—glory, honor and immortality. Not one of these steps can be omitted by those who win the great prize, nor can they be taken in any way but their order as directed in the Scriptures.

Justification comes first as a necessity, because, all the human race being sinners, as such God could not either sanctify or glorify them; therefore, by some means, they must be "made free from sin" (brought to a condition of *sinlessness*) in order that they *might* "have their fruit unto holiness" (*sanctification*), and eventually receive "the end thereof—eternal life" (*redemption*). Rom. vi. 22.

As sinners, men "are not subject to the law of God, neither indeed can they be." (Rom. viii. 7). We are "made free from sin" by *faith*; that is, we are told of God that a ransom has been given for our sin, and that if we by faith accept the ransom, he no longer regards or treats us as sinners, but as perfect and sinless beings. This cleansing from sin is a *complete* work. You are justified—reckoned of God *just* and perfect, but it cannot be seen with the *natural* eye. You cannot realize that physically you are any more *perfect* than before you believed yourself justified. It is entirely by the *eye of faith* that you know yourself now as a being, *justified* freely from all things. God's word declares it and you *believe* him.

We need not fear that our *justification* is incomplete, for Jehovah himself is the justifier, as we read, God is "just and the justifier of him which believeth in Jesus" (Rom. iii. 26); and again, "Who shall lay anything to the charge of God's elect? It is *God that justifieth*."

Upon what grounds does God reckon human sinners as justified or righteous persons? Because the ransom for our sins has been paid by Jesus, who "himself bare *our sins* in his own body on the tree." (1 Pet. ii. 24). For "Christ suffered, the *just* for the *unjust* (sinners), that he might bring us to God" (Pet. iii. 18) as justified beings. Jesus was treated as a *sinner* on our behalf, and we are now treated as *just* persons on his behalf. As we read again, "Ye are *justified* in the name of the Lord Jesus." (1 Cor. vi. 11). And again, "Being *now justified* by his blood, we shall be saved from wrath through him." (Rom. v. 9). But

ONLY BELIEVERS ARE JUSTIFIED

during this Gospel age. They who do not believe that Christ *died* for our *sins* according to the Scriptures, and that "he rose again the *third day*" for our justification (1 Cor. xv. 14; Rom. iv. 25), are not justified: "Ye are yet in your sins."

It is doubtless true that much of our chastisement and affliction comes for our own natural conditions, and the Apostle tells us that, "whom the Lord loveth he chastiseth . . . that we might be partakers of his holiness." Heb. xii. 6-10.

As judgments and troubles are represented by fire in the Scriptures, so the Christian's trials are called "fiery trials." 1 Pet. iv. 12. Some of these trials come from the enemies without, but the Christian's greatest enemy is his old self, or carnal nature, against which the Spirit within, or new nature wars. Rom. vii. 15-25.

It is one of the great mistakes of the nominal church that it is considered so *easy* to be a Christian; as if we might sail to Paradise by balmy breezes, and rest on flowery beds. The road the Master went was a thorny road, and he said, "Follow me." The way of the *cross* is the way to the *crown*. The cross is a symbol of death by crucifixion. The word teaches that through much tribulation (fire) we must enter the kingdom of God. Acts. xiv. 22.

The Lord is represented as a refiner of silver, watching his children in the fire, and thus he will purify the sons of Levi. Mal. iii. 3. These trials are often severe, but they have their attending joys. Jesus said to his disciples, "In the world ye shall have tribulation, but in me ye shall have peace." John xvi. 23. Paul says, "We glory in tribulations also," because of the good effects on character. Rom. v. 3-6. None of these things can separate us from the love of God in Christ. Rom. viii. 35-39.

It seems that the fiery baptism whether it be of a nation, church or an individual is permitted in mercy, as a purifying process, without which the final good is not attainable.

We understand the baptism of fire is for the destruction of the flesh—the old nature; that as a means to that end we need the baptism of the Spirit; but the Spirit has the double work of killing, and of making alive with a new and immortal life; and we believe that both are represented by the baptism of water—which is a symbolic death and resurrection.

J. H. P.

So we read, God, "is the justifier of him which *believeth* in Jesus." Again, "All that *believe* are justified from all things" (Acts xiii. 39), and "A man is justified by *faith*." (Gal. ii. 16 and iii. 24.)

When we believe the "good news" of our justification, it causes us joy and peace to realize that we may now come to God; and we no longer dread but now love God, because we see his goodness and love, for "herein is the love of God manifested." (1 Jno. iv. 9).

We are thus brought into fellowship with God as justified *human beings*—"Being justified by faith, we have *peace with God*." (Rom. v. 1). Few, very few, lay hold upon justification fully; few believe God that they "are justified from all things" and are in God's sight clothed in the spotlessness of Jesus, in whom was no sin; consequently very few have the *joy and peace* which spring from believing. And it is no uncommon thing to hear, in church meetings of all denominations, men and women tell God that they know themselves to be "miserable sinners." Poor creatures, no wonder they agonize and daily ask the forgiveness of those sins which God's word declares *are* forgiven. 2 Pet. i. 9. They know not that they partake of the justification by *believing*. If they would only believe God, they would have the realization of forgiveness, and consequently joy and peace. "For without *faith* it is impossible to please God." Beyond this point of rejoicing in a consciousness of forgiveness of sins, and acceptableness in God's sight, few Christians go.

