WHAT DOES THIS FOREBORE?

During the session of the Ninety-Fifth General Assembly of the Presbyterian Church of the United States, held recently at Saratoga, Dr Herrick Johnson, of Chicago, in an address, speaking of the peril within the Presbyterian body, said:

"The Church is rapidly approaching calamity. It is threatened with a famine of preachers. Our Church numbers 5,741 congregations, and by no possible figuring can ministers be made to match churches. Take in every stated supply and retired minister, and still 500 churches are pastorless. When the taper burns at both ends look out for darkness. There are no grounds of hoped-for relief in the colleges and theological seminaries to supply the demand. The trend is continually the wrong way. Of the students in twelve colleges in the last decade, only nineteen per cent. entered or proposed to enter the ministry. The loss has gone too far not to injure the Church. Unless it be retrieved, disaster follows."

This is indeed, a gloomy outlook, and we do not wonder that the Moderator of the Assembly views it with alarm. This is the more reasonable when we consider that the Presbyterian body within the past few years has not grown to any extent numerically stronger. It indicates a growing apathy among its members to take an active interest in the teaching and propagation of the Presbyterian tenets. But this apathy, this lack of vocations to the ministry is not confined to the Presbyterian body; the same wail of grief comes from the other denominations in the Protestant fold. The young men who enter their course of studies ostensibly for the purpose of becoming the exponents of the particular tenets of their respective creeds, are drawn away by the attractions of the world and embrace other avocations. While this dearth in the ministry exists, medicine, law and other professions are overcrowded, and while the aspirants to worldly honors are nominally members of the Protestant congregations, they, as a rule, take no interest in church affairs beyond attending service when it suits them and contributing liberally to the support of their pastors and their Church institutions.—*Catholic Mirror.*

PALESTINE A NATION

While men are absorbed in their little cares, alternately moved by hopes and fears, the grand and stately march of human events progresses onward and irresistibly to completion in the fulfillment of an inevitable law which controls all human action. Men here and there raise their puny voices as if to stay this tide of advancement, arrest this fiat of the Eternal. As well might they attempt to stay the law which governs the universe. Races have as fixed a course to run as have the stars that dazzle in the blue vault above us, and the race of Israel is the bright fixed star amongst them. In all its wanderings it has been true to its course. Its mission has been foreseen and foretold and its final restoration to the Holy Land prophesied. That this prophecy is being fulfilled the signs of the times indicate. It is being accomplished so quietly and so gradually that only those who have given the subject attention realize the importance of the work done. Our readers are today presented with a comprehensive statement of acts, facts and opinions in regard to this historic enterprise which cannot fail to interest all thoughtful minds. The picture presented has in it the essence of romance. It is at once real and ideal.

Palestine is a political necessity to the Jewish race. The founding of a nation in the Holy Land once more, means an exaltation of all Israel. It places her as a nation amongst the nations of the earth. It gives to the Jew that political power and sovereign right which means protection. It makes him a citizen of his country, and gives him a passport amongst the nations of the earth. . . . . This may look impracticable to the man in the counting-room absorbed in his books, to the man in his store absorbed in figuring up his profits and losses, to the man steeped in the bliss of social pleasures, but it is as clear as the noon-day's sun to whoever makes a study of the political horoscope.

The political autonomy realized, the Jews scattered throughout the world will not flock to Palestine in a body. There are 300,000 Jews in Asia, 400,000 in Africa, and 5,000,000 live in Europe. It is from these that Palestine will draw its life of restoration. The American-born Jew will undoubtedly remain an American, and if he should ever visit the Holy Land it would be for pleasure and travel and to see a land so famous as the chief birthplace of his heroic race.

It may be said that geographically speaking Palestine is too small to exert much influence as a political, intellectual or moral power among the nations of the earth. We reply that in ancient times Greece was a power, and that in modern times the little island of Britain is a power. Geographically speaking, what are they? It is intellect, moral force and pride of nationality that make nations great, and not extent of territory. It is intellect and moral power that will make Israel renowned among nations.—*Jewish Messenger.*

OUR BESETMENTS

This is a trying period for those to whom the light comes. Satan seems to use every art to hinder a thorough investigation of truth. Some he crowds with business. To some he opens up what would seem like good chances to success. Others he crowds with household duties and cares. He draws many into *small* reforms, and urges them to give more and more of their time and energies to the seemingly noble work. He fills up the spare time of others with social enjoyments or little recreations or relaxations. Anything and everything to keep us from giving ourselves wholly to the most important work that any have ever had the privilege of doing. To keep up with advancing light will require much study. We need to test every call upon our time by the questions, Will it be more to the glory of God that I do this than to study his Word? If it is necessary, how can I best hasten it so as to leave more time to devote to his work? W. I. M.

A High Church Episcopal paper in Chicago contains the following advertisement:

"A young man, unmarried, in Priest's Orders, energetic worker, vigorous preacher, and who can say or sing and celebrate in a Catholic manner the Offices of the Church, wishes to become the Rector of a Parish, or an Assistant. Address," etc.

You pay your money and you take your choice, whether you will have him "say" those Offices in a Protestant manner or "sing and celebrate them in a Catholic manner."—*Independent.*

VOL. V PITTSBURGH, PA., AUGUST, 1883 No. 1

VIEW FROM THE TOWER

This number commences Vol. V., and from the Tower we look backward over the last few years, and as we see the pathway shining more and more, we rejoice, thank God, and take courage.

"Looking back, we praise the way
God hath led us—led us, day by day."

Each step on the shining path brings us nearer and nearer the *perfect* light of day—nearer to the perfect appreciation of truth in all its parts and relationships—the whole truth.

Our confidence in our Leader is strengthened too, in that while we have endeavored to make no paths for ourselves, but to follow his leading implicitly, we can look back and see that he has led us in a straight and progressive course. We have not been blown about by every wind of doctrine, but have been piloted in a course direct toward the light, "as the needle to the pole."

Let us glance backward a few years and trace again, our guided footsteps in this shining way; we all need the encouragement which such manifest leading of the Lord affords.

"Then we'll see what God hath wrought:
Let us PRAISE HIM—praise Him as we ought."

So short a time ago as 1870 we saw, in addition to the first principles of the Gospel, only the two bare facts—the Lord's second coming and the Restitution—and these but vaguely; for though we then saw restitution taught in Scripture, we were much in doubt as to its comprehensiveness, questioning often whether it would include all the billions of the dead whom the god of this world had in the present life

blinded. And concerning the Lord's second coming, while we realized that he is no longer a *man*, but is now the *new* creature —the express image of the *Father's person*—a quickening spirit, yet we failed somehow to make a proper application of this to his second coming, and unthinkingly and ignorantly, rather expected his coming to be as a glorified *man*, than as a spiritual being. It was not until about 1874 that these things became clearer, so that we realized that when Jesus should come, it would be as unobserved by human eyes as though an angel had come; and that it could be known only by some miracle, by some manifestation or demonstration.

About the same time the completeness of the Restitution to be brought about, came clearly to our vision. It was in this way: we had seen the various Scriptures which spoke of the Sodomites' return to a *former estate* (restitution), and Israel's return at the same time, and how all the families of earth were to be blessed through Christ, when he should *take* his great power and reign, etc., etc. But all these failed to convince us of restitution *for all*, because we could see that God could in perfect justice, take away the lives which he had given—could *entirely blot men out of existence* as easily as he could bring them into being. And we felt much inclined to believe that many of the dead billions would never be brought into existence again, until we came to see more fully the value of the *Ransom Price* given for our sins, "and not for ours only, but also for the sins of the whole world."

When we came to scrutinize God's dealings, we found that He showed no mercy on sin, but in justice condemned it and executed the penalty of death against all; that *justice* must be met and fully satisfied, before mankind could go free from that death penalty; and that God's *mercy* was displayed, not in opposing and setting aside his justice, but in providing a Redeemer or ransom price which *fully met* all the claims of His own just laws against us. This convinced us that the various Scriptures which predicted the saving of all men from the curse—death—meant *literally* all they said: That when Paul said, "He gave himself a ransom [*antilutron*—equivalent price] for all" (1 Tim. 2:6), it involved the necessity of a release from death of all who were thus bought. It gave a depth and scope to many scriptures, such as Rom. 5:18, 19: By one man's sin came *death* upon all; and by our Lord's righteousness and obedience unto *death* (our penalty) comes life to the same all; for as through or by Adam *all die*, even so by or through Christ shall *all be made alive*. (1 Cor. 15: 22.) Thus our faith in the *ransom*, that it was an *equivalent price* for ALL, was the rock into which entered as an anchor our hope for a "restitution of *all* things."

Next our attention was drawn to the subject of the TIME of our Lord's coming. Before this we had strenuously ignored *time*, partly because of its being made so much of by "Second Adventists," and because of the frequent failures of their expectations. Moreover, the fact that they claimed the destruction of the world to be the impending event, and used the periods of time mentioned in Scripture to mark the *time of that destruction*, was another reason why we were disposed to ignore the subject of *time*. Their erroneous theory of the destruction of the world cast discredit on the *time* which they associated with it.

When, however, the *manner* of our Lord's coming was seen in the light of what he *is*—a spiritual, and no longer a human being—then we saw that our Father had provided TIME in the Bible, that *thus* we might know, or see with the eye of our understanding, what we could not see with our natural eyes—viz., the Lord's presence. A careful study of times and seasons taught in Scripture convinced us that the Lord was *due* to be present in 1874, and other time teachings of the Word showed that in the spring of 1875 the restitution of all things was due to commence.

This conclusion was rather startling, and surprised us thoroughly. It would have seemed so much easier to believe had the prophecies pointed twenty years ahead and shown us that then Jesus would come—be present and do a separating work in the nominal Church, and during a time of trouble should so order *the truth* that it, as his word, would smite down evil and error of every form, including "the kingdoms of this world," under "the prince of this world." We re-examined every point carefully and every part fitted to every other with a completeness that bore the stamp of truth, and with a strength which testified that the calculations came from and were the testimony of God's chronometer.

