Lord's poor, who are poorer than we, and who, in connection with the ministry of the Word, should not be forgotten. How appropriate this direction of Paul's to be *systematic* in the work of giving, and systematic in the manner of providing the *means* to give, and systematic as to the *time* of "laying by the funds for that purpose!"

There are very few *so* poor as to be unable to contribute *something* which shall help to spread the good news of God's plan to save the world; the glad tidings that the works of the devil are to be destroyed. If we cannot give *much*, let us not deliberately conclude that we *cannot give anything*, but let us be encouraged with the thought of the value which the Master set upon "two mites," *if we cannot* give more. (Luke 21:2, 3, 4).

It is blessed to think that the Lord does not estimate the amount we give according to a worldly standard, but according to the intent and desire of the giver.

There is a good lesson and much truth conveyed in the story of the wealthy old Scotchman who when the contribution box was passed, put in what he supposed to be a penny, but which proved to be a gold piece of some considerable value. When he had made the discovery, but too late to correct it, and wished credit for the amount actually put in, the shrewd deacon told him they could give him credit for no more than the Lord did, which was only for that which he *intended* to put in.

Some might be inclined to think that was unfair of the Lord and the deacon, but the Lord balances the account by reversing the order, and giving credit for *more* than is put in *where the desire exceeds the ability.*

The writer's desire is that our minds (his own as well) may be refreshed upon this subject, and "stirred up by way of remembrance." "If ye know these things, happy are ye if ye do them." If, therefore, ye have been unfaithful in the unrighteous mammon, who will commit to your trust *the true riches?* (Luke 16:11). How can we expect to be entrusted with heavenly things while we set a higher value on earthly things? To be entrusted with treasures that wax not old while we cling with tenacity to treasures that decay? We who have been so sumptuously fed, both by visitation of the teaching brethren and through the medium of the publications, would sadly feel it if those sources of supply were cut off and withdrawn from lack of funds to be carried forward.

But we will not anticipate any such thing, feeling sure that the bare mention of the matter will quicken us, and cause us to obey an injunction which, perhaps through carelessness, had been neglected, but which is as imperative as other divine precepts. We are persuaded that these suggestions will be carefully considered and acted upon, and that all will *cheerfully* do what they can as an evidence of their *love of the truth*, for "the Lord loveth a cheerful giver." (2 Cor. 9:7). "He that giveth, let him do it with simplicity" (Rom. 12:8). Some additional thoughts upon this subject may be had by reading the last short article in "Food for Thinking Christians." That the Lord will help us *all* to see the privilege and blessedness of giving is the prayer of the writer.

J. C. SUNDERLIN.

[We are not beggars—none of God's children should be; and we have studiously avoided the "*dunning*," so common among others. Yet, we have felt that some of the saints were in danger of losing the blessing above mentioned. When the above article from Bro. S. came to hand (unexpectedly to us), we concluded it to be expedient for you, as well as providential, and hence publish it. But remember that Jehovah is not impoverished, and his cause shall not suffer from lack of funds, even though he so arrange as to make our assistance *seem* needful. "He will carry it through," and the blessing will be to those who are faithful stewards—faithful in little or faithful in much,—Ed.]

PITTSBURGH CHURCH MEETINGS

The place of meeting has been changed, and is no longer at "Curry Institute Hall," but has removed to the "Grand Army Hall," No. 101 Federal St., Allegheny City, just across the river. Readers and friends will be warmly welcomed at our new and more comfortable hall. Preaching every Lord's day afternoon at 3 o'clock, and Bible reading at 7:30 P. M.

VOL. IV PITTSBURGH, PA., MARCH, 1883 No. 8

"THE PASSOVER"

For some years past it has been our custom to meet on the anniversary of the *typical* "Passover," to commemorate the *real passing over* of the Church of the First-Born because of the death, the shedding of the blood of the real Paschal Lamb—Jesus.

This we do in compliance with our Lord's request: "As often as ye do *this* do it [henceforth] in remembrance of *me*" (the real lamb, and your consequent passing over, or justification through his blood).

Reckoned according to Jewish time, Lord's day, April 22, is the Passover, the anniversary of Jesus' death. It will be celebrated by the Church here, and, we doubt not, that the twos and threes scattered abroad will suitably commemorate it by meeting and considering Him, while they use the bread and wine which emblemize his broken body and shed blood—the price of our ransom—"shed *for the remission of sins.*"

The subject will be more fully treated in our next issue.

TISCHENDORF'S NEW TESTAMENT

This work is the common version of the New Testament, with the *various readings* of the three oldest Greek MSS. at the foot of each page. Its value, in determining the reliability of any disputed passage of Scripture, will be recognized at a glance. The *Sinaitic MS.* is beyond all question the very oldest and most correct of all MSS. It is the *highest* authority for the genuineness of every passage which it contains, and its comparison with others more recently written, shows that while our commonly received text is wonderfully free from corruption, it, nevertheless, contains many trifling errors, as well as a few important interpolations. This work contains as well, a history of the finding, etc., of these old MSS.

As promised, we have made arrangments by which we can furnish you with this valuable work at a reduced price. We can mail to you, post-paid a complete copy, in paper covers, on receipt of 35 cents—at once. We have written to the foreign publishers of a cloth edition, and will be ready to report the price of cloth bound in a month or so more.

VIEW FROM THE TOWER

His servants ye are to whom ye render service. (Rom. 6:16.) If a man shall say, "I am a servant of God and a laborer in His vineyard," yet, if he be engaged in sowing error, in teaching traditions of men, etc., he is really serving the adversary—the Devil.

Thus it was with Saul: He verily thought that he did God *service* in persecuting Christianity, yet, when he came to know better, he found that he was one of Satan's foremost servants in opposing truth and the Lord and His Church.

So with Peter; when he began to dissuade Jesus from complete sacrifice, saying, "Be it far from thee, Lord," Jesus recognized Peter as the agent or servant of Satan, tempting him, and hence replied to him, "Get thee behind me, Satan; for thou savorest not the things that be of God but those that be of men." (Matt. 16:23.)

So with us; let us remember that "not every one that saith, Lord, Lord, shall enter the kingdom, but he that *doeth the will* of my Father which is in heaven." How important, then, that we not only feel favorable to the cause of truth—the cause of God—but that we let our good feelings influence our actions and words, so that we shall not merely not oppose truth, but make sure that we are *servants of truth*, else we may be really servants of error!

Would that all would awake fully to a realization of the importance of guarding every little deed of life, and not only know that they are busily engaged in the vineyard, but

make sure that their labor is such as the Master will approve. Beware, then, that Satan does not get possession of your talents, and, under the guise of working for Jesus, really use your powers against the *truth*. This is the position of many in the nominal systems, called churches, and of many also who have become measurably free from them. Do you speak of the unfolding truths of God's word? Then seek to have it as pure and free from error as possible—only wheat. Do you seek to scatter reading matter to give enlightenment? Then be sure as possible that it is *clean seed*—not largely mixed with error; for while truth sown will bring forth good fruit, error sown will bring forth very evil fruit. To the extent that we sow truth we are God's servants, and to the extent we spread error, we are the devil's servants. His servants ye are to whom ye render service. Let us keep this in mind—it will double our usefulness as servants of God; for, as seen from the TOWER, many today verily think they do God service, who really are opposing God's way, plan and truth; though with Peter we might say, "I wot that through ignorance ye did it." (Acts 3:17.)

Most of our readers have read the pamphlet issued from this office over a year ago, entitled, "The Tabernacle and its Teachings"; but reading on this subject is not enough: it requires *study*. If all could see the force and meaning of the *typical sacrifices* for sins, they would be much better able to appreciate the anti-typical sacrifices which really put away sin. If all would fully equip themselves with the armor of God, they would be much better able to withstand all the fiery darts of the adversary, and would be in no danger of having their faith in our *ransom* overthrown.

Let us, then, urge upon all the absolute necessity of devoting time to the study of those types, which we are able to understand and appreciate, by reason of the light thrown on them by the Apostles' writings. All who have not had the "Tabernacle" should order it. (It is *Free*.) And be not content with reading it once or twice, but study till you do comprehend the lessons of the Tabernacle. You will find that every feature of the glorious plan of God is very clearly presented in these Tabernacle types; in fact, the minuteness of the portrayal must astonish all. We know of no more strengthening and nourishing spiritual food than is afforded us in the *study* of these wonderful pictures.

Instead of remarking on the condition of the work, we herewith present to you more than the usual number of letters from various sections, which tend to show the interest and progress of the truth better than we could otherwise express it. These are but a few of many of similar expression:

Gold Hill, N. C.

BRO. RUSSELL:—I am thankful for sample copy of Z. W. T., which I received a few days ago. I am a minister of the M. E. Church. For years I have believed denominationalism was a positive disadvantage to the work of Christ in our own midst, much more so in heathen lands. In fact, I cannot see how they succeed among them at all with so many advocates of such a diversity of creeds. Surely there is a more excellent way. The positions you take are certainly tenable; the elucidations of Scripture are clear and forcible. I think you have struck the key-note, and all the truly pious will hear. Those who like their creeds better than they do their Lord, will surely feel and lament.

Truly yours, _____.

Baltimore, Md.