Did you ever think why God has made known to us our justification *now*, but keeps it hidden from the great mass of the race until the millennial age, though the ransom price is eventually to release all mankind from sin and its penalty, and bring them to the same condition of acceptance—sinlessness—perfection which we *now enjoy by faith*? It is because God has a plan which he is working out according to the counsel of his own will, and a part of that plan is that he will select from among mankind a number who will eventually be transferred from the earthly conditions and *human nature* to spiritual conditions and the "*divine nature*" to be "heirs of God, joint heirs with Jesus Christ our Lord."

God's object in the development of this "little flock" is two-fold: first, he will make them *everlasting monuments* of his goodness, to be known and read of angels and men. As Paul expresses it (Eph. ii. 7), God's plan in the development of the Gospel church of overcomers, is, "that *in the ages to come*, he might show the *exceeding riches of his grace*, in his kindness toward us through Christ Jesus." The second

part of God's plan, in which we are directly associated, is, that he purposes to use us during the next—Millennial—age as kings (rulers) and priests (teachers), when we shall reign with Christ a thousand years. (Rev. v. 10, xx. 6). Thus shall the "seed," of which Jesus is the Head, bless all the families of the earth. (Gal. iii. 29).

No sinners are called to have part in this "high calling, which is of God in Christ Jesus." True, Jesus called "sinners to repentance"—so does the word of God, and all his children seek to bring men to repentance and faith in Christ and consequent justification. But only the justified ones are called to be "kings and priests unto God, and to reign on the earth." It is worse than useless to present the grand prize for which we run to the attention of sinners—the *unjustified*. For the *natural* man receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned—they are foolishness unto him. Therefore, "cast not *your pearls* before swine, lest they trample them under their feet, and turn again and rend you."

This being true, that none are called to the high calling except the justified ones, the fact that you know of your justification may be the proof to you that you are one of those whom God has "*called*" to spiritual life and joint-heirship with Jesus. What a blessed privilege to be called with such a high *calling*. Now do you realize that *you* are called to be a member of the bride of Christ? Then remember who called you—God; and that "Faithful is he that calleth you, who also will do it." (1 Thess. v. 24). Our Father mocks none with a call which they cannot attain to. His grace is sufficient for us.

All who are called may take the *second* step—

SANCTIFICATION

To sanctify is to set apart or separate to a special thing or use. God's will is that all justified ones should be sanctified or set apart to his service as we read: "This is the will of God even your (believers) sanctification." (1 Thes. iv. 3.) There are two parts to sanctification—first ours, secondly God's part. As we have seen, God provides for our justification as *men* and then calls us to set apart—sanctify—or *consecrate* to him, that justified *humanity*. When we do, thus *consecrate* or give up our will, our time, talent, life and all we have and are to God, and ask him to take our little all and use it as seemeth to him good, and agree to *let* the will of God dwell in us richly—when we have done this we have done all that we *can* do; and here God who accepts of every such *sacrifice*, begins his part of the sanctification work. He begins to use this *will* resigned to his care and "to work in you both to *will* and to *do*" in harmony with his will. From that moment it is no longer you (the *human*) but "Christ in you." Even the earthly (*human*) body, under the *new* controlling will (God's) is used in God's service and is thereby made holy.

From this moment when we give—consecrate—ourselves we are reckoned *dead*, as *human* beings; for the human will should be buried from that moment forward; and when the will of God—the mind of Christ—the Holy Spirit takes possession of us so that it becomes our will and our mind, we are called "*new creatures*"—we are thus begotten to newness of life. This *new creature* is only an embryo being. It is not complete; but it grows and develops and "we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." (2 Cor. iii. 18.) Thus as *new* spiritual creatures we grow in his likeness during the time we abide in this earthly condition. As the spiritual nature grows stronger the human nature grows weaker and is the easier to *keep dead*, for I must not only give up my will to God, but keep it in a surrendered condition, "keep my body *under*"—under God's will.

As the *new* spiritual nature grows it longs for its perfection when it will no longer be trammelled and fettered by *human* conditions, but be "like unto Christ's glorious body." This is promised us—we have been begotten, and by and by shall be *born* of the Spirit—spiritual bodies, for "that which is born of the Spirit is *Spirit*," just as truly as "that which was born of the flesh was flesh." Our begetting we have and our spiritual life is begun. It is to be completed, perfected, when this corruptible, and mortal condition shall give place to the incorruptible, immortal conditions of the spiritual body. This will be at the moment of resurrection to those who sleep in Jesus—raised spiritual bodies; and it will be the moment of *change* to the living (from the fleshly body to *their own spiritual bodies*—theirs as *new creatures*.) Thus, "we which are alive and remain shall be changed in a moment." 1 Cor. 15:52.