Very cautiously every expression of Jesus and the Apostles and Prophets was scanned, to see whether their testimony would correspond. Gradually we found them, one after another, to be in fullest accord; for instance, Jesus' words (Matt. 24:37), "as the days of Noah were, so shall also the *coming* of the Son of man be." Examining this passage we found that the word *coming* does not convey the proper meaning. The Greek word *Parousia* signifies PRESENCE—that the person *has arrived*, and is no longer in the act of coming. Another text we will mention (1 Thes. 5:1-5): "Of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know that the *Day of the Lord* so cometh as a thief in the night [stealthily, quietly], and whey 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; for ye are all children of the light." The children of light walk in the shining path enlightened by the Lamp—the sure word of prophecy, from which the light shines out, showing them that the time is fulfilled, that the harvest and its events are commenced, and that the Reaper is *present* in his day—the Day of the Lord.

[The *Millennial Day-Dawn* will contain these various TIME PROOFS. It is being prepared as rapidly as other duties will permit.]

Engaged in searching and teaching thus, time sped on till 1878 had come. While our previous leading into truth was blessed and sweet, yet since 1878, has come the richest feasting and most blessed growth in favor and knowledge—for it is since then, that the Lord has given us to see the *deep things* of God, at some of which we shall now glance briefly. All having been published, and being fresh in your memory, it is needless to now treat them in detail.

(1). It was there, that our "*Lamp*" showed us that the nominal church was cast off from favor, spued out from being the Lord's mouthpiece, and from that time the message has been freely given, "Babylon is fallen! Come out of her my people." And as we look at her present condition of decay and falling, looking back we see that she began to fall at the time indicated on the prophetic dial.

(2). Next the rays of divine illumination fell on Rev. 12 and 13, opening up before us, with marked clearness of detail, the history of Papacy—the Beast, and Protestanism its image —and the great control these would possess in the Church, ultimately causing the masses of the Church to mark or name themselves so as to indicate a support of their claims and systems; and *prohibiting* and forbidding the *right* of buying and selling—the free exchange of truth—by those who do not recognize these systems. This left no doubt as to the mind of the Spirit toward those systems here termed the "Leopard Beast," "the two-horned Beast," and the "Image of the Beast." and their ultimate destruction by the bright shining of truth from the *present* one. This in turn helped us to appreciate more clearly that an important part of the *overcoming* expected of us, is to get free from the binding and blinding influences of these systems—as shown in Rev. 20:4.

(3). Following this, came light upon the *short bed and narrow cover* of Isa. 28:20, which we saw was the uncomfortable and unsatisfactory *creeds* in which a babe in Christ might, but a developed man could not stretch himself or find any rest. All who are "weaned from the breasts" and are no longer babes in Christ (verse 9), to these God will teach *his doctrines* and then they will speedily get out of the short trundle-bed creeds, and, instead of vexation, find rest in the liberty wherewith Christ makes free.

(4). Then the bed of Luke 17:34 was seen to be the same as the short one mentioned by Isaiah, and the shining of the one cast light upon the other and its surroundings. Thus we saw that the one taken and the other left in the *presence* of the Son of man, referred not as we had once supposed, to a change from natural to spiritual bodies but to a translation out of the domain or kingdom of darkness into the light and liberty of the kingdom of light: in short, to the gathering of some out of short creed-beds to follow the Lord, and the leaving of others in their uncomfortable position.

The same ray of light, shining on the connected statements, showed those grinding at the mill to represent teachers seeking to prepare food for the household of faith—some of these will be taken, others left to grind on at the unsatisfying husks and chaff. The taken ones went—where, Lord? Jesus answered, "Wheresoever the body [carcass—*food*] is, thither will the eagles be gathered together." Thus we see that the class gathered in the *presence* of the Son of man—in the day when he is being revealed (verse 30)—will be gathered to the real *food*—to a satisfying portion. And all the saints whom the truth has called out of the short bed and from grinding the husks of human tradition, to the heavenly food now provided for us, can truly say, it is "a feast of fat things."

(5). While it is difficult at such a feast to decide which is the richest food, yet we believe that what we are now about to mention is of all the food the best, viz: The appreciation

of the sacrifices of Leviticus—especially of the Day of Atonement for sins, as pictured in Lev. 9 and 16. Nothing ever showed us so clearly the necessity and value of a sacrifice for *our sins*, and not for ours only, but *also* for the sins of the whole world. We feel confident that no one who has a clear understanding of the details of these sacrifices for sin, can *ever* question the *ransom*. Here is clearly shown the sacrifice of Jesus as the *bullock* and the "little flock" who follow him, represented by the Lord's goat. Nowhere else is our share with our Lord in the work of sacrifice "*filling up* that which is behind of the afflictions of Christ" (Col. 1:24) so clearly shown. But we need not tarry with this topic—you have it in detail in the *Tabernacle* pamphlet, which we trust you have not only read, but studied in connection with the Scripture.

(6). Shining through this appreciation of the *sacrifices* for sins, came greater light upon a number of subjects related to the fellowship of the "little flock" in Jesus' sufferings. We saw now a greater depth in *Baptism*, and as the light from Leviticus shone upon Rom. 6:3-5, we saw that Baptism *into Christ*, by baptism *into His death*, meant much more than an immersion or burial in water, though that *is* a beautiful figure and symbol; appropriate as an outward sign or symbol of our *consecration to death* as sacrifices with Christ. And looking through this open door we saw the meaning of being *dead* WITH Christ that we might also *live* WITH him—*suffering* with him that we might also be *glorified* together—having fellowship (or part) in *His death* that we might have fellowship also in *His resurrection*.

(7). Following now in order, came light to discern the difference of natures—that animal or earthly beings, were distinct and separate every way from spiritual or heavenly beings: that while both were bodily conditions, yet as explained by Paul they are distinct and separate, one earthly, the other heavenly. "There is a natural [animal] body and there is a spiritual body." (1 Cor. 15:44.) Thus we saw that as there are various orders or grades of earthly creatures—beasts, birds, fishes and the chief of all these man, yet each is a *distinct nature*. So also on the spiritual plane, there are various orders or degrees, the chief of whom is Jehovah; yet those on the spiritual plane do not *blend*, hence the *angelic* nature never will develop into a *divine* nature, because they are distinct and separate natures, even as man and fish are *separate* natures.

We are aided in seeing this by the light from Lev. 16; for in it we saw that those who sacrificed surrendered a *human nature* (represented by the bullock and goat) to partake of a new nature (represented in the Priest); this being in harmony with much of Paul's testimony concerning the same class of sacrifices, that as the natural man perished or was *sacrificed*, they were developing as "*new creatures*." The transformation at first being merely a mental one—from a natural or earthly mind to a heavenly or spiritual mind—will at the resurrection be complete, for then the *new* or spiritual mind will be joined with a *new* or spiritual body—thus completing the change now begun from animal to spiritual beings. But this change of *nature* we saw was not designed for *all mankind*—no, only for those who sacrifice the human nature *with Jesus*, that they may gain a promised share *with* HIM, in life as spiritual or heavenly beings—highly exalted, not only above the *human nature*, but also above *angelic nature*. For know ye not that when exalted we shall judge or govern angels, and be joined in heirship with him who has been made *so much better than the angels?*

(8). Then came—"The narrow way to Life," and we saw as never before the meaning of Life—Immortality—and the narrowness of the way which leads to *it*. It is narrow; there is no room to lug along worldly hopes and ambitions; it is steep and rugged, and every step is a denial and sacrifice of the rights and comforts of the *human* nature. The steps in this narrow way are not merely conflicts with sin. No, that may be done anywhere by the justified only, as well as by the sanctified. and all who enter this "narrow way" have already been *justified* from all sin in God's sight by the ransom price given by Jesus. On the contrary, the steps are of *sacrifice*: sacrificing those things to which as *men* they have a right.

As the steps are *very difficult ones*, which few would ever *find*, and fewer yet would care to walk in if they did find them, so it is but reasonable to infer that the prize at its further end is of wondrous value. The prize is *Life*—not merely *existence*, but Life in the superlative degree—*i. e.*, independent of all *conditions*, as God has "*life* in himself," and not dependent on surrounding circumstances and elements. Life in this degree belongs not to angelic or human nature, but to the *Divine nature* only. And the fact that the narrow way which few find, leads to this *Life*, proves that on it is the class who seek for "glory, honor and *immortality*," and to whom are given "*exceeding great and precious promises*, that by these they might become partakers of the *Divine nature*." (2 Pet. 1:4.) With joy we saw too, that though few find this "narrow way," and few would gain that prize of life—immortality—yet these few were to be the instruments of God in the restitution of *human existence to the* WORLD, which, if used in harmony with God's will, may be *everlasting* existence.

(9). With the light shining from a better appreciation of the distinctness and separateness of human and spiritual natures, we soon began to see clearly the two phases or parts of the kingdom of God—the spiritual phase composed of Jesus and His Church over all and above all, and the earthly phase composed at first of Israel after the flesh, restored to favor and ruling and teaching men as the *earthly representatives* of the spiritual kingdom, and gradually gathering into union and harmony with it all the families of the earth, except a few incorrigible ones who shall be destroyed.

(10). In turn, this discernment of the two parts or elements of the one kingdom, led to the appreciation of many Scriptures previously obscure, and enabled us to see how Abraham, Isaac and Jacob, and all the prophets, would be in the kingdom of God (human phase), though having lived and died before the Spirit-dispensation began—before the *narrow way* to LIFE was opened up by Jesus our Guide and Forerunner in it.

(11) Next, light flashed out upon the words of Jesus (Rev. 2:11). "He that overcometh shall not be *hurt* of the *second* death." Never before had we realized that we are called to go into the *second* death, but promised that it should not be a permanent injury or "*hurt*." Now we saw that what is termed the *first* death is the *Adamic* death, which would have been the utter end except for the ransom given, which *bought* all out of its grasp and control. The *actual* recovery of mankind out of death (*i. e.*, restitution) awaits for its accomplishment the glorious reign of Him who "bought us with his precious blood." But now we are told to *reckon* ourselves free from sin and pure, and to *reckon* ourselves *freed from Adamic death*, which is the penalty of sin. Thus one death is in the past to us, and this *reckoned-restored* life we present to God asking that our *justified* humanity be permitted to share death with Jesus' *spotless* sacrifice. This would be our *second* death. First we were under and in Adamic death, but were lifted (by faith) out of that death that we might become *dead with Christ*.