DEAR SIR AND BROTHER:—I have carefully read and reread "Food for Thinking Christians," and I have become deeply interested in the *soundness* of your position. I am a "converted Jewish teacher," and have been laboring independently among my "brethren of the flesh." I certainly believe that "much good" may be done among the people with whom I daily have to do by a judicious circulation of such wonderfully clear Bible truth among them. Please send me, if convenient, "The Tabernacle and its Teachings." I hope soon to introduce publicly these teachings among the people, and will earnestly endeavor to interest them in these clear and telling facts.

May God bless your every effort to propagate *Bible truths*.

Your brother in Christ, _____

Missionary to the Jews.

New York.

MY DEAR BROTHER:—You are so overburdened with letters that I scarcely know whether I ought to write you at all. I have been a regular minister for more than thirty years. Ever since I heard Bro. Wm. Miller (I was quite young then) I have been deeply interested in the blessed idea, "Our dear Lord will soon come again." Some years ago, before you commenced the publication of the WATCH TOWER, I was among those who were *looking and hoping*. And now I want to say my heart is in deep and happy sympathy with the doctrines so ably advocated in the paper you publish. Though when I came to this place but very few here knew or cared anything about these things. I may say the most spiritual-minded of my people have come to hold the "*like precious truth*," and I freely teach and preach our glorious belief.

The bundle of the October issue you sent me has been distributed to those who seem hungry for the truth. I could easily dispose of more than twice as many more to good advantage. May God most abundantly bless and reward you! For the past few years I have had a great many more calls than I could possibly fill and often get letters of inquiry to which I can best reply by sending some of your papers or tracts.

Yours in the Master's service, _____

Palmyra, Ill.

MR. C. T. RUSSELL:—*My Brother in Christ*:—I would not have you regret that you published so many good tidings that it caused you to come out in debt. God will surely provide a way out of the difficulty. If you had published less, perhaps I might have been one that would have received less. With this I send my mite as expressive of the deep gratitude I feel; and if I could send the whole amount of the indebtedness, that could not express the thankfulness I feel that I have been brought into a knowledge of the truth. If you could know how low in the slough of despond I was, through sickness and the loss of loved friends, and then know the ecstasy of joy I now feel, you could then realize the value of this truth to me. I cannot describe to you the darkness I was in when I first took up the "*Food*." I read a little while and then said *it could not be true*. I laid it aside but only to take it up again, and as at last the beauty and symmetry of God's plan dawned upon me, I was filled with love and praise to him. I have been a professed Christian for many years, but now I feel as if I had all my life been wandering through a rubbish heap, searching for something I hardly knew what. At last *I have found it*. My treasure that was lost is found, and it is free from rubbish. And, as though to make my joy complete, my loved companion has also been brought to a knowledge of the truth, and, together, we study God's blessed Word and praise His name. Our Bible is a new book. Only last night my husband said, "Well, if I did not know we had the same old family Bible, I should think we had a different translation." But I could not tell you the half if I wrote all day. I can only say,

"Praise God from whom all blessings flow."

We carefully distribute and loan all extra papers and tracts we receive, and pray that they may fall on good ground and bring forth abundantly to the glory of God. May His blessing rest continually on you and your work.

THE ENEMY—No. 2

We have received some questions relative to statements made in an article in the December number under the above heading, which it will be a pleasure to answer, that we may remove misapprehension, though we had hoped that the pointed Scriptures referred to would have been sufficient to meet all objections to the position taken. It seems to be thought by some that the position taken by us leaves our destiny, and the destiny of our children, irrevocably in the hands of the enemy, which, of course, would be an awful thought, and as far from the belief of the writer as it evidently is from the teachings of the Scriptures. Our friends who object to the statement "that he (Satan) is our enemy, and that he is the *cause* of sickness, pain and death, and ought always to have the credit (?) of it" (*blame* of it), say nothing about the plain statement in Heb. 2:14, to which we referred, and which we think there is no possibility of explaining away.

If he (Satan) "*has the power of death*," as the Apostle declares, no amount of cavil will change it, and we must seek for its harmony with other Scriptures without changing it, and must conclude, we think, that sickness and pain are also in his power. Now, let us briefly ask our friends to *carefully* re-read the article referred to, and compare Scripture with Scripture, bearing in mind the following thoughts: The account in Job to which our attention has been called, beginning with the first chapter, is a statement of a conversation between the Lord and Satan. (Job 1:7-12.) The writer of the book of Job, whoever he was, tells us what the LORD said, what Satan said, and what Job (2nd chap., 10th verse)

said. Now, Job evidently knew nothing about the conversation between the LORD and Satan, else he would have *known* that *Satan* was afflicting him, and that God had consented to let Satan and the world, through succeeding generations, know of his (Job's) integrity and faithfulness. Not knowing of the arrangement to *prove* him, Job *attributes* it (the *evil*) to the Lord, though in his devotion he is assured it is *for* good. His three friends also attribute it to the LORD, but consider it a *judgment* upon him, while Job claims his justification before the LORD.

Now, the first thing for us to do, in deciding as to the correctness of the position, is to decide as to *who* afflicted Job. Did not Satan *ask* the Lord to? (1st chap., 11th verse.) Did the LORD consent to it? Is the 12th verse of the 1st chapter *obscure or plain* when it says, "ALL that he *hath* is in *thy* power?" Then in the 2d chapter, 4th to the 6th verse, Satan is *permitted* to lay *his* hand upon Job's *person*, but, *during this transaction*, to spare his *life*. Now, the conclusion, and the only one we can arrive at from the evidence, is that this whole transaction was for the especial purpose of showing the integrity of Job, and of displaying to the world his faithfulness to God. The conviction was rooted deep in the mind of Job that God was his friend, and would in the end protect him, though evil might for a time seem to prevail over him. In this Job was *right*, and did "not charge God foolishly."

We conclude, also, that Satan cannot afflict God's children beyond what is the penalty for sin, *except* by especial permission, and that permission will not be given except where it will result in greater good to the subject and greater glory to God, as was this case with Job.

But the *good result* is not of Satan, but *of God*, who "*will not suffer* us to be tempted above that we are able." We understand these Scriptures, in harmony with others, to teach that the LORD, in his *general* dealings with mankind, has *permitted* or *allowed* Satan, the adversary, to be the *willing* medium through which the penalty of sin should be meted out; that, while he "has the power of death" (Heb. 2:14), it is an *under* or *subordinate* power which he has grasped as an *usurper*—just such a power as Jefferson Davis had during the Rebellion; that in due time God will "*destroy* him that hath the power of death"; that is, the devil, and deliver them who, through fear of death, were all their lifetime *subject to bondage*.

Then our *children* shall come again from the land of "the enemy." (Jer. 31:16.) "Blessed be the name of the LORD."

J. C. SUNDERLIN.

CHRIST SHALL MAKE US FREE

GALATIANS 5:1.

If any class of men in the world is free, it ought to be the Christian.

But that which is freedom to one, is bondage to another, as men are bound; some to one thing, and some to another. Is there a remedy for this evil, and what is the cause? We are what we are by education, being governed to a greater or less degree by our surroundings; imbibing both truth and error with equal zeal, according to the faith reposed by us in our guides and teachers. And while in many instances these divers opinions may not be of vital importance, it is a question of truth and error, and where two differ, one must be wrong, and sometimes both. We are not accountable for having imbibed errors from our teachers, but we are accountable for rejecting a truth when it is properly presented.

Dear reader, to what age, or class of men, or code of tenets, have you obligated yourself in your religious or irreligious opinions? Wisdom did not die with any particular age or class of men. Today we have the same Bible, and with it, revisions by the ablest scholars. It is not only our privilege, but absolute duty, to read it; not "as through a glass darkly," where all seems mystical and uncertain, but by the light of the noon-day sun, which is free as the blessed Word itself. No longer is the Bible chained as Luther found it; no longer should our conscience or affections be chained to any creed, written or unwritten. Who is our master? To whom are we bound? Is freedom, then, a myth, a mockery? Can we, with an open Bible before us, shift our religious responsibilities upon our would-be teacher, and sit dreaming under the sound of his monotonous discourse, just as a man will buy a through ticket and take passage on a train for a strange country, consigning himself wholely to the care of the conductor? Is this freedom? Is it "fighting the good fight of faith?" Is this you? Wake up.—*Investigator.*

NOTE THE DRIFT

The *Presbyterian Journal* asks:

"Do the editors of *The Independent* and the *Mirror* and any other Congregationalist ministers hold the need of a probation in the future for those who die in infancy? We Presbyterians believe in the salvation of the infant dead, though often charged with the contrary view."

We believe that, if any infants die without having come in this life to an age of moral accountability, they will be held to moral accountability as soon as they begin to distinguish good from evil in the next world. If then they choose good, as we believe they will, with the light of eternity upon them, they will be saved; if they choose evil, they will be lost. If that is future probation, we are willing to have it called so.—*The Independent.*

HIS WILL, NOT MINE, BE DONE

O thou of little faith! why dost thou fear?
Didst thou forget that Jesus was so near?
And hast thou thought that thou must walk alone,
Forgetting that His arm was round thee thrown?