This *change* of residence or condition, from the earthly body

to the spiritual body is the third step of our development, viz:

REDEMPTION

This redemption from the present earthly conditions finishes and completes *our salvation* and the glory of power will follow.

Toward this the end of the race we are looking with longing eyes, "Ourselves, that have the first fruits (begetting) of the Spirit, even we groan within ourselves waiting for sonship—the redemption of our body" (the *body* of which Jesus is the Head and all overcomers are members.) Rom. viii. 23.

THE POWER WHICH SANCTIFIES

It is not the power of physical force that is used by the Spirit of God in our development, but a mental power which appeals to our minds and wills.

The Spirit appeals to our reason, and uses the *Word of God* as its agent. In the Word, the Spirit has in former ages stored up, both by prophetic utterances and Law shadows and types, those truths which God designed should during this Gospel age be the *food* to *sanctify the body of Christ* and build it up in the most holy faith. And we act wisely if we make use of this spiritual food. ("Thy words were found and I did eat them." Jer. xv. 16). It is furnished us for the purpose of sanctifying us. If we go to our Father and say, Father, I give myself all to thee; I pray thee, set me apart as holy to thy service, both now and hereafter. Give me needed strength to do thy will. He answers, Yes, my child, I have already provided a rich store-house of truth, from which, if you eat, you shall have the strength you ask. "Knock, and it shall be opened unto you"—"seek, and you shall find."

The seeker returns, saying, Father, I found the store-house, but saw little but plain food exposed to view. Most of the choice viands must have been locked up in the great closets which the keys did not seem to fit. Father, give me strength in some other way. Not so, my child. Part of your lesson is to learn that my way is best; that my way of giving is your *best* way of receiving strength. Go; your strength, joy, zeal and love for me will increase as one after another these closets open before you, revealing their rich treasures.

Yes, the Word of God is the treasure-house of our Father, in which he has stored *truth* to sanctify the church in every age, wherein is "given us exceeding great and precious promises, that *by these we might become partakers of the divine nature*." (2 Peter 2, 4) In it is revealed "the love of Christ (which) *constraineth* us." (2 Cor. v. 14), and by means of it our Master prayed that we should be sanctified: "Father, sanctify them through thy truth. Thy word is truth." (John xvii. 17.) What Christian, then, who desires sanctification can afford to ignore the Scriptures? Which one will say he has no time to examine and seek in it for truth? As well say he has no time for sanctification. "*It is the power of God unto salvation*." (Rom. i. 16.) Let us, then, who seek this *great salvation*—high calling—say to ourselves as Paul said to Timothy (2 Tim. iii. 15-17), "From a child thou hast known the Holy Scriptures which are *able to make thee wise unto salvation*." "All Scripture given by inspiration of God is profitable, for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Now call to mind the steps: First, justification of the *human nature*; second, a consecration or sacrifice of that *human nature* to God, its consequent death and the beginning of your existence as a *spiritual new creature* in the human body during the present life; third, the completion of your *new, divine nature*, by the power of God, when you will be like unto Christ's *glorious body*—who is the express image of the Father's person. Glorious, high calling! You are called.

Do you ask how you can make it *sure*? I answer, by doing according to your covenant; give up your all to Father and let him use you as he sees best—

"All for Jesus! all for Jesus!"

All your being's ransomed powers;

All your thoughts and words and doings,

All your days and all your hours."

"If you do these things (which you covenanted) ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. i. 10-11.) God will surely keep his part of the agreement [Faithful is he that called you]. If we suffer, we shall also reign with him." (2 Tim. ii. 12.)

If I in thy likeness, O Lord, may awake,

And shine a pure image of thee,

Then I shall be satisfied when I can break

The fetters of flesh and be free.

QUESTIONS OF CORRESPONDENTS

QUESTION.—Bro. R., how could Moses appear on the Mount of Transfiguration if not translated?

ANSWER.—Moses was not translated; he died. (See Deut. xxxiv. 5.) He *could* have been resurrected by God's power, but not as a *spiritual* body since Jesus was "the first-born from the dead" to a spiritual body; "put to death in the flesh but quickened by the Spirit." Moses may have been on the Mount as a fleshly being but nothing in the narrative demands it. Jesus doubtless knew all about it and he charged them straightly, saying, "See that ye tell no man the vision until," etc., (Matt. xvii. 9.) If he thus calls it a *vision* who am I that I should call it a reality.

QUES.—Bro. R., why do you advise us to read the tracts carefully before handing to others? I read them *many* times and have been much instructed by so doing. I don't know why I should doubt the truths they teach.

ANS.—The habit of giving tracts, etc., of whose contents the distributors are ignorant, often does harm. We should be as careful about not distributing *moral poison* as any other—more so. If all our readers learn to examine the tracts it will aid them in the use of the same care with other writings, to see whether it be *food* or *poison*. If by reading they are convinced that the tracts are *food*, such as many are starving for, it will fire their zeal in distributing them.

Then, too, we should like to think of all readers of the WATCH TOWER as preachers of God's plan and truth: "living epistles known and read of all men" "ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness." (1 Peter iii. 15.) The reading of the tracts might be God's way of making ready your answer.