Hence though death came to Jesus but once and was his *first* death, to those who become dead *with him* it is the second death, because Jesus was not in the *Adamic death* while we were. But the overcomers shall not be *hurt* of the second death. Ah, no; they will be greatly blessed by it, for if they thus become dead *with Him* they shall also live and be glorified *with Him* (Rom. 6:8 and 8:17).

But to all who enter the *second death* as a punishment for their own wilful sins, after being enlightened by the Spirit of truth and not as justified *sacrificers with Jesus*, it will be a great hurt, a severe loss, the loss of all hope, the extinction of all life, in which there is no hope of a resurrection; for Christ dieth no more; and for such there remains no further share in the sacrifice for Adamic sin, and which released from Adamic death (Heb. 10:26).

(12). Next we saw that the living members of Christ—those that are alive and remain in the *presence* of Christ—these have a special work to do, in introducing the *present* King. We had long since seen that among the *many figures* used to represent the union and fellowship which exist between Jesus and his Church, one of the most forcible is that which represents all as one person, Jesus the head, and the Church the joints and members of the body. In this figure the last members would be the feet; and while there has been a hand and foot class all along in every age of the Church, yet of the Church, *as a whole*, the last members are the feet. Hence if we have the right appreciation of the Word, the living members are the feet of the anointed body—the Christ.

And just in harmony, we here found the Prophet testifying, "How beautiful are the FEET of Him that bringeth good tidings of good . . . . that saith unto Zion thy God REIGNETH (Isa. 52:7). We found not only that the living saints were the feet class, but that we were making this very proclamation to Zion as foretold by the Prophet, saying, "Thy God *reigneth*"—the Lord is *present*—the Kingdom is being set up and is beginning, in its own quiet way, the breaking in pieces and consuming of every opposing thing.

(13). About next in order came, "*The blessed dying*," mentioned in Rev. 14:13, and we saw for the first time that the evidence is clear that all who become sacrifices must *die*. The difference between those who remain unto the *presence* of the Lord and those who "fell asleep in Jesus" previously, be-

ing that we shall not *sleep*. The overcomers in these days of his presence will not *sleep*, for in the very moment of death they "shall be changed" from human to spiritual beings. Hence, "Blessed are the dead who die in the Lord *from* HENCEFORTH; yea, saith the Spirit, they shall rest from their *labors*, but their works follow *with them*."

This in turn led to the appreciation of Psa. 82:6, 8: "I have said, *Ye are* GODS; all of you children of the Highest: but ye shall *all die like* MEN." This was very confirmatory of what we had seen of the distinctness of nature between *men* and the "*new* creatures," between human nature which we have from Adam, and the divine nature promised to those who follow the captain in sacrificing the human nature.

Of the light shining during the past year—on Revelation, on the invisible things of God, the increasing *evidence* of the presence of Christ both in the condition of the Church, and the continued preparation of the world for a conflict, by uniting into societies, is fresh in your memory. Also the evidence presented of the credibility and authenticity of the New Testament Scriptures, called out by the claim of some that they were as competent, and better able to understand and express truth than the Apostles. Also the discussion in all its phases of that important question, "Whose Son is He?" We found no lack of evidence that he was the Anointed Son of the living God, and that his *life* was "from above," and came not through the sin and death-tainted line of Adam. We thus disproved the claims of some who asserted that he was the son of Joseph; and not only so, but proved that, if a son of Joseph, he would have been of the line of Solomon, and hence not the heir to "David's throne," since the promise to Solomon was on condition of loyalty to God, and he was cast off, that the true heir should come by another of David's sons—Nathan—from whom Mary descended. And with many truths has the Lord fed us, making very clear, we trust, to all the little flock that the *basis* of all the hope to the Church or the world is the favor of God exercised by and through a *Redeemer* and a *ransom price*. Lastly, we have seen that the "Arch-angel"—the chief messenger of Jehovah—is now our highly exalted Lord of all, the Redeemer of the world, the Head or Bridegroom of the Church.

And now, commencing another year, we trust that it will refresh and strengthen you all, to look back at the way that God hath led us.

"He leadeth us; oh, blessed thought"!

What better evidence could we have that we are on the shining way to *perfect* Day, than by glancing back. Ours has truly been a shining path—shining more and *more*. Each new ray of light has added to, instead of contradicting that previously received; and thus we may expect it to continue until the full blaze is reached—when we shall know as we are known—if we continue to follow humbly the Master's leading.

Truly, this is not only an evidence of the Lord's leading but His *presence*, for thus he told us it should be, when he would come and knock; blessed would be those servants who would be watching and open unto him immediately—He would come in to *them* and cause *them* to sit down to meat (food—refreshing and strengthening truth) and come forth and serve *them* (Luke 12:37 and Rev. 3:20).

We would not presume on past leading as a proof of leading during another year now beginning, but would keep in mind that as the natural branches were broken off because of boastfulness and unbelief, so we should be in danger if we ceased to "hold the head" in proper reverence. But by the grace of God we start upon another year trusting the same promises, that "He that seeketh findeth, and to him that knocketh it shall be opened." We shall expect more *meat in due season* from the Master who is feeding us—yet doubtless there will be trials and testings of courage and faith, to see whether we have made *proper use* of the meat already given us. Beloved, let us give *more earnest* heed, lest at any time we should let those things slip; but, laying aside every hindrance and weight, let us, afresh with vigor, *lay hold* upon the great hopes set before us in the Gospel—glory, honor and immortality—the divine nature.

Let us bear in mind that the *Presence of Christ*, and Whose Son is he? were the tests at the first advent, and over that stone the fleshy house of Israel stumbled, as now in His *Presence* a second time, the same questions are asked and discussed, and over the same stone now *present* in the path many are falling, for "He shall be for a stone of stumbling and for a rock of offence to *both* the houses of Israel." (Isa. 8:14, and 1 Pet. 2:5-8).

INTERESTING LETTERS

Birmingham, England.

DEAR BRO. RUSSELL:—The Emphatic Diaglott received this morning, for which many thanks. I have now pleasure in forwarding my yearly subscription and a small contribution to the Tract Fund; should rejoice if it were more.

For twenty years, and indeed until the advent of "Food" twelve months ago, the United States was of all places in the world the last that I should have thought of for receiving spiritual instruction and consolation from; and the smile of pity, or amazement, or incredulity with which the mention of these glad tidings, or the presentation of "Food," is received by the image worshippers here, appears to indicate that it is the last place they wish to receive it from.

The good news appears to be most acceptable to "Dissenters," and still more so to those who are sectarians in name only, but to the "Orthodox" ones it is most objectionable. . . . . A great stumbling block to many is the fact that we have no sectarian badge, and while seeing but little truth in many so fettered, they cannot realize any in those who are absolutely free. I thank my Lord that this great light has shone upon me, and I pray that I may be enabled steadfastly and faithfully to walk in the light until death.

Your article in January WATCH TOWER, as to the solitariness and loneliness of individual believers has, doubtless been felt by many besides myself, but though sometimes wishing for kindred companionship, I rejoice in the deliverance from the bondage of the multitude; and although I should be glad to meet with others for instruction and communion, I often think this severance is preferable, lest a sectarian spirit should spring up.

O how clear is the Word from the new teaching, and how harmonious; how vividly at times is the truth revealed, and what a comforting change from the doubts and misgivings, and the continual unrest and disquietude of former days! I thank the Lord for all these mercies, and pray that he will bless and prosper and enlighten and keep steadfast in his truth those who are disseminating his Word.

I am, Dear Brother,

Yours faithfully in the Lord,

Delhi, N. Y.

DEAR BROTHER:—The time is come when a remittance is due. I enclose $15. Last year I took ten papers in the hope of interesting and doing good to some. I find some actually refuse them; others refused to be interested; and as I do not believe in forcing men, nor think it proper to cast pearls in an unseemly place. this year you may send me five copies. It would give me pleasure to increase rather than decrease the number, but when Jesus says, "Let them alone," I obey. Please send me a Variorum Bible, and, if you can, send me two more of "Food for Thinking Christians," and two more "Tabernacle Teachings," as a reserve for opportunity to do good.

Perhaps you would like to know who I am or what I am. I am over seventy years of age; what the world would call a poor man, a shoemaker, or rather a shoemender. But I bless God for his goodness to me. I was brought up a Presbyterian; came to this country forty-four years ago. From conviction I became a Baptist; afterwards in 1845 or '46 George Storr's sermons were the means of a great theological revolution with me. The hand of fellowship was withdrawn from me, because I believed I had no immortality now, but rejoiced I had it as a PRIZE BEFORE ME, and also because I believed that Jesus Christ was the *Son* of God. The Bible then seemed to me like a new book, and I bless God it has been brighter and brighter all along.

As proof texts for the restitution of the human race, although I have no remembrance of seeing them alluded to, I would quote Ps. 90:3. "Thou turnest man to destruction; and sayest, Return, ye children of men," I used to look upon the word return as to return to dust, but I was forcibly impressed by noticing that word marked by a capital R as being an emphatic word—and the reason assigned in the following verse. "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." God is not limited by years nor ages for the accomplishment of his gracious purposes.