Ay, more than this, thou'rt held within His hand,
And 'twas Himself that hath thy trial planned!
There was a *need be* seen by Eye Divine,
Although, perchance, not visible to thine.

And wherefore would'st thou see? Thou canst not tell
If what thy heart contends for would be well;
Perhaps thy hope's fruition would be vain,
Or prove a life-long discipline of pain!

Hast thou not seen in retrospective life,
That will of God, which caused thee bitterest strife,
Hath turned to sweetness—while the thing He gave
To suit *thy* will, grew darker than the grave?

There's rest supreme for souls that choose *His* will;
A blest security from every ill;
The things God chooses for us never fail!
They have their anchorage within the veil.

—*Mrs. H. W. Brown.*

THE THRONE OF DAVID

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: . . . . Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever."—Isa. 9:6, 7.

This prophecy seems to be a continuation of that in Isa. 7:14—"A virgin shall conceive and bear a son." And thus we read, Matt. 1:21-23; also, in Luke 1:27-35: "Behold, thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne

of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, *therefore*, also, that *holy* (sinless—undefiled—pure) thing which shall be born of thee shall be called the Son of God." Peter asserts that David knew "That God swore to him, with an oath, that of the fruit of his loins he would cause one to sit upon his throne." (Acts 2:30.—*Diaglott.*)

Two leading questions are propounded to us on this subject, which we will answer in their natural order:

(1) If Messiah was to be of the fruit of David's loins—of the seed of David—the heir of David's throne—was it not needful that he should have a *human* father of the Davadic line?

We answer, No! The propounding of this question shows a misunderstanding of the *laws of generation* which any physiologist or the most illiterate physician should be able to explain. Inheritance and royalty today, as always, is reckoned through a *mother* as well as through a father. Thus it was with Jesus; his mother was a *daughter* of David—of the seed and loins of David—hence her offspring was not only her son, but through her the son of David.

A good illustration of this principle of inherited royalty through a *mother*, is furnished in the heir apparent to the throne of Great Britain—the Prince of Wales. He is heir of all that inheritance not through his father, but through his mother, the present queen.

In Jewish genealogies it was customary to reckon lineage through either parent. According to their custom, and indeed, among all civilized people today, at marriage the wife becomes a sharer in the interests of the husband; she leaves her father's house and name to share that of her husband. Mary was thus a sharer with Joseph when Jesus was born (though not when he was *conceived*—Matt. 1:18) *hence*, the genealogy of Joseph is given in Matt. 1:1-16—the son of *Solomon* the son of David.

Another custom of that day was to reckon the genealogy through the wife's ancestry and treat her husband as in her stead the *son* of *her* father. (Today we would call such—a *son-in-law.*) The seed of Abraham and David is *thus traced*, through Mary's ancestry, in Luke 3:23; and here Joseph is called the *son* of Heli, Mary's father, who was the son of *Nathan* the son of David.

(2) The second question propounded is: If Jesus is to "sit on David's throne," does it not prove that in his Millennial reign he will be a *fleshly being*—a *glorified man?*

We answer, No! "Though we *have* known Christ after the flesh, yet now *henceforth* know we him no more" thus. (2 Cor. 5:16.)

The inquirer should candidly ask himself, What is meant by the "*throne* of David?" Does it mean the seat or bench upon which David sat, and which ages since has crumbled into dust? Assuredly not. While the royal seat is often called a throne, yet in reality it only represents the sovereign power and dignity of office, which is really the throne. Thus, we say that Queen Victoria is *on the throne* of England, referring to her *office of power and rulership* as the head of the government.

Thus, Christ Jesus shall become, not only the recognized ruler and governor of Israel (over which David's throne extended), but more—over all the nations and families of earth. Hence, we read of "*the increase of his government*" over that of David; and his government, unlike David's shall not be disturbed by rebellions, etc., but it shall be at peace and in control of all. In all the increased government he shall have lasting peace, and his government not come to an end forever, (to the *age*) *i. e.*, until he shall put down all opposition and subdue all things to his will. Then, in the end of the Millennial *age*, he shall deliver up the kingdom (control) to God, even the Father—presenting to him the justified and perfectly restored of the human race, who thereafter shall be directly amenable to the Father. (See 1 Cor. 15:24, 25.)

The dominion or rulership of earth was first bestowed on Adam. Jehovah crowned him with glory and honor and set him over the works of his hands, saying: "HAVE DOMINION over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28, and Psa. 8:5, 6). The father of lies seduced Adam into disobedience and death, and robbed mankind of the DOMINION, and he thus became "the prince (ruler) of this world," making the once rightful monarchs of earth his slaves and emissaries—led captive at his will.

But the great Jehovah had foreseen all this, and was not taken unawares. Although he has permitted the usurpation of earth's dominion for 6,000 years, his design is to "*set at liberty the captives*," breaking the chains of sin and death in which "the whole creation groaneth and travaileth in pain together," DESTROYING (in a *legal* manner) the great captor—death—and him that has the power of death, that is, the Devil. (1 John 3:8; Heb. 2:14.) To this end a *Saviour*—a Mighty Deliverer—was provided who, *in the days of his* FLESH, gave his flesh—his human nature—a *ransom* for the condemned human race that thus the captives might *legally* be set free (from sin's wages—*death*). Having thus *redeemed* (bought back) the inheritance (earth), and the inheritor (mankind), this mighty Saviour is about to put those whom he bought with his own precious blood into possession of their lost dominion—this will be the *salvation* of the world. The deliverance only tarries until the appointed limit of evil has been reached, which was necessary to discipline the world and develop a peculiar people for his name, to be the Bride, the Lamb's wife, and by union with him, joint-heirs of His inheritance.

When thus exalted, will they be *visible* to men? We reply, that, to be a ruler, does not imply being *seen*. The Queen is Empress of India—she rules it through the agents of her government. Millions of her subjects respect and *recognize* her authority that have never seen her. Could it not be thus with Christ's kingdom? They who will receive Christ's representatives will be receiving *him*, even as those who received him received the *Father* who sent him. (Matt. 10:40.)

The word *see* has a fuller meaning than eyesight. It is *to know—to recognize;* thus Jesus told the disciples of the Father, "whom no *man* hath seen nor can see," (1 Tim. 6:16) saying: "He that hath seen me hath *seen* the Father," and "from henceforth ye know him and have *seen* him." (John 14:7, 9.) The disciples could come to a knowledge—*recognition*—of the Father by a recognition of his attributes in Jesus. So the world will all come to *see* or *recognize* Christ and his government as exemplified through the earthly agents of the kingdom. Thus it is that even the *blind* can see—recognize; thus we now endure as *seeing* (recognizing) him who is *invisible* to our natural eyes.

We have heretofore shown that Jesus is not a *glorified man* now. If we want to see a glorified man and a sample of what all men may become in the restitution, we must look back to Eden and see Adam before the fall, crowned with glory and honor, and only "*a little lower* than the angels" (Psa. 8:5); or, look back about 1800 years, and we see another *perfect*,—sinless,—*glorious man:* "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; *that he by the grace of God should taste death for every man.*" (Heb. 2:9.)

He was a glorious man when on earth, having left a higher glory thus to redeem us. But, though put to death in the flesh—*a glorious man*,—he was raised to life by the Father—*a quickening spirit*—a spiritual and not a human or fleshy being. [See "FOOD," page 56.] Now he is a *new creature*, and instead of having the glory of a man (which is a little lower than the angels) as before, he now is a sharer in the *glory of the Divine nature*, "Being *made so much* BETTER than angels, as he hath by inheritance obtained a more excellent name than they." (Compare Heb. 1:4 and Phil. 2:7-9.)

Earth's king for the Millennial Age will be a spiritual ruler, invisible to the natural eye of men—visible only to the eye of their understanding as they shall become able to recognize him.

The present prince of the world—Satan—is a *spiritual* being; hence his kingdom is *invisible*, except as it operates *through* earthly governments and individuals as its agents. So, also, is the new empire, the kingdom of God.

The differences between the two empires we need scarcely mention. One presents temptation, and leads into sin, misery, degradation and death; the other will deliver, enlighten, elevate and restore men to happiness, life and *glorious manhood's* first estate and *dominion*.

David's throne or dominion over Israel was a type of Christ's subjugation of the world and his dominion over it. We have seen that the dominion of earth was given to Adam, who was robbed of it by the present usurper—Satan. While it was yet in Satan's control, God separated one small nation from others. Of Israel he made many types. Their Levites typified the justified! their priests typified the little flock or royal priesthood; and Israel itself is often used to represent the world of mankind.

God established his kingdom in the hand of David, first over Judah (type of all fleshly Israel), and secondly over Israel as a whole (type of the whole *world*); for thus shall it be in the establishment of the real kingdom of God which David's shadowed forth. It will be over *Judah* first (over Israel according to the flesh), and afterward the whole world shall receive and own him Lord of all.

WAITING FOR JESUS' COMING

Many Christians today are waiting for Jesus' coming. A similar class lived at the first advent who, nevertheless, when he *had come*, could not believe it. They received him not, but rejected and slew him, because he came not in accordance with their *earthly* ideas.