QUES.—Dear Bro., do you not see that we, the people of these U. S. are the seed of Abraham, the lost tribes of Israel?

ANS.—Abraham was the father of *two seeds*, the children of the flesh [twelve tribes of Israel] and the children of promise, [faith], of which *two seeds* Ishmael and Isaac were types. (Rom. ix. 8, and Gal. iii. 23, 28, 31.) "There are spiritual promises for the spiritual seed, which is Christ," "and if ye be Christ's (members) then are ye Abraham's (spiritual) seed." (Gal. iii. 16, 29.) None of the spiritual promises belong to the natural *fleshly* seed, though any of them may give up their earthly promises and with the "Gentiles become fellow-heirs and of the same body [of Christ] and partakers of his promise, in Christ." Eph. iii. 6.

Almost all of the fleshly seed are so blinded by the fleshly promises, that they do not see the greater spiritual prize. (See Rom. ix. 30-32.) "What, then, Israel hath not obtained that which he seeketh for [the chief blessing through Abraham] but the election [the remnant, the few, in connection with the Gentiles] hath obtained it, and the rest were blinded." But, "they also, if they abide not still in unbelief, shall be grafted in again"—into the spiritual promises. [That is, as a nation they lost those spiritual promises and were cut off from them; but believing Israelites, as well as Gentiles, may be grafted into the spiritual vine by faith.] But, I would not, (spiritual) brethren, that ye should be ignorant of this mystery . . . that blindness in part [to the larger part] hath happened unto Israel until the fullness of the Gentiles be come in [to the spiritual blessings] And [thus] all Israel shall be saved." [Receive the things promised them as the natural seed, viz.:] "There shall come out of Zion the deliverer (the spiritual seed) who shall turn away ungodliness from Jacob. (fleshly seed.) For this is my covenant unto them." (Rom. xi. 7-23 and 26.)

These *two seeds* of Abraham are referred to in Rom. iv. 16: That "the promise might be sure to *all* the seed (natural and spiritual) not to that only which is of the *law* (the natural) but to that *also* which is of the *faith*."

We know not whether the people of these United States and of England are the *natural, fleshly* descendants of Israel or not. It could make no difference as regards the *spiritual* "prize of our high calling in Christ Jesus." If they are, and were made to know it, the effect of those *earthly* promises would probably be to blind them to the spiritual prize as it did the others, 1800 years ago. If they are of the natural seed, they will receive grand blessings in the coming age, after the *spiritual seed* has been exalted to *glory and power*; as it is written. "They shall obtain mercy [God's promised blessings] through *your* mercy" [through the spiritual seed]. Rom. xi. 31.

Bro. A. Hipsher, for answer to your question: see "Unpardonable Sin," page 3.

QUES.—Dear Bro. what kind of bodies will *little children* have in the resurrection?

ANS.—Paul gives us an answer to this question in 1 Cor. xv. 38: "God giveth . . . to every seed his own body. "There is a natural body and there is a spiritual body"—vs. 44.

Adam, the perfect man will serve as an illustration of a perfect natural (*human*) body, what the earthly ones shall all be when the work of resurrection and restitution, is complete. Christ's body after his resurrection will serve as an illustration of a spiritual body. Like him, we who have been begotten of the Spirit shall be, when we get our birth, as *we* have borne the image of the earthly, *we shall* also hear the image of the heavenly.—Vs. 48, 49.

Now, let us use this rule: Were these children begotten and born of the flesh—fleshly bodies? Yes. Were they afterward "*begotten*" of the Spirit by the word of truth?" No. Then they remained natural, or human, and as such belong to the *natural seed*, and in the resurrection, God will give to every seed his own body; consequently they as part of the natural seed will have a *natural body*, while we who have been begotten of the spirit, and are therefore of the *spiritual seed*, will have our own bodies, viz: spiritual bodies, "like unto Christ's glorious body."

While they are designed ultimately to reach the same grand perfection of powers, and being enjoyed by the head of the *human* family, (Adam), yet we do not suppose that they will come out of their graves thus perfect. We *presume* (merely) that they will arise children and develop. The government, etc., of children will be much easier when the curse begins to roll away; besides, in past ages the proportion of deaths in childhood, was much less than now.

Bro. J. Baldwin: It would require the entire space of Z. W. T. for a year or more to answer all your questions in full. We commend to you the reading of all the tracts 3 or 4 times; then read "DAY DAWN." You need not expect to obtain all the truth on so great and grand a subject at one *swallow*, it is a continuous eating. You must seek. "He that seeketh findeth." "Then shall we know if we *follow on* to know the Lord." (Hos. vi. 3.)

QUES.—Dear Bro. R., may we be sure we belong to the "little flock," or must we be in doubt?