Again, Jeremiah 12:15-17: By carefully reading the preceding part of the chapter, I came to the conclusion these promises are yet in the future. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Yours in love,

THE INTEGRITY OF THE BIBLE

"We hear so much said of this suspected text, and that doubtful passage; of this probable interpolation from the margin, and of the long quarrel which scholars have waged over that Greek letter, mark, or accent, that we sometimes forget that God, in his constitution of the Bible, has made it impossible to *seriously* pervert it. Of course there will be erroneous transcriptions. The hand of the scribe is not inspired. Of course there may be, here and there, insertions, or marginal note written into the text. Of course there may be a word dropped out, or a vowel omitted, in one passage or another. The eye of the scribe will sometimes fail to discern distinctly what it sees or what it omits; and there must be of necessity more or less liability to minute error in making of so many writings. But the great course of doctrine cannot be eliminated from the Scriptures, except as you tear the whole fabric into tatters. It is interwoven, each part with every other—story, law, precept, proverb, the biographies of Christ by the evangelist and the argument of Christ by the Apostles, and the vision of Christ in Apocalypse; until, if you throw away one part, you must equally throw away many others. You may get rid of the story of Balaam; though, if you do, you will miss one of the most picturesque and impressive stories in all the Old Testament. But what then will you do with the reference to him in Micah, in Peter, and in Revelation? You may get rid, perhaps, of the miracle of the passage of the Red Sea, and suppose a mere shift of the wind when Pharaoh's army was divinely destroyed. But what then are you to do with the Song of Moses and of Miriam? and what with the seventy-sixth psalm, and the one hundred and fourteenth? and what with the Song of Moses and the Lamb, in the crowning book of the Apocalypse? They are inter-braided, like threads that have been woven so closely together that you cannot tear them apart without destroying the fabric. You cannot extract one and leave the rest."—*H. L. Hastings.*

"LOVING words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.

Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never one was said in vain."

"WHO LOVED ME?"

"Who loved me, and gave himself for me."—Gal 2:10.

Three little sunbeams, gilding all I see:
Three little chords, each full of melody;
Three little leaves, balm for my agony.
WHO?
HE loved me, the Father's only Son;
He gave himself, the precious spotless One;
He shed his blood, and thus the work was done.
LOVED!
He LOVED, not merely pitied, here I rest:
Sorrow may come—I to his heart am pressed;
What should I fear while sheltered on his breast!
ME!

Wonder of wonders, Jesus loved ME!
Wretched—lost—ruined—sunk in misery.
He sought me—found me—raised me—set me free.
My soul, the order of the words approves—
Christ FIRST, me LAST, nothing between but LOVE!
Lord, keep me always down, thyself above!
Trusting in thee, not struggling restlessly,
So shall I daily gain the victory.
I—"yet not I"—but "Christ"—"WHO LOVED ME."
—*Selected.*

"HAVE THEY NOT HEARD?"

[This article was reprinted in issue of May 1st, 1896, which please see.]

PREACHED FOR A WITNESS

"And this Gospel of the Kingdom shall be preached in all the world for a witness [testimony] unto all nations, and then shall the end come."—MATT. 24:14.

We have seen from many evidences heretofore pointed out that we are now living in the time of the end of the Gospel Age, and that the special work of the present hour is the reaping of its harvest of ripened wheat under the direction and leading of the Lord of the harvest now present. Realizing this fact, not only from the testimony of the Word, but also from the actual work of harvest progressing before our eyes, and by the clearer light now shining, discerning as never before the blessed import of the glorious Gospel, we inquire, Has *this Gospel* been preached in all the world? We find that darkness still covers the earth and gross darkness the people; and the great nominal Church, the professed light bearers and heralds of the Gospel of the Kingdom are also in darkness, and few either preach or realize fully this message of the kingdom. But if we consider for a moment what constitutes the Gospel of the Kingdom we will be assisted in realizing that this Gospel has been preached to every nation.

The work to be accomplished under the Kingdom or reign of Christ, is the restoration of all mankind to perfection of being and consequent eternal life, and this reign and work will be *possible,* because all have been *redeemed from* the curse of *death* by our Ransom or Substitute—because all were *bought with a price,* even the precious blood of Christ.

Though the Gospel or good news of the kingdom embraces *all* that can be known of Christ's dominion over evil, and subjection of it, and while but a few have seen the deeper and more secret parts of God's plan, and who therefore have appreciated the "good tidings" *more fully* than others, yet the *central* element of the "good news" has been published throughout the world to every nation. Though much beclouded and dimmed by the traditions of men and the deceptions of Satan, and so transformed as to rob it of much of its *goodness,* yet, we repeat, the *central and vital* point of the good news of the kingdom has been preached in all the world. That central point is, that *"Christ died for our sins";* that by him "we have redemption through his blood, even the remission of sins"; that by the death of the Just One, many are *justified freely* from all things; that as we were condemned and delivered to the destroyer, now we are *bought* back with a price, even the precious blood of Christ, and are in His hands who promises to *deliver* the groaning creation into the liberty of sons of God; and that all accepting of Christ are to be blessed in his kingdom. This central element and first principle of glad tidings has certainly been preached in all the world, and is a fulfillment of this prediction of our Lord.

Whatever of error the nominal Church has held, this kernel of truth—redemption through the precious blood of Christ—has so far been maintained and widely heralded, though its mixture with error has greatly hindered its proper reception. Not only has the living teacher gone forth as a herald to every nation, but the Word of God, printed in every language, has been scattered like autumn leaves.

But though the good news that Messiah has come and paid our ransom price, has been so widely published, the world still shows no sign of being converted to God, and many who looked for this result are greatly disappointed. Such have entirely misapprehended the object of this dispensation in supposing it to be the conversion of the world to God, and therefore, notwithstanding the marked and foretold signs of the end, they cannot believe that we are really in its closing days.

The general object of this preaching of the Gospel during this age, as expressed in the above text, is *"for a witness unto all nations."* Our Lord knew beforehand, that under the present reign of evil—under the blinding influences of the "god of this world"—the message would not *convert* the world, as many of his disciples have erroneously supposed; hence, instead of saying that the Gospel would be preached in all the world *for its conversion,* he said it would be *"for a witness."* [As heretofore shown, there is also in addition to this a *special* object for the preaching of the Gospel, elsewhere, but not here expressed, viz: the selecting of a little flock of consecrated believers, to be joint-heirs of the Kingdom with Jesus.]

But while a witness or testimony has been offered to the nations, it has not been *received* except by a few. "Who hath believed our report? and to whom is the arm of the Lord [Jehovah] revealed?" (Isa. 53:1.) (Jesus is Jehovah's arm stretched down to ransom and restore men.) If the Gospel is to be a witness to any, they must be able to *see* or accept of the testimony, or witness; and we see that though it has been preached to the nations FOR *a witness,* they were so blinded

that they could not receive it. But when their blindness is taken away, as we are told it shall be, then the present testimony will serve its purpose as a part in God's plan; for in *due time* the good news is to be testified to every individual, and the due time for opening the blind eyes, etc., so that the witness or testimony can be received, is in the Millennial Age, as we have seen.

Next, let us see how the preaching of this Gospel during this age will serve *as a witness* in the coming age: When earth's dead millions are again restored to life, this same Gospel—good news—will be testified to all, viz: that their restoration has been brought about as the direct result of Jesus' death. Thus we read (1 Tim. 2:4-6); "God our Saviour will have all men to be saved, and to come to the knowledge of the truth. 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."

All the restored nations having heard of this ransom will recognize the fact. Israel will remember how with wicked hands they slew the Lord. They shall remember and be ashamed; they shall look upon him whom they pierced, and mourn over it as over the only one. (Zech. 12:10—*Young;* Ezek. 16:61.) Those who lived in that day will testify that Jesus did come in the fulness of time as foretold by the Prophets, and that he was as a lamb without spot, that he was led as a lamb to the slaughter, and that as a sheep before her shearers is dumb, so he opened not his mouth. They will also remember his claim of a coming kingdom and great power.

Others down the centuries of the Gospel Age will say, Yes, we heard of that event. Zealous disciples of the Lord went everywhere telling it; it was an unmistakable fact of history; but we heard it so often and yet saw no results from it, that it seemed like an idle tale, and we paid no attention to it.

Still others, all along the centuries preceding the advent and sacrifice, will say: We remember how we were required to offer bloody sacrifices to God for our sins; but that we could not approach him in any other way. We often wondered what it all meant, but as Paul since our day has explained, we now see, that they were all intended as types of the only acceptable sacrifice which should actually "take away the sin of the world," which the blood of bulls and goats typified, but never accomplished. Now we see that our sins have really been cancelled by his sacrifice, for as a result we are actually released from sin's penalty—death.

That marked event will thus stand out in bold prominence before all peoples and nations, and the proclamation now made will thus serve its purpose. Thus all the redeemed millions of earth, as they again step upon the stage of action, will become witnesses to the fact that the precious blood of Christ has accomplished their redemption. Thus will the Gospel—the good news that Christ gave himself a ransom for all—be testified to all and by all, in due time. Thus "the knowledge of the Lord shall fill the whole earth." Thus "he shall turn unto the people a pure language, that they may call upon the name of the Lord to serve him with one consent." (Zeph. 3:9.)

Heretofore the word preached has generally fallen upon deaf ears, and the sacred page has been opened before blind eyes, but soon, ignorance and prejudice being removed, the blind eyes shall be opened and the deaf ears shall be unstopped. (Isa. 35:5.)

Men will then recognize that the risen and glorified Christ is again present to restore and bless all the families of the earth, and that he is the great Prophet (teacher) whom Jehovah hath raised up, and they will be ready to hear and obey, as saith the Prophet Isaiah: "And many people shall go and say, Come ye and let us go up to the mountain of the Lord [*i. e.*, let us submit ourselves to the authority of his kingdom], to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, ... and all nations shall flow unto it." (chap. 2:2, 3.)

How comparatively weak and ineffectual upon the world are the efforts now put forth, and how few can discern the blessed hope in the joyful message we carry! But when the great Prophet, Priest and King shall fully take to himself his great power and dominion, not only shall the prince of darkness be restrained, but all his works of darkness shall be destroyed by the bright shining of the Sun of Righteousness.

Nevertheless we see that it was necessary and expedient that the message should go unto all nations, though they did not receive it. The few who did receive it thereby received "power to become sons of God"—"partakers of the divine nature" and joint heirs of the kingdom (John 1:12; 2 Peter 1:4; Rom. 8:17), while it also served as a witness to the nations.

Mrs. C. T. R.

THE PRESENT JUDGMENT

"Now is the judgment of this world; now shall the prince of this world be cast out."—John 12:13.

The meaning of this text and a class of parallel texts, has been, like much other Scripture, comparatively obscure until of late. As the seals one after another have been opened, each has cast light upon the others.