Similar *earthly* ideas blind the eyes of most Christians now. They, like the Jews, are looking for an *earthly* king. It seems strange that they cannot realize that, since his resurrection, he is "the *express image* of the Father's person"—"whom no man hath seen nor can see"—for "God is a Spirit," (spiritual being) and "a spirit hath not flesh and bones." You could not see an angel (spiritual being) without the performance of a miracle to reveal him, though he might be personally present unseen. Then why claim that Jesus could not be personally present, yet unseen? The difficulty arises from the confused ideas held on the subject of animal (human) and spiritual bodies. "If there is an *animal* body, there is *also* a spiritual body," says Paul (1 Cor. 15:44. Diaglott), and we wish that all could realize this. They are distinct and separate. You cannot have both at the same time; they belong to two different natures. The one body and nature is the earthly; the other, the heavenly, is promised to the overcomers; and the promise of it is properly called a "heavenly calling." (Heb. 3:1) We do know what the earthly is, while we do not know what a heavenly, or spiritual body, is. "It doth not yet appear what we shall be"—hence it must be very different from our present animal body. (1 Cor. 15:38-44; and 1st John 3:2.) Jesus and angels are spiritual beings, and it is by reason of the *difference* between their nature and ours that we cannot *see* them with our natural eyes unless they *appear* to us (manifest their presence by a miracle.)

It is, or should be, well known to all of our readers, that "ZION'S WATCH TOWER" is a HERALD OF CHRIST'S PRESENCE. We do not mean in any mythical sense; we do not mean that he is present by his spirit or will, as exercised in and over his Church, as throughout the entire age; but we mean that he is *present* now in the manner and sense promised throughout Scripture; *present* not without a body, but a *spiritual being*.

We know of his *presence*, not by the light of human science, but by the light of God's Word. We know of his presence, not as *men* recognizing a *man*, but as *new creatures* recognizing our Head, our Captain, our Bridegroom. We see him not by human sight, but the *eyes of our understanding*, being opened and enlightened by the light of our lamp, we see him, whom we love and adore, *present* to test those who claim to be his, and to select his "faithful," "undefiled." "chaste virgin"—to "make up his jewels": those who are accounted worthy to "follow the Lamb whithersoever he goeth," and to be his joint-heirs, glorified together with him, "the Bride, the Lamb's wife." (Comp. Rev. 14:4, 5 and 21:9.)

He is present, not only to establish his kingdom and glorify his saints, but also to break in pieces and consume all earthly kingdoms, and to bind Satan by overthrowing his power. Thus he will liberate mankind—the Jew first and also the Gentile—and bless all the families of the earth.

None familiar with Scripture will question that this is the order of the Lord's work as therein revealed. By a parable he showed that he would *first* reward his faithful ones, and then proceed to deal with the world. In the establishment of his kingdom he *first* comes, *secondly* organizes his own kingdom, *thirdly* uses his kingdom power to overthrow evil and error and present kingdoms of earth, at the same time beginning the *restitution* of Israel as a first step in "the restitution of all things spoken."

But while this is plainly the Scriptural order of Christ's work, and while we see Israel's restitution commencing, and the nations on the brink of overthrow, while the nominal Church has been passing through the time of trial and testing, which is rapidly sifting out the true and the ripe wheat, gathering the jewels—the virgin of Christ—yet many are *helping* that Jesus will come *soon*. "Ye fools and blind," can ye not discern his *presence* by these things transpiring all around you? These are the *signs* (evidences, indications) of the Son of man. They indicate that he *has come* and has already commenced *his work*.

Though the signs of the times add increased light, yet, by the light of the Word, we discerned his presence years before any of these outward signs corroborated its teachings. Thank God that we have a more sure word of prophecy (surer even than these outward signs), whereunto ye do well that ye take heed, as unto a lamp that shineth in a dark place, until the day dawn. (2d Pet. 1:19.)

"CONDEMNED SIN"

"For what was impossible for the Law in that it was weak through the flesh, God having sent his own Son in a form of the flesh of sin—even by an offering for sin—condemned sin in the flesh; so that the righteousness of the Law may be fulfilled by us who are walking, not according to flesh, but according to spirit." Rom. 8:3—*Diaglott.*

The common version of this text is frequently misconstrued by some. It reads: "God sending his own Son in the likeness of sinful flesh," etc. Some, who have a theory to support, would have us understand this—God sent his Son in the *sinful likeness* of flesh—and have us draw the inference that he took a sinful nature and was with us under the same condemnation. That this is not the teaching of the Apostle should be obvious to every intelligent and candid reader. The *imperfections* of mind and body, now so common to our race, are the direct traces and marks of either personal or inherited sin; while we know that Jesus had neither. In him was no sin, hence no evidence or marks of it.

The likeness (or form) of sinful flesh simply means not angelic or divine, but the *human form*. Among the imperfect representatives of human likeness today there is much variety; there are many degrees of imperfection; the *perfect human* being is the *standard;* yet all are said to have the *same likeness as Adam*, who was perfect before sin. Adam had the *human* likeness—the same likeness that sinful flesh yet has: hence Jesus, also, as a *perfect* man, had the same likeness or form as *sinful* flesh—the *human*.

Jesus experienced the woes and sufferings of humanity without sharing in the imperfections and sins. He suffered for and with those around him, and made use of *his own vitality* in healing their diseases. Doubtless, on many an occasion, it might have been recorded, as in Mark 5:30; Luke 6:19 and 8:46, that the power or virtue which healed the sick "went out of him." (Matt. 8:17.) It is the most refined and perfect organisms which can suffer most.

To appreciate the drift and force of the Apostle's teaching in this passage, we must remember that he is explaining the *value* and *use* of the Law given to Israel, through Moses, and its relation to Christians. He handles it fully, for he writes to those who know the Law. (Chap. 7:1.)

Glancing back we find his argument to be that the slightest command of God is a *Law*, and the smallest violation of Law is *sin;* and the wages of the smallest sin is *death*—the extinction of existence. (Ch. 6:23.) Thus, it will be seen, that to be imperfect in the smallest degree meant *inability* to keep God's Law, which meant sin and its punishment. Hence only one man was *tried*, and that on only one point of Law. When he disobeyed in a very small thing—his was not a flagrant crime—he was a violator of Law—a sinner—under condemnation of *death*. All his offspring would, of course, partake of his imperfection, sin and death. (Ch. 5:18.)

This fact of inherited sin and imperfection, and the necessity of an atoning *sacrifice to God* on account of it, and as a clearing from its condemnation and punishment, is recognized in every *sacrifice* offered by the Patriarchs.

But mankind did not really recognize the depth of degradation into which they had been plunged by sin working in their nature; and lest any should say, Would that Jehovah would clear me from the guilt of Adam's sin, for then would I *show myself approved unto God* worthy of life; therefore God gave an exhibition of the perfection of His Law, and showed before angels and men that it is impossible for any imperfect being to keep a perfect Law. He gave Israel a typical "Day of Atonement," and a typical justification from Adamic sin, by typical *sacrifices for sin*, which could never (really) take away sin; and then, at the hands of Moses, he delivered to them the Law at Sinai, declaring that "whosoever doeth these things shall live"—by reason of their *obedience* would never die. (Chap. 10:5; Gal. 3:12; Lev. 18:5.) Israel was jubilant, and eagerly promised—"All that the Lord hath spoken we will do." (Exod. 19:7, 8.)

But, alas, for poor humanity's self-confidence; that which they thought would be a means of gaining life, was found to emphatically *condemn* all under it to death, as transgressors unworthy of life. (Chap. 7:10-13.) As throughout that Jewish age, hundreds and thousands attempted to keep the "Law ordained unto life," but were *unable*, it proved either one of two things: either that the man was as God claimed,

unable to help himself back to perfection, even if justified from Adam's sin, or else that the Law given was *too severe.*

Paul's argument is to show that the Law was not too severe. He claims that the Law is holy—the commandments of the Lord holy, and just, and good for man: that the trouble is that man is imperfect—depraved—*sold under* (into slavery to) *sin* by his forefather's transgression. (Ch. 7:12-18.) The question was, then, Would God *modify* his just, holy and good Law, so as to excuse a certain amount of sin, and let those live who were *imperfect?* We answer, No; this would have been a violation by God of his own Law—such a Law would have been imperfect—such a course would have been to *justify sin* instead of justifying the sinner *from* the sin. And thus Paul argues, "If a Law *could have been given* which would have given life" back to man, then undoubtedly God would have provided man with that Law, and *not have* sent his Son to be our ransom and the propitiation for our sins. (See Gal. 3:21.) But God is the author of only *right* and perfect Laws. He can not look upon *sin* with any degree of allowance; hence the Law still remains, and will to all eternity—"The soul (being) that sinneth it shall die"—be cut off from *life.*

But, seeing how many had tried to *justify themselves* before God, by attempting to keep His Law, and realizing that some of these were indeed excellent men, it would not be surprising if men should feel that their natural depravity was *not so very great,* and surely the Law must be too severe. To give man unquestionable proof of the justness of his Law, and the possibility of a *perfect man's* keeping it, was a part of Jehovah's plan in connection with the redemption of sinners.