ANS.—"I know in whom I have believed, and am persuaded that he is able to keep (preserve) that (life) which I have committed unto him against that day." Paul thus expresses his and our confidence in God that he is both able and willing to do for us, all of his part of the covenant. The question, then, of our membership in the little flock depends entirely upon our keeping our part of the covenant. We are his spiritual sheep, ever since we entered our covenant relationship,—we are his workmanship. If we are entirely given up to him, so that his will is accomplished in us [the human nature crucified] he will give us the *grand prize*. If we hinder the work by opposition of our wills, we lose the *prize* and are obliged to come through the fire of tribulation in order to obtain the spiritual body.

We may not be able to say: the *prize* will surely be mine; but we can say if *now* entirely given up,—The prize is mine today unless I lose it tomorrow: and by God's grace I will "keep my *body* [humanity] *under* lest after having preached to others [of the grand prize] I myself should be a castaway" (from it.)

QUES.—Do you, Brother Russell, fully agree with the articles from Brother Jones' pen in a recent number?

ANS.—In the main, yes. Perhaps no two writers would express the same thoughts in *exactly* the same words, but the sentiments, etc., I endorse, as being in my judgment in harmony with the teachings of the Word. Let me guard you, however, against supposing that the *change* from natural to spiritual bodies will be either a gradual one, or one of which you might be in doubt. We shall be "changed in a moment, in the twinkling of an eye," and it will be a radical change. No longer, *natural, earthly, weak and corruptible*, but powerful, spiritual, incorruptible, immortal—"like unto Christ's glorious body;" though appearing (as seems to be taught in the types) for a while to mankind in general, as *though we had not been changed*. When thus changed, we can see all others on the spiritual plane, the Lord, the prophets and resurrected saints and those similarly *changed*. The *rail* will be only to those on the natural plane. Therefore be not deceived into supposing either yourself or others changed until you can do as Jesus said everyone *born* of the Spirit can do, and as he did when he was *born* from the dead, viz.: go and come like the wind, and no man know whence you came or whither you went. "So is every one that is born of the Spirit." Jno. iii. 6.

How beautifully clear it is that our change from natural to spiritual conditions is not the marriage but a preparation for it. The Bridegroom is since his resurrection a spiritual body, and how fittingly proper it would seem that the bride should be changed to the same image and nature before sharing the *glory of power* with him—the marriage.

AN OPEN LETTER

"Dear Brother Russell, I write to ask your prayers for Mr. C., his wife, son and daughter. They are steeped in sin. Pray that they may be saved and become members of the bride of Christ."

My dear Brother, your request would be considered a very reasonable and proper one by most of Christian people; but from our standpoint it would be the height of presumption. I can and do thank God that they and all others of our race ARE SAVED, are redeemed, and that in God's "due time" they will be entirely released from the bondage of sin and death, and during the next (Millennial) age will come to a full knowledge of their Redeemer, and have abundant opportunity to come to the condition of *perfect men and women* for "Jesus Christ, by the grace of God tasted death for every man," "gave himself a ransom for all to be TESTIFIED IN DUE TIME."

To ask God to convert by any other means than the word "which is able to make them wise (now) unto salvation," would be to ask him to perform a miracle. If this be his WILL he can do so (as in Paul's case) without my asking him; and would do so whether I ask or not. If not *God's will* to make an exception of Mr. C. and family, *who am I* that I should ask him to change his plans to suit mine? Oh, no! rather reverse the order and change *my will* to suit his plans.

His plan is to give "Restitution" to the billions in the next age, but to select *now* during the Gospel age "a little flock" (from among the billions who are redeemed from death)—to take out a people for his name—to be "the bride, the Lamb's wife" and bear his name. It is not our business to help the Lord decide who shall be of that selected company.

The key to many unanswered prayers is, "Ye ask and receive not, because ye ask amiss." To be sure of an answer we must ask in harmony with God's plan and word. Suppose now that I should ask the Lord that Mr. C. and family may be a part of Christ's bride, and suppose Mr. C. should not be the

Lord's choice for that exalted position, one of two things would surely follow: either the Lord would take some one contrary to his will, or my prayer would go unanswered. And undoubtedly it would be the latter—an unanswered prayer.

Unacceptable prayers come from one of two causes: Either they are the desire of our old (human) nature or of the new spiritual nature uninstructed as to how to ask and what to ask for.

Now brother, your request was undoubtedly made by your spiritual nature. So far it was good; but our new nature or new mind can at present operate only through the *natural* body and may consequently make mistakes (therefore, "in this tabernacle we groan"—longing for our spiritual body, which will be fully in harmony with our *new nature*—our birth). It is because we are thus hampered by the imperfections of earthly conditions that "the Spirit helpeth our infirmities; for we know not *what things* we should ask for as we ought, but the spirit maketh intercession for the *saints* according to the will of God." (Rom. viii. 26.) Therefore, sometimes God answers very improper prayers in a very gracious manner, though not according to the asking.

If we would ask and receive, we should study to ask aright. "Let the words of our mouth and the meditations of our heart be acceptable before thee, O Lord, our strength and our Redeemer."