We think it is fair to infer that the prophets understood less about what they were writing than the apostles did, because they were inspired more to write than to understand, and had to study their own prophecies after they had written them, in order to understand them, and they were inspired to write them more specially for the benefit of those who live *now*, than for their own benefit. (1 Peter 1:10, 11, 12.) [This the regular readers of the Watch Tower *know*, but we repeat it for the possible benefit of those who are not regular readers.] We use the word "*now*" in the preceding sentence to cover a period of time embracing the entire Gospel age.

The Apostle Peter uses the word *us*, in the passages referred to, in a similar sense to embrace the Christian *body* living not only at that time, but at any time during the *Gospel age*.

We conclude, also, that as the prophets understood less of their own writings than the apostles did of those same writings, so the apostles understood less of what they heard Christ say *prophetically* than the *members* of Christ who read them now at the close of the age. This we say of the present living phase of the *body* and *not of any individual*.

Not that the members living now are more inspired, nor more consecrated, nor anything of that kind, but they have passed more mile-posts along the way, have seen the fulfillment of much that was foretold by Christ and the apostles, as one after another of their sayings have been *verified* from that day to this. We (all consecrated Christians, members of the body of Christ) have had the benefit of most of the things which the revelator saw in vision.

We have seen most of the things spoken of by our Lord in Matthew 24th chapter fulfilled. We have seen those magnificent buildings thrown down, and "not one stone left upon another."

We have seen the "falling away" and the man of sin revealed, the son of perdition spoken of by Paul (2 Thes. 2:4) in his waxing and waning power. We have seen Israel scattered among all nations without favor, under the withering, blighting curse of God, a distinct *people* but not a *nation*. We have seen "Jerusalem trodden down of the Gentiles," and remember that the condition was to continue "until the times of the Gentiles be fulfilled" (Luke 21:24). We have seen the beginning of their gathering "out of all countries" to their own land. We have seen the Gospel "preached in all the world for a *witness* unto all nations." We have seen the parallels of the ages, and look with wondering gratitude into the plan of God, and now recognize the dawning of the day of the Lord, the *presence* of the Master.

Having been permitted to see these things (some of which probably Paul saw but was not permitted to utter *plainly* then, as it was not then due to the world, neither is yet, our principal work being to "*build* each other up") we are enabled by the light thrown upon them, to see other things, among which is the statement of our Lord at the beginning of this article.

It will be noticed by the thoughtful reader, that this statement is not in harmony with the popular theology, which places the judgment of all men in the future. For that reason it is a troublesome text to all those who would have all God's purposes regarding the probation of mankind accomplished in this world, age or dispensation.

What can such say to a statement like this, "*Now* is the judgment of this world," or, as most authorities have it, "Now is *a* judgment of this world"? But what could our Lord mean by saying that? What kind of judgment is it, who are judged now, and what is meant by the term "now"? How strange and yet how comforting it is, to find many of these passages which have so long been so troublesome, now as the temple approaches completion, are the very stones needed to complete the work.

To appreciate the sentence, let us take a look back and see what had been done for the world, in the way of redemption, at the time these words were spoken. We find upon examination that absolutely nothing had been *done* except to *promise*. That was enough, to be sure, to base a hope upon, for *God's* promises are "yea and amen," but *actually* there had not been anything done to *redeem* the *race* from death, and those who were the chosen people of God, chosen *for a purpose*, supposed

that they were the only people that the Lord cared anything about. The Lord had said so much to them about being his chosen people that they got the idea that he could never choose any other people.

He has said, "Ye are the children of the Lord your God;" "Thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth." (Deut. 14:1, 2), and very many times he expressed himself in a similar manner; but if they had known that they were not chosen so much for their own sakes as for God's "holy name's sake" (Ezek. 36:22), which means for the sake of *love to all men*, they would not have arrogated so much to themselves. But with all their perverseness they were a very fit instrument for the purpose for which they were chosen, else they would not have been chosen.

"Unto them was committed the oracles of God," and they kept them very well, the same as a son would keep the "last will and testament" of his father written in a language which he did not understand, but which he supposed conveyed the *whole* estate to *himself*.

At the time the words were spoken, to which our attention is now directed, they had accomplished about all that was required of them at *that time*, and the further purposes of God were of such a nature that they were unfit instruments to be used for the accomplishment of them, and as God would not use the instruments unadapted to his purpose, of course they had to be set aside. But why were they unfit? Because they had purposes of their own to accomplish which were not in harmony with the *further* purposes of him who had chosen them to be his people. They had agreed to be his obedient people, and that he should be their God (Josh. 24:22), but they had broken their agreement, they had made another choice, they had elected in their hearts that they would not follow the lead of any except he be a mighty one *of earth*, a chief among *men*, one who would lift them up to a condition of grandeur upon the *earthly* plane; it was *earthly* glory and honor that they wanted, and as the "*prince of life*" considered all such things of secondary importance, and made humility and self-denial requirements of the *first* importance, they chose to be under the leadership of the "prince of *this* world," who had offered to bestow the kingdoms of this world upon Christ if he would fall down and worship him.

True, the prince of this world was a *usurper*, but he was nevertheless *ruling* this world, and *for the time being* had control. He had usurped the rulership of the world for four thousand years, a long reign, and it would seem claimed it by *possession*, but the lawful "heir" had come, and was *preparing to* take it. But until he actually *did* take it, he would not be its ruler or prince, and he never so styled himself, nor is he so called by the Apostles, but on the contrary he expressly says to Pilate, "My kingdom *is not* of this world" (*Kosmo*, arrangement); it was to be quite a different *arrangement*. So, if his kingdom was not of this world, he could not be the "prince of this world," then his language could have no reference to himself as some suppose, thinking perhaps that there is ground for that opinion in Matt. 21:33-45; but though that parable had regard to his lawful *heirship*, there is no intimation that he was *the* prince or *ruler*, and, as we have said, his words to Pilate are in direct contradiction to any such thought.

Then we must seek for the meaning of these words somewhere else. We said there had nothing been done, *actually* toward redeeming the race. There had been sin-offerings, so-called, and various kinds of sacrifices, but none of them could redeem the race from death, none could make atonement for sin; they were all "shadows of good things to come." All that the house of Israel had and did was typical, and was to be superseded by others. Their sacrifices pointed to "*better* sacrifices," their promises to "better promises," their covenant to a "better covenant," their hope to a "better hope," and their testament to a "better testament." (Heb. 7:19-22; 8:6; 9:23.) But when would these *better* things be? When the prince of this world should be cast out. But Jesus said "*now* shall the prince of this world be cast out," and we do not see things very much better yet.

Then we had better examine that little word "now," and perhaps now is as good a time for it as any. Let us first look at some passages of Scripture where the word is used in a similar sense, which will perhaps give us a clue to it, making the sense more readily recognizable.

Paul says (1 Cor. 13:12), "*Now* we see through a glass darkly." "*Now* I know in part." That was true then and is still true, though, as it is a little lighter, this much farther along we can see *better*. Yet we still see through the *same glass* somewhat darkly; it is still "*Now*." In Matt. 3:10 we read: "*Now* also the axe is laid [applied] unto the root of the tree," etc. The *same* axe of Gospel requirement, reckoning the *intention* for the act (see Matt. 5:22-28), still lies at the root of the trees. This is the real circumcision, and cuts off the "old man," whose place is supplied by the new creature. The *old* requirement (or axe) lopped off some of the branches; but "*now*," throughout the Gospel age, it is applied at the *root*. There must be an utter destruction of the flesh; there must be a "*new lump*." The past experience with the old has shown to the world that there must be a "*new man*," a new *house*, and that house is *now* being built up "a spiritual house."

That "*now*" is not *yet* quite complete. In Rom. 3:20, 21, we read: "By the law is the knowledge of sin; but "*now*" the righteousness of God without the law is manifested, being witnessed by the law and the prophets." The same is still true with regard to the *same things;* it is still the same "*now*."

Again, in Rom. 8:22, we read: "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 first fruit of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (the church, which is his body), not *bodies*. We are still groaning, still waiting, the same "*now*" is not expired.

We understand that our Lord uses the word now in the same sense that it is used in these passages; that is, it applies to the whole time from Christ's first to his second coming *at least*, and covers the Gospel age up to the time that Christ with his saints takes the kingdom.

As though he had said, the time to *begin* the work of salvation *has come*. There is *now* no further use for "bleeding birds, and bleeding beasts," the reality which these typified is *now* to take place, the "better sacrifices" now begin to be offered as the head laid next to the body is placed upon the altar. (Lev. 1:12, 13.) "*Now*" the real work commences, and in it is included a judgment of this world, and the overthrow, casting out of its prince.

"The royal majesty of the *heavens* has approached," "The kingdom of heaven is *at hand*," "The hour is *at hand*," "My *time* is *at hand*."

The *result* of that which is *now* beginning, is that the ruler of this world shall be cast out, and it will be at the desire *of his own subjects*. And even though he may seem to triumph because I am "lifted up from the earth," yet by that very means I will draw all unto me. "*Now* is the judgment (*krisis* —accusation, condemnation) of this world; and "judgment (*krima*, which includes *law*) must *begin* at the *house of God*." What do we see? The old house of God, the house of Israel, was condemned and "left desolate"; and even *that* was a type, for that which has happened to the second house is the same, and it is from the *remnant* of *both* houses that the new house is formed. Compare Isa. 11:11; Rom. 9:27; 11:5; Eph. 2:15. See, also, Isa. 8:14. "The *remnant* [of both houses] of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." (Zeph. 3:13:)

This remnant of "both houses of Israel" (how significant is the meaning of *Israel:* RULING WITH GOD; see Young's Con.) judge *themselves;* and "when we are [thus] judged we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. 11:31, 32.) He who is among this class "cometh not into [future] judgment, but has passed [legally] out of death into life." (John 5:24, R. V.) There is therefore *now* no condemnation [consequently no future judgment] to them *that are in Christ Jesus*. For the *law of the Spirit of life in Christ Jesus* made me free from the law of sin and death." (Rom. 8:1, 2, R. V.)

While thus judging themselves they judge (condemn) the world the same as Noah did (Heb. 11:7), and their "judgment is just" because they seek not their own will, but the will of their Heavenly Father.