Hence, when Jesus came to redeem men, he was tempted (tested) in all points—by the world, the flesh and the devil. He was born *under* the same Law which had been condemning others for over 1,800 years. And the fact that he as a man—a perfect man—did keep the perfect Law, is a part of the proof Jehovah offers us that the Law was not too severe, but the fault had been that all were under the *curse*—imperfect—and therefore *could not* keep it.

This is exactly Paul's argument where our text is found. Jesus' life, instead of proving that the Law is imperfect, and that, therefore, God should cast it aside, proved the very contrary—it set the seal or mark of approval and righteousness to the Law, and of condemnation to the race of sinners. But notice, Jesus not only sanctioned the Law and *met* its requirements by his own obedience to it; but more, he met its requirements upon the condemned race by giving himself (as a spotless *human* being) a *ransom* for them. Thus he purchased the *Law's claims* upon the entire race. And it is elsewhere declared to be his plan—in due time to assume control of his "*purchased possession,*" and to subdue and restore whosoever will of the race to the *original* perfection, where *they shall be able* to keep God's perfect Law *perfectly,* and have a right to life as a result. When he shall have done this, he shall deliver up the kingdom (dominion) to God, even the Father.

Now, note the fullness and power of our text. "What was impossible for the Law [to do for us, viz., *give us a right to life*] in that it was [powerless, owing to the weakness and imperfection of our sin-stricken flesh]," God accomplished in another way—not by giving another, an imperfect Law, but on the contrary, proving the Law given to be just and holy —by sending his Son in a human form—the same form as that of the sinners who had been condemned—a *second* MAN. He not only proved the Law to be just and good, but then, by an *offering* FOR *our sins,* condemned sin in the flesh, so that the righteousness of the Law *may* be fulfilled in *us* [who accept of his *sacrifice for our sins*], who walk not after [in *pursuit* of] the flesh, but after [in *pursuit* of] the spirit [meaning or intent] of the Law.

CHRIST IN YOU

Those who accept of Christ's teachings and follow him in entire consecration of every power and talent to God's service, become infused with the same desire to do the will of their Father in heaven. These have the same *mind* as Jesus—a *mind,* or will, to sacrifice self in the carrying out of God's plans—a spirit, or mind, dead to the praises and scoffs, the hopes and fears of the world, but alive and active to the heavenly smiles or frowns, prizes or losses.

The spirit or mind of Christ thus received, bears fruit in every action, word and thought; some of which are mentioned by Paul—love, joy, peace, gentleness, meekness, patience, godliness (God-like-ness).

These graces, these fruits grow gradually—the rapidity of the growth depending upon the nature of the *soil,* the purity of the *seed,* (example followed) and the amount of moisture and sunlight of truth (the Word) with which the ground and seed are supplied.

If we would have increase of the spirit of Christ and bear *much fruit,* how important that we be particular to have pure *seed*—following *only* our Master—and that we keep out from the shadow and shelter of all human creeds and let the sunlight of heaven and the refreshing dew of truth into our hearts, by lifting them to heaven for these, as do the flowers for the natural. Such shall receive from the heavenly store—the Word.

This continual and increasing growth of the *fruits* is not only expressed by Jesus as above, but the Apostles urge the "increase of the *fruits* of your righteousness," and that we be "*filled* with the fruits of righteousness." (2 Cor. 9:10; Phil. 1:11.)

As it is natural for a good tree to bring forth good fruits; so all who have received really of the spirit of Christ will ultimately show it. It was Jesus who said, "By their fruits ye shall know them."

Christianity is much misunderstood today, and many that bear thistles are members of the nominal church and thus pretend to be members of the "true Vine"; but by their fruits ye shall know them. "If any man have not the spirit of Christ, he is none of his." (Rom. 8:9.) This is a searching test for all; let us *each* apply it to ourselves. Do I, as Jesus, "*do* not mine own will," but God's? Do I seek to please not myself, nor my fellows, but *God* only? Do I present myself daily and hourly a living sacrifice, for right and truth, and in just the way God's Word (not my feeling) directs? If so, this is *Christ in me,* and is a good basis for the "hope of glory" promised to those who walk in his footprints.

This spirit of Christ—or renewed mind—is the *anointing* which ye have received, and it is an evidence to you and to others that your consecration is complete; that you are begotten to the higher (*divine*) nature which God has promised to those who so walk in the Spirit; that you are members of *the Christ* (the anointed body, of which Jesus is the head).

So, then, *Christ is manifest* in your mortal body. (2 Cor. 4:11.) When the world sees you it sees a member of *the Christ,* not in glory, but in the flesh; and in us as in our *Head,* only to a less degree, it is still true—God is manifest in the flesh. (1 Tim. 3:16.)

Thus, for "me to live is *Christ*" (Phil. 1:21). In this sense, Christ in the flesh is still in the world as its teacher and reprover—illustrating the word and love of God. All the body following the Leader have been "despised and rejected of men." There is no beauty in any of them that they should be desired of the world. Soon, when manifested with the Head, as the agency for blessing the world, they will desire them. They desire deliverance from the bondage of corruption into the liberty of sons of God, and will soon come to know him whom, for 1,800 years, they ignorantly rejected, thinking him weak and powerless. Then, "the *Desire* of all nations shall come" into power and glory for their deliverance.

During all the age we find it true, and an evidence that we are in the Leader's footsteps, that the world loveth us not. Jesus said, "Marvel not if the world hate you: ye know that it hated me before it hated you." "If ye were of the world, the world would love his own." "In the world ye shall have tribulation." And "Whosoever will live godly shall suffer persecution."

Any who think they are being carried to glory on "flowery beds of ease," should awake to the fact that our Master trod the narrow, thorny way. Now is not the time to glory in ease in the lap of the world, but a time to "fill up that which is behind of the *afflictions* of Christ."

We suffer as members of the Christ of which the prophets spake when they testified beforehand the sufferings of *Christ* (during this age) and the *glory* that should *follow.*

To him that overcometh—self, ease, the world—even unto *death,*

"Shall be the victor's crown."

SANCTIFIED AFFLICTION

"Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." 2 Corinthians 4:17.

This little adverb *while* is the hinge on which the door of entrance to the glory hangs.

Our afflictions do not work out for us this glory, because we are continually looking at our business, our family, the world and its pleasures, and the many other things the enemy places about us, on purpose to keep us from looking at the things unseen by *mortal eyes.* When our Father permits the enemy to try us by unusual suffering, whether in mind or body, then we are compelled to cease our anxious chase after the things seen. When fever racks our brain, and Satan assaults us with doubt as to the character of our living Father, then our spirits are drawn with unusual power to cry out: Lord, save from the evil!—Raise thy standard against him who hindereth me.

What are these unseen things we are to look at, which have such charming power, such a quieting and peaceful influence over the whole man?—"Looking unto Jesus, the *author* and *finisher* of our *faith.*" This passage answers the question. He is unseen by the man dead in trespasses and sins, but clear to the eye of the new creature, begotten by God through the operation of the Holy Spirit. Wonderful begottenment—life in death—growing daily by looking at the things unseen.

Lord Jesus, whom have we in heaven but thee, and there is none on earth we desire beside thee. Sweet belief. We may lay all our loves, all our gifts, at the feet of such a giver, and worship Him. Looking at the things he does for us compensates *even now* for all the sufferings we endure. We look at Him and think of his declaration: "Where I am, ye may be also." He is our Prophet. "If I be lifted up I will draw all men unto me."

I think of him thus as my High Priest, not taking the blood of others, but presenting his own life as a sacrifice—a ransom—a propitiation—which unites fallen man with heaven—a glorified being, unblamable, complete, wanting nothing, and perfectly holy, in the presence of our Father.

I think of Him as King, having left our Father's throne, and about to sit on his own throne, conducting us, his bride, to share in regal glory, all the Father hath given him, from the rising of the sun to the setting of the same.

And surely every earthly good, every earthly love, fades into insignificance *while* WE look *thus* at the things unseen by mortal powers, and we sigh for the hours to speed on to that One, *so near,* when we shall see Him as He is, and be satisfied.

"We speak that we do know, and testify that we have seen;—and sanctified affliction, in late serious sickness, has enabled us to write our testimony with that of our Bro. Sunderlin, to wit: Our Father ordered it for good, while Satan meant it for evil. "Looking unto Jesus," we rejoice in tribulation, when it worketh such weights of glory.

W. V. FELTWELL.

PERFECTING THE NEW NATURE

"For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. 2:10.

Jesus was not made perfect as a *man;* for as such he *was* perfect, else he could not have been our *ransom.* One imperfect being could not *redeem* other imperfect beings. As shown in the typical sacrifices for sin under the law, the sacrifice must be *without blemish.* So, too, with the antitype—the real sin-offering—the Lamb of God, that took away the sin of the world, was *perfect*—without a single blemish—"a lamb without spot."

God created only two *men*—the first *man* Adam; and the second *man,* the Lord *from* heaven—the *man Christ Jesus,* who gave himself a ransom for all. Both men were *perfect.* The first lost his perfection through disobedience, and involved his race in ruin. The second retained his perfection and right to life by obedience—but laid down or sacrificed those rights as a *ransom* for the life of the first man and his race—thus justifying the Adamic race to the *human* life and *perfection* lost.