There is only one source from which we can learn "*what things* we should ask for," and that is the Spirit's text-book—the Bible. How important, then, it is for us to use our text-book and be well acquainted with *God's plan* that we may ask in harmony with it and receive. How fully this point was covered by our Lord Jesus, when he said: "If ye abide in me (first condition) and my words abide in you (second condition), ye shall ask what ye will, and it shall be done unto you."

Truly, your brother in Christ.

Truth itself, severed from the love of the truth, may be an idol.—*Pascal*.

TWIG TO BRANCHES

Brother Sunderlin, in closing a letter, recently received, said: "This twig sends love to all the branches of the vine." We take this opportunity of sending it to such branches as are readers of the WATCH TOWER. It expresses a very beautiful sentiment, and shows the modesty of the "twig." This, as has previously been shown in the WATCH TOWER, is the right understanding of the word "branch," as used by our Lord. It is common to hear people speak of belonging to the Methodist *branch* of the church, or the Baptist, or other branches, thus recognizing the fact that THE CHURCH is not a *branch*, but a vine, composed of all truly united to Christ. A careful reading will convince anyone that Jesus recognizes no denomination as a branch. Jesus deals with us as individuals; each Christian who consecrates himself to Christ is a branch of the vine. "I am the vine, *ye* are the branches."

If all could know and appreciate this, it would make them

less particular about having their names enrolled on earth, and more particular about having their "names written in heaven;" less careful about the "voice" and "authorities" of an earthly institution, and more careful about the authority and voice of the Master and Head, Christ.—"The head of every man [believer] is Christ, and the head of Christ is God." [1 Cor. xi. 3.]

Well, we thought that most of the branches would appreciate Bro. S.'s sentiment, for love is the essence of the branch as well as of the vine, and in answering him, we suggested that he write some for our paper, which would be one means by which he might add to the spiritual health, comfort and fruitfulness of some of the "branches." He has concluded to do so, and we have added his name to the list of contributors on first page. This number contains two articles from his pen.

TIME SERVERS

The trimming, hesitating policy of many reminds us of Luther's words to Erasmus: "You desire to walk upon eggs without crushing them, and among glasses without breaking them!" This is a difficult game to play at, and one which is more suitable for a clown at a theater than a servant of Christ. When you are attempting to compromise, you have to look around you and move cautiously as a tight-rope dancer, for fear of offending on one side or the other. A little too much this way or that and over you go. A cat on hot cinders is in an unenviable position. No true-hearted man will ever bear such wretched constraint for any length of time, or indeed at all. Think of being able to go no further than the aforementioned timorous, time-serving Erasmus, who said, "I will not be unfaithful to the cause of Christ; *at least so far*

as the age will permit me." Out upon such cowardice: life is too dear when bought at such a price.—*Spurgeon*.

When a cloud comes between us and the sun, it robs us for the time of the enjoyment of its beams. It does not prevent him from shining, it merely hinders our enjoyment of him. Exactly so it is when we allow trials and sorrows, difficulties and perplexities, to hide from our souls the bright beams of our Father's countenance, which ever shine with changeless lustre in the face of Jesus Christ. There is no difficulty too great for our God; yea, the greater the difficulty the more room there is for him to act in his proper character, as the God of all power and grace. It is the privilege of faith to find God behind the cloud in all his faithfulness, love and power.—*Sel*.

DEAD AND BURIED

In the fourth century a young earnest disciple sought an interview with the great and good Macarius, and asked him what was meant by being dead to sin. He said, "You remember our brother who died and was buried a short time since. Go to his grave and tell him all the unkind things you ever heard of him. Go, my son, and hear what he will answer." The young man doubted whether he understood; but Macarius only said, "Do as I tell you, my son; and come and tell me what he says." He went, and came back,

saying, "I can get no reply; he is dead." "Go again and try him with flattering words—tell him what a great saint he was, what noble work he did, and how we miss him; and come again and tell me what he says." He did so, but on his return said, "He answers nothing, father; he is dead and buried." "You know now, my son," said the old father, "what it is to be dead to sin, dead and buried with Christ. Praise and blame are nothing to him who is really dead and buried with Christ." (Rom. vi. 3.)—*Selected*.

"The true doctrine is not our right to think for ourselves, but the right of the other man to think for himself."

The impression very widely prevails that the battle for Christian liberty has been fought and won. So far as regards precaution of the more active kind, this is the case in the larger part of the civilized world. The right of the minority to free speech and free action in the line of conscientious conviction, is, in theory at least, conceded.

But it is a mistake to assume that because harsh laws have been softened, human nature has been radically changed. The grosser forms of persecution have disappeared, but subtler forms remain. The intolerant spirit has survived the death of many institutions by which intolerance was once manifested. Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavor to punish those who have the temerity to differ from them.

There is no cause for astonishment at this manifestation of inconsistency. It is one of the curious things in human history to see how generally the persecuted have become in turn the persecutors the moment the power was lodged in their hands. And why? Because the true principle of Christian liberty had not been grasped, and is to this day apprehended by only a few. The right of any body of men to differ from others has always been claimed by them; there is no novelty in that. From the beginning, every Christian sect that has arisen has vehemently contended for its right to differ from others. It has protested against persecution—that is to say, the persecution of itself by others. But in few cases has any sect conceded the right of others to differ from it, or forbore to persecute when it had the

power. And in our own day each man is prompt to claim and assert the right to think for himself, but how loth most are to concede the equal right of all other men to think for themselves. Every one resents any attempt to coerce him into the avowal of anything that he does not honestly believe, but how few fail to attempt to coerce others.