Another sense in which we should consider the words, "Now is the [or *a*] judgment of this world," though a secondary sense, is yet an important one, and though it is not a legal judgment, because rendered by those who are themselves legally dead (under sentence), yet it is a *fact* that such a judgment is being passed—*i. e.*, this world *is now* passing judgment upon its rulership and *condemning* it, and the *result* will be in harmony with the judgment of the other class. The world (by acclamation) will cast out the *prince* of this world, and the universal desire will be for a different ruler. There are *yet* but a few comparatively who desire a righteous ruler, but the oppression of the present power will become so great that the *universal* desire will be for a king to rule in righteousness. *Then* the "*Desire of all nations shall come*," and the glory of this latter house (rulership) shall be greater than the former." (Hag. 2:7-9.) Who, especially among those who are watching, cannot see the discontent prevailing with regard to the rulership of this world? Communism, Nihilism, and all that element, is the result of this judgment of the world, who suppose

that *they* can bring this prince to terms. But, ah! they can neither bring him to terms nor cast him out, because they operate upon the same principles that he does. They can express their judgment and dissatisfaction, but that is all they can do; they cannot even bind him. But the "Prince of *life*" is getting things ready, and when all is complete Satan will fall from his present position as ruler "like lightning." This Jesus saw in vision (Luke 10:18). But oh, the terrible events connected with his overthrow! What tongue or pen can portray them?

Probably no more vivid description could be given than is given in the Book of Zepheniah. You should read it all carefully; and let those who are not familiar with these things, and yet desire to have truth and righteousness prevail in the earth, dwell upon the third verse of the second chapter; and let all those who have sacrificed with Christ rejoice in what is said in the *third* chapter, from the 16th to the 20th verses, inclusive.

There are some (they are "a solemn assembly") who see many of these things, but they follow afar off, for "the reproach is a burden" to them; but when the tribulation gets heavy enough they will be separated and gathered; this is reason for our comfort concerning them (18th verse).

Another argument which we would present against the thought that the words "prince of this world" might refer to Christ himself and "the judgment of this world" refer to his trial before the Sanhedrin and Pilate, is this: Paul says (1 Cor. 2:7, 8): "The hidden wisdom which God ordained before the world unto our glory, *none* of the princes of this world knew, for *had* they known it, *they* would not have crucified the *Lord* of glory."

This would preclude his being either *the*, or *a* prince of *this* world. Jesus made the announcement, "The kingdom of *heaven* is at hand," and authorized his disciples to proclaim the same, but soon after said to Pilate, "My kingdom is not of this world."

This is a dark and disorderly arrangement; it has been a night of sin all through the reign, but "the night is far spent, the day *is at hand*"—"the kingdom of *heaven is at hand*."

These terms are all of similar import and were true then; indeed, that work of Jesus and his disciples was the *beginning of the end, it* was the first part of the period embraced in the word "now," and we are in the last part of the same period.

Some persons who are not Christians and some who are, now think that because Christ said, and the disciples proclaimed, the kingdom of heaven *at hand*, the disciples thought it was to be set up during their life-time. There might be such a *seeming* to one not familiar with the Scriptures bearing upon this point, but to the careful Bible student, who compares scripture with scripture, there would be no trouble, for Paul says: (2 Thes. 2:1, 2) "Now we *beseech* you, *brethren*, touching the *coming of our Lord Jesus Christ*, and our gathering together unto him, to the end ye be not quickly shaken from your mind, *nor yet be troubled*, either by *spirit* or by *word*, or by epistle as from us, as that the day of the Lord is *just at hand* ("has set in"; Rotherham's trans.). Let *no man* beguile you in anywise, for it *will not be*, except the falling away come *first*, and the man of sin be revealed, the son of perdition." (R. V.)

Peter understood what our true guide about this was, when he said, "We would do well to take heed to the more sure word of prophecy, as unto a light that shineth in a dark place, *until* the day *dawn*" (2 Peter 1:19). So we see the day had *not dawned* then, although it was at hand, but not "*just* at hand," that is, not as near as the *dawning*. The night is far spent when we have *past* midnight, but the dawning is the beginning of day.

We understand that we are in the last part of the period embraced in the word "*now*," in the text. The "more sure word of prophecy" assures us that this period is nearly filled up. We understand that the servants of God are being "sealed in their foreheads"; the last thing before the "four angels" "hurt the earth and the sea" (Rev. 7:2, 3); that we are just about entering the time of trouble, of which the destruction of Jerusalem was *but a type*.

Many are being "purified and made white and tried." A judgment *is in progress now*, and there is still another to come, and the associated judges for that tribunal are being prepared (1 Cor. 6:2, 3); and when the prince of this world is cast out, they will enter upon their further work of judging the world. One thought more. *How much* this class need to *study* and become *familiar* with "the books," according to which the judgment both *now* and then is to be given (Rev. 20:12). Yea, and how much we need to have the testimony of Jesus, for the testimony of Jesus is the spirit of prophecy.

J. C. Sunderlin.

MR. OLIPHANT'S VIEW

Mr. Oliphant, the great advocate and mover in favor of the restoration of the persecuted Jews to Palestine, says:

"That one of the first countries which must be affected by an independent Egypt, is Palestine, which lies on its borders, is certain; that it must of necessity become the first upon which the destinies of the adjoining countries must turn is no less self-evident. As our (England's) policy in Egypt develops—as, under the pressure of circumstances it is inevitably bound to develop, the assurances of the government notwithstanding—with the virtual administration of the country by England, the national susceptibilities of France, Russia, and Italy, already strained almost beyond bearing, will find active expression. Compensations will be demanded which must infallibly be the prelude to conferences, or wars, or both, when the Europeans will have to consider French claims in regard to Syria, Italian claims to Tripoli, Russian claims to Armenia, and the problem of Palestine and the holy places will present itself as the first for solution. We shall not, therefore, have long to wait before the fate of Palestine will become a burning question."

MOSES MONTEFIORE AND THE JEWS

"On October 24th, 1884, Sir Moses will, if he should live, have reached the *hundreth* year of his age. The comparatively near approach of an epoch so interesting to all friends and co-religionists of the still hale and hearty philanthropist has attracted attention abroad as well as at home. A movement is on foot among the Hebrews of New York to prepare a suitable testimonial to Sir Moses Montefiore on the expected centennial of his birthday. An ardent advocate of the old faith, he did not let the toils of money-getting blind him to the unjust political disabilities under which the British Jews labored in his early days nor to the benighted and unfortunate condition of his brethren abroad, particularly in Palestine. In 1827 he made the first of a series of trips to Palestine with a view to personally investigate the cause of the abject state of his brethren in that land. The result of the first visit was the founding of the Palestine fund. In 1862 his beloved helpmeet died. Her death marked an epoch of princely charities and donations by Sir Moses. Though grief burdened his soul and physical debility bowed his whitened head, it did not prevent him from immediately proceeding to Morocco in the following year, 1863, to plead the cause of the persecuted Jews of Port Saafi, who were being massacred and tortured by the Spanish on a trumped-up pretext that the Spanish consul had been murdered by the really inoffensive and innocent Jews. The venerable man succeeded once more in throwing oil on the troubled waters and restoring peace and happiness to his persecuted brethren, and also securing valuable privileges for resident Christians there from the Grand Shereef of Morocco. In 1875 he made his seventh and last visit to the Holy Land, the land of his love. Upon his coat of arms is a flag staff, and therefrom flowing a banner, on which, inscribed in Hebrew character of gold, is the word Jerusalem. To see Palestine the seat of a Jewish state, with Jerusalem as its capital, is and has been the fond ambition and dream of his life—never to be personally realized in his time, as he himself is fully aware. But to the consummation of this wished-for end he has bent the best efforts of a longer life than is usually allotted to man."—*London Christian Herald.*

A GREAT WORK PROPOSED

"The latest proposition is to build a maritime canal through Palestine, and an English company, with the Duke of Marlborough at its head, has been formed for the purpose of making investigations and preliminary surveys.

So far as at present proposed, the work will include, in the first instance, a canal twenty-five miles in length, from Halifax, in the Bay of Acre, through the plain of Esdraelon to the valley of the river Jordan. The depth of the proposed canal is to be forty feet, and its width 200 feet. This work will bring the Mediterranean into the heart of Palestine, and go far toward making a seaport of Jerusalem. It is further proposed to construct a canal 100 miles in length from the head of the Gulf of Akaboan to the Dead Sea, and thus unite the waters of the latter with the Red Sea. If these things were successfully performed it is expected that an inland sea about 300 miles long, varying in width from three to ten miles, and deep enough to float vessels of the largest size, would extend from the Mediterranean to the Red Sea. There are some matters besides engineering difficulties which may hinder the execution of this project. The consent of the porte is indispensable, and certain European Powers would undoubtedly oppose the granting of a firman conferring upon England the exclusive right of way by water through Palestine. The Holy Land also has sacred associations for Christians throughout the world, and a wide-spread sentiment among all churches and sects would doubtless be raised in opposition to the innovation."—*London R. R. News.*

THE BIBLE'S PLACE IN THE WORLD

Thinking men are coming to place a higher estimate upon the value of Scripture history than formerly. It was fashionable, a few years since, for the literati of Europe to talk of myths of the Bible, and to speculate largely as to their probable origin "on the hazy horizon of the morning of time." But these morning fog-banks of antiquity have been lifting, and to the astonishment of these philosophers, these fancied myths are fossil facts. The same research and marvelous developments in the East that have done so much for the credibility of Herodotus, have also riveted man's faith to the Bible.

The uncovering of Nineveh alone has wrought wonders. Nineveh, that great city. Nineveh, buried so long ago that Heredotus, the Father of History, knew nothing of it, not even its name; so long ago that Xenophon led his immortal ten thousand over its very site, utterly unconcious of the fact that a vast city was smouldering beneath their tread; so long ago that Voltaire dissolved the name into a mere film of mythology —Nineveh suddenly looms up into the gaze of the world with its vast palaces, its massive mausoleums, its gorgeous galleries of art, and libraries whose rock volumes and historic scrolls are but the faithful duplicates of many of the Scripture annals. The Nineveh of the Bible is there, and from her tomb of Jonah, from her palace of Sennacherib, from her very stone archives, there come a thousand voices attesting the authenticity of Bible history. In the library of the royal palace, besides the numerous treatises on ancient science, and grammars of Assyrian dialects, there are the annals of the empire, giving minute details of extended conquests, and siege and capture of walled cities, the fate of captives, the levying of tribute, and, in fact, all the concomitants of successful war.