To suppose imperfection in Jesus, as a man, is to suppose sin in him, because imperfections are marks of sin. And, on the contrary, if he *was perfect* as a man, he could not *be made perfect* as a man; hence, we say, he was not thus perfected.

To appreciate how he was perfected, we must recognize the fact that there are various planes of being in God's universe, and perfection on each plane. Thus, there is a perfection of the *Divine* nature, another perfection of the *angelic* nature, another of the *human* nature, another of the *dog's* nature, and another of the fish, etc. These various natures are sometimes divided into two general classes: All *earthly* natures are called *"animal,"* though each animal has a perfection of its own; all heavenly natures are called *spiritual,* though each grade of spiritual beings has a perfection of its own.

The lowest grade of spiritual beings known to us—*angels*—is superior to the highest grade of earthly beings—man. (Psalm 8:5.) The highest plane of spiritual existence—the *Divine* nature—is superior to all other grades of spiritual nature, as the highest grade of animal nature—the human—is superior to other animal or earthly natures.

Jesus, before he became a man, was a spiritual being, of a nature superior to angels, because, when he was about to *humble* himself and lay aside his glory to become man's ransom, "he took not on him the nature of angels," but came still lower, and "was found in fashion as a man." We know, too, that though he had "a form of God" (a spiritual form), yet he could not have possessed the *Divine nature* then, because the *divine* or *immortal nature* is deathless—death-proof. It is an impossibility for an immortal being to die. Jehovah *cannot* die, and we know, therefore, that had Jesus been a partaker of that nature he need not have come into the world to *die for* our sins; for, if immortal, the most he could have done would have been to *pretend* to die *and pretend* to be raised to life again. Such an idea would be charging Jehovah and our Lord with hypocrisy and deception.

The *divine* nature was part of the reward for our Lord's sacrifice. His gaining the *divine* nature depended on the *sacrificing* of his human nature. As the sacrificing of the human rights and privileges progressed, his right to the *divine* was increased; when the sacrifice ended at Calvary, the full right to the *divine* nature was secured. To this agree the words of the Apostle: He was obedient even unto death—*"Wherefore,* God also hath highly exalted him, and given him a name above every name." (Phil. 2:9.) *Here* we see the *perfecting*—it was the *divine nature* being perfected by the obedience of the already perfect human nature. See also, *"Jesus Made Perfect"*—Z. W. T., Jan. 1882, page 3.

Let us add, that such, also, is the *perfecting* now in progress in the "Church which is his body." We are called in him, as joint-heirs, to share this *high calling*—the divine nature. (2 Pet. 1:4.) We seek not and expect not the perfecting of the human nature, but, realizing its *justification* by our ransom price—Jesus—we sacrifice it to obtain the other: We are *new creatures* in Christ Jesus, and, as such, labor and wait for that divine—immortal—*perfection* promised us, when we shall be like him who is "the express image of the Father's person."

The next age will witness the *perfecting* of the *human nature* and blot out all the marks of sin and imperfection, and man will again be *very good* in the sight of the perfect Creator.

WHAT IS DUTY?

DEAR BROTHER IN CHRIST:—I presume you have but little time to read letters of a personal character. I will, therefore, beg pardon for this intrusion and ask your attention for a few moments. First of all, many thanks for the TOWER. Personally, you are unknown to me, yet known as I see you in your words—asking our Lord daily to guide your pen and lead you by His Spirit into all truth.

About two years ago, I was led to seek earnestly for a higher type of Christian life. I sought, through study of His Word, asking for the teachings of the Holy Spirit. I was not disappointed. When the "Food" was distributed in Erie, I found a copy which had been thrown aside, and, I bless God, it met the exact wants of my soul. The book harmonized with views held for years, but held under proscription. Yet I have still maintained my Church relations.

This brings me to the point: Shall those whom God thus enlightens, and brings out of the bondage of creeds and confessions, remain in these cold, lifeless organizations? While

in the Church we must study its peace and harmony—here is the rub; if these advance views are touched, a ripple is started which runs through the body, and Bro. A. is disturbed and Sister B. is disquieted. Finally it gets to the preacher's ears; he thinks he sees the wolf coming, so he takes his gun (discipline of his Church) and starts out to quiet the restless one. All this can be borne, but what is duty? Shall we remain and drop down to their level; for as sure as face answereth to face in water, just so sure "like priest like people."

But, says one, The Church is a mighty power for good in the world, stand by her. Yes, but consider God's dealings with the Jews—the charge of Moses and Joshua—that the perpetuity of the Jewish nation was conditioned upon its devotion to God. They forsook Him and He abandoned them. Other cases might be cited from His Word, but space forbids. Evidences of national decay were apparent for years with the Jews; and in the Church now, certainly if anything is visible it is spiritual dearth—decay—a pale, sickly light shed from a lamp obscured by creeds and catechisms, devoid of spirit and power. It is a fact that the Church is falling off in membership, to say nothing of spirituality. If I were to say she has a name to live and is dead, would it be too strong? Now, shall the man or woman whose heart God has aroused to leave past experiences, and press forward after new attainments in the divine life, be entangled and tied to this dead body in hope of awakening it to life? Or shall he step out into the liberty of a son God? Please give me your opinion, and may the Spirit direct your words.

Yours in Christ,

——————, *Fairview, Pa.*

Many letters of similar import to the above have come to us recently. In replying to this brother publicly we answer all.

First, we would say, that we would never have any feel that their correspondence is an intrusion. Though time will not permit prompt replies, and some must remain unanswered personally, every letter is carefully read in order that we may know the necessities of our fellow-travelers in this difficult way, and, by the grace of God, be enabled to reach a helping hand where most needed. The assurance, also, of your prayers and sympathies, and that the truth is building you up and making you free, as well as the many suggestions and queries received, which send us to dig deeper into the wonderful mine of truth—all working together—tend to strengthen and cheer us and to edify the Church. Therefore, let us hear from you, but let love and patience have their perfect work.

In answer to the above question we would say: To all who realize the Babylon (confusion) condition of the *nominal* Church, give earnest heed to the words of our glorified Lord, "Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.)

Rev. 3:15-17 is an exact pen picture of this last phase of the Gospel Church. Their lukewarm condition is the most undesirable, because most dangerous. If the mass of the nominal church were "hot"—full of warm and loving devotion to God—she would be a delight to the Lord and a power in the world. Or, if she were "cold"—making no pretensions whatever to be exponents of his truth—she would not dishonor and misrepresent him. But, alas! she is lukewarm, and therfore she is spued out of his mouth.

Some tell us they cannot understand how the organizations formed by such good men as Wesley Calvin, Luther, Knox and others can be properly considered parts of Babylon. "Were these not earnest and devoted followers of the Master?" Yes, we reply, we esteem all those our brethren who fearlessly stemmed the tide of popular opinion and braved persecution on every hand for the truth's sake. We believe they received and walked in the light due in their day. And so far as we are able to judge, the Reformers as well as many in humbler stations, whose names have not come down to us, were overcomers—part of the "little flock" whose names are written in heaven. But in the vast organizations who now call themselves their followers, how much do we find of their spirit of sacrifice, of love of truth, of humility and separation from the world? Alas, it takes little discernment to see that only a form of godliness remains.

We call attention to this fact as foretold in our Lord's Revelation to John (Chaps. 2 and 3.) Notice, that to every stage of the Church except the last, the Master has some word of commendation, but in this—the Laodicean stage—he finds nothing to commend. Do they point to their mighty works? Yes, says the Lord, "I know thy works"; nevertheless, "I will spue thee out of my mouth." They say they are "rich and increased in goods and have need of nothing," and know not that they are wretched and miserable and poor and blind and naked." She is counseled to "buy" (at the expense of reputation and worldly interests) "gold tried in the fire" (divine treasure) "and white raiment," (justification by an intelligent faith in Christ as the Redeemer) and to anoint her eyes with eyesalve (the spirit of humility and teachableness) that she may see. And he says, "Behold I stand at the door and knock": (I am present) "*If any man*" (in this great system so completely joined to the world and overcome by "the abundance of her delicacies") "hear my voice and open the door, I will come in to him and sup with him and he with me."

Notice, that this is an individual matter *now*. It is not the *church nominal* which is to be fed; they are not hungry. But it is the individual Christians of the true Church, the eyes of whose understanding have been opened by the eyeslave. Such only hear—recognize the knock which indicates the Master's presence. Such only open to him, and such only he feeds.

Though, as a system, the nominal Church is cast out as was her type, the Jewish Church, in the harvest of their age (Matt. 23:38), here as there our Lord recognizes the true wheat which he has permitted to grow together with the tares until now. (Matt. 13:30.) And just as surely as we are in the harvest, so surely is separation now due and is taking place. The command, "Come out of her," was not given until after the announcement, "Babylon is fallen."

Look again at Babylon. As you suggest, if you remain there you *must submit* to its fetters. Your very presence binds your influence to its systems. You dare not declare the whole counsel of God, lest it condemn them and call you out from among them. But this is just what he would have us do—"declare the whole counsel of God," and "come out from among them and be separate." (2 Cor. 6:14-18.)