The true doctrine of Christian liberty is not our right to think for ourselves, but the right of the other man to think for himself. There is no danger now that our right will not be insisted upon and enforced, particularly if our thinking happens to fall in with that of the majority. It is the other man's liberty that is in danger, particularly if he is in the minority. It is his liberty that demands defense at all hazards; for, if liberty is denied him, how long will it be conceded to us?

To demand liberty for the other man, even when he differs from us, is not to admit that truth and error are essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as a deadly error. But this may be done without identifying the man with what he teaches, and without the display of the spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the truth, and yet faithfully to recognize the equal rights of all men to free thought and free speech, is not always an easy task. The two may, however, be combined. And nothing can be more certain than the preservation of Christian liberty for any if conditioned on the concession of that liberty for all.—*N. Y. Examiner.*

THE IRON WOLF

"I conducted, two months ago," said a clergyman, "the funeral services of one of my parishioners. He had been a farmer. Forty years ago he had commenced work with one hundred acres of land, and he ended with one hundred. He was a skillful, industrious workingman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his friends and neighbors.

"It was always a warm, hospitable house," said one. "The poor man was never turned away from that door. His sons and daughters all received the best education which his means could command. One is a clergyman, one a civil engineer, two are teachers—all lead useful and happy lives."

"Said another: "Those children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping so bitterly, was a waif that he rescued from the slums of the city."

"And so the story went on—not of a miser who had heaped dollar upon dollar, but of a servant of God who helped many lives, and had lifted many of them out of misery and ignorance into life and joy.

"On my way home from the funeral I stopped at the farm of another parishioner, who said to me in a shrill, rasping tone:

"So poor Gould is dead! He left a poor account—not a penny more than he got from his father. Now I started with nothing, and look here," pointing to his broad fields. "I own down to the creek. D'ye know why? When I started to keep house I brought this into it first thing," taking an old iron

savings bank in the shape of a wolf out of the closet. "Every penny I could save went into its jaws. It is surprising how many pennies you can save when you've a purpose. My purpose was to die worth \$100,000. Other folks ate meat; we ate molasses. Other folks dressed their wives in merino; mine wore calico. Other men wasted money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, sick people, paupers, and books. And," he concluded triumphantly, "now I own the creek; and that land with the fields yonder, and the stock in the barns, are worth \$100,000. Do you see it?"

"And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, taught only to make money a god, one daughter, starved in body and mind, was still drudging in the kitchen; one son had taken to drink, having no other resource, and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"Yesterday I buried this man," continued the clergyman. "Neither neighbor nor friend, son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body. Economy for a noble purpose is a virtue; but in the house of some it is avarice, and like a wolf, devours intelligence, religion hope and life itself."—*Friendly Companion.*

DEATH NOT LIFE

I think we are not warranted in concluding (as some have done), so positively concerning this question, as to make it a point of Christian faith to interpret figuratively, and not literally, the "death" and the "destruction" spoken of in Scripture as the doom of the condemned: and to insist on the belief that they are kept alive forever.

"Life," as applied to their condition, [the condition of the righteous] is usually understood to mean "happy life." And that their's will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word "life" does of itself necessarily imply happiness. If so indeed, it would be a mere tautology to speak of a "happy life;" and a contradiction to speak of a "miserable life;" which we know is not the case, according to the usage of any language. In all ages and countries, "life," and the words answering to it in their languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one.

Life, therefore, in the received sense of the word would apply equally to the condition of the blest and the condemned,

supposing these last to be destined to continue forever living in a state of misery. And yet, to their condition the words "life" and "immortality" never are applied in Scripture. If, therefore, we suppose the hearers of Jesus and his Apostles to have understood, as nearly as possible, in the ordinary sense, the words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be "destroyed," and cease to exist: not that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as forfeiting life; as for instance: "Ye will not come unto me that ye may have life." "He that hath the Son hath life; and he that hath not the Son of God hath not life." And again, "perdition," "death," "destruction," are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary—*Archbishop Whately.*

IMMORTALITY AND INCORRUPTION

The following, in answer to a correspondent's question, may be of general interest to our readers:—

The Greek word *aphtharsia* is rendered *immortality* in Rom. 1:17; and *incorruptible* in Rom. 1:23, 1 Cor. 9:25 and 15:52, Eph. 6:24 and Titus 2:7; and *incorruption* in 1 Cor. 15:42, 50, 53, 54.

The Greek word *aphthartos* is rendered *immortal* in 1 Tim. 1:17, and *incorruptible* in Rom. 1:23; 1 Cor. 9:25 and 15:52, and 1 Pet. 1:4, 23 and 3:4.