Among other campaigns, those into Judea are given with a carefulness of detail that is surprising. The names of Jerusalem, Samaria, Libnah, Lachish, Gaza, Ascalon, and others—of Jehu, king of Israel, of Hazael, Menahem, Hezekiah, Rezin, Omri, Hiram, king of Tyre, Illulous of Sidon, were evidently as familiar to the students of Assyrian history as they have ever been to Jewish or Christian readers of any age. They are perpetually recurring in many of the inscriptions. In a lengthy document is given the Assyrian history of "The Battle of the Kings," recorded in Genesis 14. The names of most of the kings who took part in this first important raid are given together with the names of many of the cities of the plain.

Corresponding to the Bible account (2 Kings 18), is the siege and capture of Lachish, which is amply illustrated on the walls of the palaces, and full particulars given. Over the head of the king, in one of the illustrations, is the following inscription in the cuneiform or wedge shaped characters: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before the city of Lachish. I give permission for its slaughter." In immediate connection with this inscribed on a massive cylinder of stone, is a confirmation remarkable indeed. The inspired record says: "Sennacherib came up against all the fenced cities of Judea and took them," (2 Kings 18:13), and that when Hezekiah desired to purchase a peace, the invader demanded of him thirty talents of gold and three hundred talents of silver. The Bible also informs us that Hezekiah gave all of the silver that was found in the house of the Lord and of the royal treasury, and that he also cut off all the gold from the doors and pillars of the temple, and sent to the haughty monarch. But only emboldened by this submissive spirit of Hezekiah, the scripture says that after repeated insults, Sennacherib advanced for the destruction of Jerusalem, but was discomfitted by the angel of the Lord, who slew in one night 185,000 men, compelling the haughty Assyrian to return to Nineveh.

The two histories discovered are paralled in a remarkable degree. The inscription on the monuments make Sennacherib to say: "Because Hezekiah, king of Judah, did not submit to my yoke, forty six of his strong fenced cities and innumerable smaller ones which depended upon them, I took and plundered, but I left to him Jerusalem his capital." The scripture account is a sufficient explanation for this fact. (2 Kings 19:32.) "And because Hezekiah still refused to do me homage I attacked and carried off the whole population, fixed and nomadic, which dwelt around Jerusalem with thirty talents of gold and eight hundred talents of silver—the accumulated wealth of Hezekiah's court, and of his daughters, with the officers of the palace. I returned to Nineveh and I accounted their spoil for the tribute which he refused to pay me."

The only apparent discrepancy (for it is apparent, not real,) in the whole of both accounts is in regard to the number of the talents in silver. The Bible states the amount demanded—the rock-records the amount carried off. The Bible gives the amount demanded of Jerusalem alone—the Assyrian the amount obtained from the whole of Judea.

A confirmation still more remarkable is given in reference to the humiliation of Nebuchadnezzar—his being driven forth to dwell with the beasts for a season—an event which least of all we should expect to find recorded in the annals of an Eastern satrap. On a tablet now in the East India House, in London, is an inscription which may be regarded as the official report of that amazing calamity. Breaking off abruptly in the midst of the narration of the king's achievements in the architectural decoration of Babylon and Borsipa, the historian suddenly denounces the Chaldeans and astrologers, and then goes on to say: "The king's heart was hardened against them. He would grant them no benefactions for religious purposes. He intermitted the worship of Merodach, and put an end to the sacrifice of victims. He labored under the effects of enchantment." There is much more that is obscure in this episode, and yet at its close the architectural narration is as abruptly closed. What clearer account of that awful visitation could be expected from a nation pre-eminent for haughty pride and vain-glorius pomp.

So deeply was one of the infidel editors of the Boston *Investigator* impressed with the evidence of Layard, that he said in his columns in 1859: "Hereafter, whatever we freethinkers may have to say of the divinity of the old Book, not one of us shall ever question the genuineness of its history."—*Extracts from Chautauqua Lectures.*

QUESTION COLUMN

Ques. If our debt is paid, why is it said in Scripture that we are *forgiven* our trespasses?

Ans. It would be useless for a *sinner* to approach God asking to be forgiven because he also forgives trespassers against him. This would be no ground for forgiveness and is *never* held out thus in Scripture. The prayer referred to—"Forgive us our trespasses as we forgive those who trespass against us"—is *not for sinners.* Jesus said, "After this manner pray YE." Ye who recognize in Jesus, "the Lamb of God which taketh away the sin of the world"—ye who were once aliens, but now made nigh by the blood of Christ—*Ye* may say to Jehovah, "*Our Father* who art in heaven." And having made a covenant of self-sacrifice, if ye, through temptation, sometimes fail of perfectly keeping it, ye may pray to your Father *forgive;* and "whatsoever *ye* shall ask the Father in my name, he will give it you" (John 16:23). The world may not call God Father, but we "have received the spirit of adoption whereby we cry Abba, Father" (Rom. 8:15.) "He that abideth in the doctrine

of Christ hath both the Father and the Son." (2 John 9.)

Ques. Can a man who has made full consecration to the Lord remain a member of a secret society?

Ans. We cannot speak from personal experience, never having been a member of any such society. But if we should even take for granted that they are in no way *opposed* to the *doctrines* of Christ, and that they cultivate morality (which is at least questionable), still we should feel that we are out of place in them. We believe that neither consecrated time, money, nor influence could be thus devoted without interference with the saints' consecration vow to use *all* their time, *all* their money, *all* their influence, not only not against the Lord but in his service. Since this Journal addresses especially the *consecrated* class, we feel it unnecessary to do more than point out this confliction with the consecration vow. The same argument holds true exactly against every sectarian society called a church. Consecrated time, money and influence, cannot be thus wasted without injury to the cause, and *violence to the vow,* in our opinion. The wide scope of our consecration should, to the thoughtful saint, settle all the minor details of its fulfillment.

Ques. Again, can such consecrated ones consistently insure either life or property?

Ans. It is certainly a teaching of Scripture that we *should* "do good unto all men," and that, if even an enemy hunger, we should feed him. Insurance of life or property, like poorhouses and hospitals, is merely the putting of the teachings of Christ into a *business form.* It is the creating of a general fund by a large number, for the assistance of any one of their company in an extremity.

We see nothing in this out of harmony with the Master's teachings. Life Insurance is equivalent to the laying aside in a savings bank of a small sum, regularly, for the benefit of some dependent ones. We believe that such a provision by a father for a dependent family is not contrary to the *spirit* of Jesus' words, when he said, "Lay not up for yourselves treasures upon earth." A treasure is that upon which the heart is set, and many people make treasures of things of less use and value than money quite frequently—reputation, dress, pleasure, relics, etc.

To the truly consecrated no earthly thing should be *treasured,* all must be counted as *dross* in comparison with the heavenly things promised. All must be *lightly* esteemed, so that, at a moment's notice, we shall be ready and willing to sacrifice them to the will of the Lord or heavenly interests. Some statements by Paul should be understood to be in harmony with our Lord's words. He exhorts the Church to lay up money every week for the Lord's family—the Church (1 Cor. 16:2); and if right to lay up for this, would it be wrong to use reasonable precaution in laying aside whatever might be reasonably spared from the demands *of the present* for the future necessities or emergencies of an earthly family entrusted to your care by the same Lord?

But while remembering the words, that "He who provideth not for his own household, hath denied the faith and is worse than an infidel" (1 Tim. 5:8), let us also *beware* of the *much more common* error, of grasping miserliness which hoards, denying the necessities of the *present* in their families, and robbing them of the privilege of sharing in the furtherance of the Lord's work—one of the greatest privileges we can deprive ourselves of.

Ques. If those who die in infancy are to be restored to perfection on the human plane, please explain Jesus' words: "Of such is the kingdom of heaven"?

Ans. The import of this text evidently is: Of such *like* is the kingdom. This will be better seen by reading the next verse (Mark 10:15): "Verily, I say unto you, whosoever shall not receive the kingdom of God AS *a little child,* HE shall not enter therein." See also Matthew's account of this, ch. 18:1-6.

This shows that Jesus is representing the gentle, teachable, guileless, humble disciple by a little child. How beautiful the thought—"children of God!" "Howbeit, in malice be ye children, (having none) but in understanding be men." (1 Cor. 14:20).

Ques. Please explain Heb. 12:8?

Ans. The Diaglott renders this passage thus: "But if you are without discipline, of which all have become partakers, then truly you are spurious and not sons." The apostle shows that during the present time those who are called of God to the new nature, must anticipate trials and temptations and oppositions, such things being necessary to their preparation for the grand and glorious future work for which God designs them; the overcoming of evil being a proper test of all who are designed to be sharers of God's kingdom power.

Paul in the context shows, that to be a follower of Jesus, is not to be carried to glory on flowery beds of ease; not to *reign,* but to seek to win a right to the kingdom; not to put on the dress of a racer merely, but to so run as to obtain the prize, which implies weariness, difficulties and obstacles to be encountered. He points out that thus it was with the first runner of this course—Jesus, our leader, captain and forerunner—who opened up this "narrow way" to us by giving himself a *ransom* for us. Paul argues that we should look to Jesus as a *pattern:* if his was a race of trial, discouragement and conflicts with evil, we should expect the same, and not be surprised at fiery trials. Was his name cast out as evil—was he hated without cause—did his brethren disown him—was he cast out of the synagogue because he told the truth—and were all these things grievous rather than joyous—discipline rather than pleasure? If so it was with the example and pattern, so it will be with every true follower. Instead, then, of regarding such sufferings of the present time as evidences of disownment by the Lord, we should look for and receive them as *evidences that we* are accepted as sons, and in training for the promised royal honors. To be without such evidences would indicate that we had never been "begotten by the *word of truth.*" (James 1:18.)