When our Lord says, "Come out of her, my people," who are we, that we should enter our protest, and say it is expedient for the good of others that we should stay in? We cannot stay in after we have heard the Master's voice calling us out, without partaking of her sins—specially that one of rejecting His truth. It is not enough that we come out in spirit, while personally we remain there, giving it our influence and support. Obedience to his command, both in spirit and in letter, is well pleasing in his sight. And not only so, but *prompt* obedience. We note our Brother Paul's noble example in this respect: "*Immediately* I conferred not with flesh and blood, but went," etc.

It would be useless, indeed, to attempt to prop an institution which God has doomed to destruction. And just as surely as we now see the marked evidences of her spiritual dearth and decay, so surely shall Babylon fall into utter ruin. Let us rather trust the Lord's judgment as to expediency, and boldly step out into "the liberty wherewith Christ hath made us free."

"Trusting him we cannot stray.
We can never, never lose our way."

You were right in answering we belong to the Church of Christ. His espoused virgin Church should own no other name than his.

One brother says, I don't exactly see how you can get along and accomplish good without organization. Why, our dear friends, we have the most complete organization, in perfect working order. It is fully under the direction of our present Lord and Head. (See article, "The Ecclesia" in October issue.) And it is accomplishing grand results. Saints are being cheered, strengthened and inspired with new zeal in running the heavenly race and in proclaiming the good tidings; thousands of Christians are searching the Word of God as never before. Helps to Bible study are in increasing demand. Many infidels are looking with astonishment at the book they so long discarded and saying, "After all it must be true." And already the light is beginning to shine out on the world and many are saying, "This God of love shall have our love and service in return."

Let us not be afraid to step out on God's plan. It is sure of success. Work in harmony with him, though you may not see the end from the beginning. The end will be glorious.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

"His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower."

Your sister in patient waiting, MRS. C. T. R.

QUESTIONS AND ANSWERS

Q. Wherein consists the difference between "the Bride" and the great company if both have spiritual bodies?

A. Angels are spiritual bodies; but "unto which of the angels said God at any time, Thou art my Son; this day have I begotten thee?" (Heb. 1:5.) But "when he bringeth the first-born (Jesus) into the world (first-born from the dead, to the divine nature, at his resurrection) he saith, Let all the angels of God worship him"—render the homage due to his nature and office. (Heb. 1:5, 6.) He became a partaker of the divine nature, and it is fitting that all other forms of life should worship divinity. "God hath highly exalted him (Jesus) and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven (heavenly beings—angels) and things in earth, (men) and things under the earth, (the dead when raised to life) and that every tongue should confess that Jesus Christ is Lord (master, ruler) to the glory of God the Father." (Phil. 2:9-11.) From 1 Cor. 15:40, 41 we learn that there are different degrees of glory on the celestial, or spiritual plane, illustrated by sun, moon, and different stars, just as verse 39 calls attention to the fact there are different degrees of glory on the terrestrial, or earthly plane.

Though both companies will be spiritual beings, the Bride is joint-heir with her Lord, who is "appointed heir of all things; being made so much better than the angels, (other spiritual beings) as he hath by inheritance obtained a more excellent name than they." (Heb. 1:2-4.) Thus, though the "great company" will be the companions of the Bride, spiritual beings, (Psa. 45:14; Rev. 7:15) there will be a very great difference in the degrees of glory.

Q. What is the work of the Bride in making herself ready?

A. The Bride, as we have seen, is a company composed of many members. Paul says, "Ye are the body of Christ and members in particular:" and again, "Ye are members one of another:" and one is not to say to another, I have no need of you: The foot member must minister to the hand and the hand to the foot, and all, by a mutual and vital union of spirit with the Head, are to build each other up. (Jude, verse 20.) All the members have one aim, one joyful hope, one work of preparation—adorning for the marriage. She is to put on the spotless robe of Christ's righteousness (imputed to her by faith in the ransom) and to keep the same "unspotted from the world." And not only so, but she is to adorn it with fine "needle work." (Psa. 45:14.) The Christ-like character is to be wrought out in her life. As Paul expresses it, she is to *"add to her faith"* the various Christian graces. We must help one another in this important work.

Each member has a work to do in the making ready: Some may travel and preach, some may write, some publish the grace of God by printing it, some may teach more privately, some may publish it by furnishing of the Lord's funds entrusted to their care, some may seek out the *"meek"* (see Isa. 61:1) and put words in their ears and reading into their hands, and the work of all is thus to build up yourselves in the most holy faith. It is thus that the "Bride makes herself ready." It was by the faithfulness of some of the other members that these "glad tidings" ever reached your ears and gladdened and sanctified your heart; and now you, *if a member* of that company, are doing what you can to "make ready" others. To be ready to help each other, we must diligently hearken and incline our ear to the Word of truth, forget the world and worldly associations. (Psa. 45:10.) "So shall the King greatly desire thy beauty; for he is thy Lord." (Verse 11.)

Q. Please explain 1 Pet. 3:19, 20. I have not gotten clearly in mind what becomes of the spirits of men from death until the resurrection.

A. (By Bro Smith.) Does not the Scripture you quote state the condition of "spirits in prison?" The first question that would naturally occur, in examining this passage, would be: *When* did Christ preach to them? We find the answer in verse 20: "When once the patience of God waited *in the days of Noah.*" Gen. 6:3 refers to Noah's days: "The Lord said, My spirit shall not always strive with man." It is not unreasonable, then, to say he was at that time striving with man.

The general belief, that Christ preached to these spirits during his death, we think, unscriptural, for then other spirits than those of Noah's day could have heard him.

None knew better than Jesus that Scripture: "There is no knowledge nor device in the grave;" hence he would never go there to preach. Isa. 42:7; 49:9 and 61:1 state that Christ is to deliver death's prisoners. He did not do so at his first advent (excepting the temporary deliverance of Lazarus and a few others), but will in due *time* set at liberty all the captives and open the prison doors of *hades* (the tomb) to all captives.

Our understanding, then, of 1 Pet. 3:19, 20 is this: Those of Noah's day who were disobedient, and to whom Christ preached by Noah, are NOW *in prison.* If any Scripture teaches otherwise, we shall be glad to have our attention called to it.

Q. "Would not an earnest, aggressive organization (or sect), built upon Scriptural lines, be the best means of spreading and publishing the *real* Good Tidings? We must have fellowship and sympathy. Union is strength. It is not the skirmishers that win the battle, but the disciplined and solid battalions."

A. We believe that a visible organization, and the adopting of some particular name, would tend to increase our numbers and make us appear more respectable in the estimation of the world. The natural man can see that a visibly organized body, with a definite purpose, is a thing of more or less power; therefore, *they esteem* the various organizations, from which we have come out, in obedience to the Master's call. But the natural man cannot understand how a company of people, with no organization which they can see, is ever going to accomplish anything. As they look upon us, they regard us simply as a few scattered skirmishers—a "peculiar people" —with very peculiar ideas and hopes, but not worthy of special notice.

But, though it is impossible for the natural man to see our organization, because he cannot understand the things of the Spirit of God, we trust that you can see that the true Church is most effectually organized, and in the best possible working order. (See the plan of our organization, as stated in October issue, under the caption "The Ekklesia.") The Apostle Paul urges all to unity of faith and purpose (Phil. 3:15, 16—*Diaglott.*) All led by the *same Spirit* may and do come to a knowledge of the *same truth.* Under our Captain, all the truly sanctified, however few or far separated in person, are closely united by the Spirit of Christ, in faith, hope and love; and, in following the Master's command, are moving in solid battalions for the accomplishment of his purposes. But, bear in mind, God is not dependent upon numbers (See Judges 7, as an illustration).

Recognizing this organization, which is of the Spirit, and desiring no assimilation whatever with the worldly, who cannot see or understand it, we are quite willing to bear the reproach of a peculiar people. We always refuse to be called by any other name that that of our Head—Christians—continually claiming that there can be no division among those continually led by his Spirit and example as made known through his Word.

We disown none of our Lord's dear children. The weakest child of the household of faith (in Christ, our Redeemer) we gladly recognize as our brother. Some, in ignorance of their privilege of the communion of saints, are mixed with the various worldly organizations, to their great detriment. Though we cannot follow them there, we gladly welcome them when they come among us. Wherever we have hope of finding any such, in the various nominal Churches, etc., we tell them the "good tidings of great joy," and, by word and example, say, "Come out from among them (the worldly, though professing Christians) and be ye separate." How could we deliver this message if we were not obeying it? We have unbounded faith in our Captain; and this perfect organization, invisible to the world, marches on to certain and glorious victory.

"From victory unto victory,
His army he shall lead;
'Till every foe is vanquished,
And Christ is Lord indeed."

THE INSPIRATION OF THE BIBLE

Extracts from a lecture by H. L. Hastings before the Massachusetts Annual Convention of Y. M. C. Associations.

The question as to the inspiration of the Bible is not a question raised by me. It is a question that is already up for discussion through the length and breadth of this land. What are we to do with this book? How are we to regard it? Is it the best book in the world, or the worst? Is it a true book, or is it a false one? Is it God's book, or man's?

Over and over again this Book says, "Hear ye the word of the Lord." Now, the message *is* the word of the Lord, or it is a lie. It is the Word of the Lord, as it professes to be, or else it is a cheat, a swindle, a humbug, a fraud.

To illustrate: A man tells me that Jesus of Nazareth was a good man; but then, there were other men just as good.