These are the only occurrences of *this* word. The Greek word *athanasia* is translated *immortality*, but *three times*—1 Cor. 15:53, 54 and 1 Tim. 6:16.

Both these words are given the sense of *immortal*, by lexicographers. Liddell and Scott, standard authorities, give it thus. Plutarch uses *aphthartos* as *incorruptible*, *immortal*. And it seems to be the exact word corresponding to our words, *incorruptible* [not liable to corrupt, or to be corrupted], and *immortal* [not mortal—not subject or liable to death].

Athanasia, while it is properly translated *immortal* according to usage, does not so much have the sense of *not liable to die*, as that of *unchangeability*. Hence *aphthartos* is the word which most closely corresponds to our word *immortal*, *i. e.*, *not mortal*, *not perishable*, *not corruptible*. This is shown by the relationship between *corruptible* and *incorruptible* in 1 Cor. 15:53 and 54, which in the Greek as in the English stand related, of the same root, the Greek being *phthartos* and *aphthartos*. Not so, however, the words *mortal* and *immortal* in the same verses. In the English these words are closely related, but the Greek uses words totally distinct and not related—*thnetos* and *athanasia*, the sense being, "This

mortal [dying condition] shall put on [or assume] immortality" [a lasting or unchangeable condition].

So, then, the attempt of some to make out that *incorruptible* refers to one state, and *immortality* to another, is without foundation, and probably the result of lack of thoroughness in the examination of the subject. Prof. Young, Liddell and Scott, and all translators are right in using the two English words *immortal* and *incorruptible* interchangeably. As above suggested, however, we would have preferred it had *athanasia* been translated *unchangeability* in the three cases where it occurs, although our word *immortality* covers the idea of unchangeability.

With this change 1 Cor. 15:53, 54 would read thus:—"The [special] dead [*i. e.*, the saints] will be raised incorruptible [*i. e.*, immortal, not liable to corrupt, decay, or perish] and we [of the same special class] shall be changed." "For of necessity this corruptible diseased, perishable condition] must be invested with *incorruptibility* [imperishable quality] and this mortal [dying condition] must be invested with *immortality*" [*unchangeability*]. "And when this corruptible [perishable condition] shall be invested with incorruptibility [imperishable quality] and this mortal [dying condition] shall be clothed with unchangeability [immortality], then will that prophetic promise be fulfilled [which says] "Death will be swallowed up in victory." That is to say: when this *special* class, the dead and we, the overcomers, the saints, are changed to undying, changless conditions, then will that prophecy of Isaiah 25:8 begin to be fulfilled to the world—the Millennial work of abolishing death and restoring life will then go on successfully.

AN ACCUSER SILENCED

Two fellow-travelers were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing Church, and then he pointed to some of the leaders, as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow passenger in front of him.

"I see you are quick to detect evil," answered the Christian, and you read character pretty well. You have been

uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none but given all a good measure. Now I am a Christian, and I love the Lord Jesus and his people. Not a word shall I offer in defense, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ Himself."

The skeptic was surprised. He seemed almost frightened, and sheepishly replied, "Well, no; I couldn't find fault with Him. He was perfect.

"Just so," said the Christian; "and therefore was my heart attracted to Him; and the more I look at Him, the more I found I wasn't like Him at all, but only a poor, sinful, guilty man. But tell me yourself if I haven't a right to be happy and to love Him when I found out that He had died for me; that on the cross He had fully paid all my debt, and thus cleared me of all guilt? Ever since then I truly love Him, and all the evil which professed followers of His may do, cannot turn me away from Him. My salvation hangs on what He has done, and not on what they are doing."—*Horatius Bonar*.

DISCORD PRECEDES HARMONY

It seems to me the trials and the temptations of this life are all making us fit for the life to come—building up a character for eternity. You have been in a piano manufactory; did you ever go there for the sake of music? Go into the tuning room and you will say, "My dear sir, this is a dreadful place to be in; I cannot bear it; I thought you made music here." They say, "No; we do not produce music here; we

make the instruments and tune them here, and in the process much discord is forthcoming." Such is the church of God on earth. The Lord makes the instruments down here, and tunes them, and a great deal of discord is perceptible, but it is all necessary to prepare us for the everlasting harmonies up yonder.—*Spurgeon*.

—Subscribers write us saying that they are "*very poor* and will send money for the paper as soon as they can get it." To answer all such at once let us say that if you are *very poor* we do not want you to send us any money. Let us know that you want it and you can have it free.

Truth itself, severed from the love of the truth, may be an idol.—*Pascal*.

A GOOD man incarnates goodness. The flower and its fragrance are one.

GOD'S LOVE TO ME

I love to sit, and think,
How Jesus came to me;
And brought his box of jewels
Which angels longed to see.

He opened wide the lid,
And took them, one by one;
He showed them unto me—
Their light was like the sun.

He said, "My chosen one,
Put on these jewels bright;
And follow where I lead you,
To lands of pure delight.

I soon will take you hence
My home to share, with me;
There you shall ever be my bride,
Throughout eternity."

—MRS. A. M. B.—*Newark, N. J.*