Though they might have been begotten to some *other hope* by the word of traditions of men, promising a kingdom, etc., on other conditions—such would be spurious and not real heirs of the *kingdom.*

Ques. What will become of those who hear the Gospel and reject it?

Ans. We would say first, that many are supposed to hear the Gospel who really never do hear it. Jesus said, "Him that hath an ear let him hear." But the God of this world (Satan) has stopped many ears and blinded many eyes, so that they cannot recognize the joyful message we bear. We have the promise, however, that in due time all these deaf ears shall be unstopped, and the blind eyes shall be opened, and then this Gospel in its fulness shall be "testified to all."

If you do not refer to this class (which includes the great mass of the world), but to a class who have actually heard and received the fundamental truth of the Gospel, that Christ died for our sins according to the Scriptures, and who were actually justified by faith, but who never consecrated themselves as living sacrifices to God, and thus rejected the good news of *high calling,* we would say of these that they lose their privilege of joint-heirship and reign with Christ.

But if you refer to still another class, viz., those who having heard the Gospel, and having been justified by faith in it, have also covenanted to become living sacrifices, and who afterwards reject the Gospel and become the enemies of the cross of Christ, counting the blood of the covenant wherewith they were sanctified a common thing; for such the Scripture says there remaineth no more a sacrifice for sin. Such are, indeed, in a sad condition. In their justification, such had received by *faith* the benefits from Jesus' death which the world in general will actually receive soon; then they gave up that justified human hope for a hope of sharing the divine nature. Now if they cast aside the only anchor, and "count the blood of the covenant wherewith there *were sanctified* an unholy [common, ordinary] thing"; such having had the full benefits of the ransom, and having then cast it aside, for such there remaineth no more an interest in that *sacrifice,* and, since Christ *dieth no more,* they are without hope. For such, death will be the *second* death, *i. e.,* not the one on account of Adam's sin, but for *their own.*

Q. Please explain Matt. 23:33.

A. This expression was addressed to the Pharisees as a class, and to the scribes or theologians among them, who zealously promulgated the traditions of the elders. They were looking for a future life as a reward for keeping the Law—or rather the traditions of the elders. Jesus, denouncing their hypocrisy, points out their real character, and, expressing his just indignation, exclaims: "Ye serpents, ye generation of vipers, how can ye escape the damnation (judgment) of hell (Gehenna)? That is, How can ye escape the judgment to destruction? Gehenna was a place, outside the city of Jerusalem, for the burning or destruction of offal and the bodies of criminals. Jesus here uses it as a symbol of destruction, to which they were justly condemned.

Think not, however, that they were the poor degraded outcasts of society. I tell you, nay. They were the most strict religionists and the most popular and refined theologians of their day—having a form of godliness, but denying the power thereof. But, though they shall not have a resurrection to life *as a reward,* as they expected it, and though they were justly condemned to destruction, with all the rest of mankind, they shall have a resurrection, because he whom they rejected and slew bought them with his own precious blood.

ETERNAL TORTURE

A brother who was at one time pastor of the "Christian Church" in Boston, and whose attention had been directed to the doctrine of eternal torment, thus writes of the sympathetic view of that doctrine. We give you extracts:

"In pursuing the subject [eternal torment] I found no relief from the arguments or considerations advanced by the advocates of eternal woe respecting the sympathies of the righteous. Take for example the sentiments uttered by Jonathan Edwards:

" 'The woes of sinners in hell will not be a cause of grief to the saints in heaven—but of rejoicing. This rejoicing will be the fruit of an amiable disposition, and a perfect holiness, and a conformity to Christ. At the judgment you may be ready to fly to some godly friend, but you will see them unconcerned for you, with joy ascending to meet the Lord, and not less joyful for the horror in which they see you. When THEY HEAR you GROAN and SIGH and GNASH YOUR TEETH, these things will not MOVE them to pity you. *After your godly parents shall have seen you lie in hell millions of years, or ages, in torment day and night, they will not begin to pity you then. They will praise God that his justice appears in the eternity of your misery.* The torments in hell will be immeasurably greater than being in a GLOWING OVEN, BRICK KILN, OR FURNACE.'

"My soul sickened at such sentiments. It seemed to me that none but a monomaniac upon the subject could so write or believe. Scholastic theology may calmly reason of eternal woe; but when we examine the subject in the light of the fact that we, our families, friends, and fellow-men, as beings of sensitive natures, keenly alive to mental and physical suffering, are exposed to such a peril as the dogma of eternal misery asserts, one may indeed attempt to receive, or imagine it as true; but as Bp. Newton has well said, 'Seriously believe it you cannot!' It would be a perversion of human nature to do so, to say nothing of the spirit of Christianity.

"Our heavenly Father has taught us by both precept and example to be 'kind to the unthankful and unholy' in this life, and our hearts are easily roused by the sufferings of our common humanity. But, we are told, in the world to come we shall behold countless myriads of the lost in the torments of hell, as 'in an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture,' and not feel one sympathetic emotion, or our happiness be for a moment marred by the terrible scene!"

VOL. V PITTSBURGH, PA., SEPTEMBER, 1883 No. 2

VIEW FROM THE TOWER

We see darkness lifting in certain directions and with certain classes. The dawning light of truth which soon shall flood the world and permeate the present recesses of error and sin, is even now growing a little more grey as the darker shadows flee.

The interest in truth in general, upon all subjects, is spreading daily, and upon the most weighty and important subject of religion it is making rapid strides. Of course this does not apply so fully to the more *advanced* religious truths. But even of these *advanced* truths we may say, that they are making rapid strides among the *truly* consecrated, *i. e.*, among those consecrated to God only, and not to a sect.

The TOWER goes into over 10,000 families monthly, and though some in those families bitterly oppose it, it is steadily commending the truth to the consecrated, and hundreds of hearts and hands are daily contriving ways for spreading its message of the justice, wisdom, power, and love, of our God.

The TOWER goes monthly to about 800 ministers of various denominations, and though some take it in secret and send us the names of fellow ministers to whom to send sample copies, who would not be known as the sender; and some preach long and loud against the "glad tidings," yet the *truth* is spreading and is affecting, directly and indirectly to some extent, the utterances of probably one-third the pulpits of this land and many in England. There is no resisting it; for it is of God. The King is present and is leading his truth, long trampled in the dust, to certain victory.

We mentioned in a recent issue that there are nearly two millions of Swedes in this country, among whom are many earnest Christians some of whom are becoming interested in "this way." We mentioned also the desire to furnish such, a tract similar in substance to our issue, No. 4, Vol. 4, of TOWER, and the establishment of a FUND for this special purpose. Some are now inquiring about it, and though we have to report but a small sum, yet it was mostly subscribed during August! and a few more months similar would enable us to publish at once. The fund now contains $153.08. We lay before you as usual extracts from a few

INTERESTING LETTERS

Marion, Iowa.

DEAR EDITOR:—A gentleman called at my study a few days ago, and I received of him a little pamphlet entitled, "Food for Thinking Christians." I did not think the pamphlet of much importance at the time, but from curiosity more than anything else. I began to read it, and I soon found that the title was not a misnomer, but that it was indeed food for thinking Christians. I have not finished reading it yet. Some facts, I think, will bear re-reading. I find in it many new and valuable ideas, and, as I am bound by no man-made creed, I am at perfect liberty to receive them.

Many of the positions are new to me, and as beautiful as they are new. Part VIII., on "The Narrow Way to Life," advances some new thoughts in regard to Christ that thoroughly revolutionize my former notions.

Well, I simply thought I would drop you a line to say I am being greatly profited by this little pamphlet, and I wish you God-speed in the good work of teaching the living oracles.

In the one Hope, ———, M.D.

Pineville, Mo.

MY DEAR BRO. RUSSELL:—By a fortuitous circumstance, which, however, I regard as providential, ZION'S WATCH TOWER was brought to my attention, and I was much astonished to think I had lived so long on the outskirts of civilization without knowing what was going on. I have been waiting and trusting, a little like the old prophet Elijah, almost thinking I was left alone, when to my astonishment I learn from the TOWER that a work is going on, and thousands are yet in existence who do not bow the knee to the image of Baal or Babylon.

I have passed my three-score years and ten, and three over. I was indoctrinated into the faith of Christ and consecrated to the service of God in my twenty-third year. Having drank deeply at an early period of the sentiments that seem to pervade the TOWER, I turned away from the doctrines of men, and regarded myself measurably as standing alone. I have written much upon the heavenly theme, as well as spoken much, but, to all appearances, to no avail. I appeared to address an unappreciative people. But now, as two drops of water, if placed in close proximity, will flow together by the law of affinity, so is my joy enlarged, and my heart goes out to you, my brother.

Having waded through many vicissitudes through a long life, and now standing on the verge of the grave, as it were, I cannot expect to reach the period which will usher in the reign of the Christ of God. But, be this as it may, I have a well-grounded hope that, whether living or dead, I shall stand in my lot at the end of the days; when all tears shall be wiped away, and when his suffering and waiting saints—the body, the bride of Christ—shall be received and installed into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Will you please send me the TOWER? Being decrepit with age, I am unable to work much, and can scarcely meet the demands of nature, food and raiment, and if you will so regard it, I am one of the Lord's poor. From what I can learn, the circulation of the TOWER is great, and what astonishes me is to think that a work of such magnitude and of such a character has grown up without my knowledge. I wish to learn more of it. You speak of the flock as being small; this however, is not strange to me, but how small or how large are matters of my present solicitude. . . . .

Your brother in Christ, ———.

Moe's River.

BRO. RUSSELL—*Dear Sir:* While visiting friends, not long since, I saw the WATCH TOWER for the first time. My friend gave me some numbers of the TOWER, also "Food for Thinking Christians." I am highly delighted with them.

I am, and have been for twenty-five years, a minister of the Gospel, but have not dug after truth as much as I might. I want to know more of these things. O, what good, blessed gospel truths I find in "Food for Thinking Christians." Will you be so kind as to write me as soon as possible, and send me as many papers as you can, not only for myself, but for others, who are just now hungering and thirsting after righteousness?

I am yours, &c., ———