But while *you* say, "He was simply one of many remarkable men," *He* says, "I came forth from the Father, and am come into the world;" and again, "I leave the world, and go to the Father." *He* says, "O Father, glorify thou me with thine own self, with the glory which *I had with thee before the world was.*" Now, do you say he was a good man and yet he *told lies?* What is your idea of a good man? I do not believe that a good man lies; and I do not believe that a man who lies *is* a good man. Perhaps *you* do, and if so, you were brought up in a different way from that in which my father brought me up. So I do not believe that a book packed with lies from one end to the other, is a good book; and I do not want anyone to come and tell me that Jesus Christ was a good man, and the Bible is a good book, but neither of them tell the truth. I join issue there. This book is what it professes to be, or it is a swindle; Jesus of Nazareth was what he professed to be, or he was an impostor.

Suppose a man comes to town and represents himself as the son of a British nobleman. He is well-dressed and has plenty of money; but after a while they find out that he is the son of a blacksmith, down in the next town. Now I do not want you to tell me how well he behaves, what fine broadcloth he wears, or what a perfect gentleman he is in all his deportment. The fact is that he is a liar, a fraud, and a scamp. He has come under false colors, and palmed himself off on the community under false pretenses; and the more good things you may say about him the less I think of him; because if he is such a well-educated gentleman, he knows better than to be going around as a fraud, and deceiving the people. So we must accept Jesus of Nazareth and his claims entirely, or else we must reject the whole Gospel as an imposture, and as the grandest, most stupendous fraud the world has ever known.

Now, do not be fooled by this talk about the Bible being "a good book," and yet just like many other good books. There is not another like it in the world. Let us look at some of its peculiarities:—

Here is one: The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you overturn it again, it is right side up still. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. "In less than a hundred years," said Voltaire, "Christianity will be swept from existence, and have passed into history." Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire's old printing-press, it is said, has since been used to print the word of God; and the very house where he lived has been packed with Bibles from garret to cellar, as a depot for the Bible Society. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six *new* translations, distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book yet shows signs of considerable life.

I hear of a man traveling around the country exploding this Book and showing up "The Mistakes of Moses," at about two hundred dollars a night. It would be worth something after hearing the infidel on "The Mistakes of Moses," to hear Moses on the mistakes of the infidel.* When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and sank like lead beneath the waves. Jannes and Jambres withstood Moses, and it is said were buried in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

But, after all, this book seems to stand abuse, and thrive upon refutation. A few months ago some learned men, after working for a number of years on the revision of the New Testament, finished their work. Having inserted a few modern words instead of others which had become obsolete, made some slight corrections of errors in translation, and rectified from ancient manuscripts some little errors which had been made by copyists in transcribing the book, at last the Book was announced as ready to be issued on a certain day. What was the result? Why, men offered five hundred dollars to get a copy of that Book a little in advance of its publication: and the morning it was published the streets of New York were blockaded with express wagons backed up and waiting for copies of that Book which had been refuted, exploded, and dead and buried for so many years. Millions of copies of that Book were sold as fast as they could be delivered. They telegraphed the whole of that Book from New York to Chicage, for the sake of getting it there to print in a newspaper twenty four hours in advance of the mail.

A dead book, is it? They would not pay for telegraphing the greatest infidel speech ever delivered in this country. This old book seems to show some signs of life yet.

It outlives its foes. If you could gather all the books written against it, you could build a pyramid higher than Bunker Hill Monument. Now and then a man goes to work to refute the Bible; and every time it is done, it has to be done over again the next day or the next year. And then after its enemies have done their worst, some of its professed friends torture and twist and misrepresent it. It lives through all that. Infidels have been at work for nearly eighteen hundred years, firing away at it, and making about as much impression upon it as you would shooting boiled peas at Gibraltar.

The fact is, this book has come into the world, and it seems to have come to stay. It is in the world, and I do not know how you are to get it out. One hundred years ago you might have found that book in twenty or thirty translations; but now you can find it in from between two and three hundred different versions, most of which have been made in this last progressive, intellectual, nineteenth century. All over the globe it goes; touch any shore and you will find the Book there before you.

Every one knows that where this book has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. If it were a bad book, you would expect a man to have a revolver in one pocket and a New Testament tucked away in another.

What makes the book so different from all other books? Whose book is it? Who made it? Infidels have the strangest ideas of that subject. I recollect in Marlboro, Mass., I read in a paper an article written by an infidel, which stated that the Council of Nice in the year 325, compiled the New Testament. They had a lot of Gospels and Epistles, genuine and spurious, and no one could distinguish between the two; so they put them all on the floor, and prayed that the good ones might get up on the communion table and the bad ones stay on the floor; and that was the way the present New Testament was compiled.

And that very statement can be found in infidel books now published in Boston. This writer said that this account rested on the authority of Papias, an early Christian Bishop. I replied in a lecture, that there was one difficulty about that story—that Papias was dead and buried a hundred and fifty years before the Council of Nice was held. The man rose to explain, and said that this was not the right Papias, but that it was another Papias, an obscure Christian Bishop of the fourth century. I told him I thought he was obscure, so obscure that no one ever heard of him before or since. On investigation it was learned that a German dominie, named John Pappus, preacher in Strausburg, and a professor at Munster, who died in 1610, discovered this story in an old Greek manuscript entitled "Synodikon," which was written by some one down in the dark ages, about the year 900: for it relates things which occurred as late as 869, or five hundred years after the Council of Nice was dead and buried. And this story, written nobody knows when, where, or by whom, has been swallowed, believed, and published by infidels far and near, as an account of the origin of the New Testament.

I have on one of my library shelves, between twenty and thirty volumes, containing about twelve thousand pages of the writings of different Christian authors who wrote *before* A. D. 325, when the Council of Nice was held. These books are full of Scripture. Those writers had the same books which we have; they quoted the same passages which we quote; they quoted from the same books from which we quote.

Origen, who wrote a hundred years before the Council of Nice, quotes five thousand seven hundred and forty-five passages from all the books in the New Testament: Tertullian,

*It would be interesting to hear a military leader and legislator, like "Moses the man of God," who, after he was *eighty years old*, commanded for forty years an army of six hundred thousand men, emancipating, organizing, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, gave his candid opinion concerning "the mistakes" of a "Colonel" of cavalry, whose military career is said to have included one single engagement.

A. D. 200, makes more than three thousand quotations from the New Testament books; Clement, A. D. 194, quotes three hundred and eighty passages; Irenæus, A. D. 178, quotes seven hundred and sixty-seven passages; Polycarp, who was martyred A. D. 165, after having served Christ eighty-six years, in a single epistle quoted thirty-six passages; Justin Martyr, A. D. 140, also quotes from the New Testament; to say nothing of heathen and infidel writers like Celsus, A. D. 150, and Porphyry, A. D. 304, who referred to and quoted multitudes of the very passages now found in the Scriptures which we have. Indeed, Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third century actually found the *whole of the New Testament*, with the exception of less than a dozen verses, scattered through their writings which are still extant; so that, if at the time of the Council of Nice every copy of the New Testament had been annihilated, the book could have been reproduced from the writings of the early Christian Fathers, who quoted the book as we quote it, and who *believed it*. And now infidels talk about the Council of Nice getting up the New Testament. You might as well talk about a town-meeting getting up the Revised Statutes of the State of Massachusetts, because they happened to say they accepted or received them. The Council of Nice did nothing of the kind. The *books of the New Testament* were received from the Apostles who wrote them, and were carefully preserved, and publicly read in the churches of Christ long before the Council of Nice was held.

Says Tertullian, A. D. 200, "If you are willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside in their places; in which their very *authentic letters are recited*, sounding forth the voice and representing the countenance of every one of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia you have Phillippi and Thessalonica; if you can go to Asia you have Ephesus, but if you are near to Italy we have Rome."

These apostolic churches received the Gospel at the hands of men who wrote them; and the epistles were given and signed by men whom they well knew. Paul wrote, "The salutation of me, Paul, by *mine own hand*, which is the *token in every epistle*, so I write."

Now, what did these writers testify? They testified things which they knew. The Apostle John did not say, "That which we have dreamed, imagined, or guessed at, that thing do we declare unto you;" but "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life." (1 John 1:1.) This was their testimony. They testified that they *saw* Christ in his life and in his death; that they saw him after his resurrection, and they knew these things and testified of them. They preached Christ, who had died and risen again. These Apostles suffered the loss of all things, and imperilled their very lives in proclaiming truth; and they left their testimony on record in this Book. Then, the apostles quote from the prophets, and the prophets quote from the Psalms, and refer to the law which was given on Mount Sinai; and so we go back from book to book, until we reach the book of Genesis, and that does not quote from anybody or anything. You have then reached the fountain head.

"But," says one, "I think the Bible may be a true history." So you think it an easy matter to tell the truth, do you? I wish you could make other people think so. Suppose you go and read a file of the newspapers published just before the last election, and see if you do not think it requires divine inspiration to tell the truth, or even to find it out after it is told. Truth is mighty hard to get at, as you can see by perusing the daily papers on the eve of an election.

There are certain things in the Bible which, to my mind, bear the impress of divinity. A skeptic will tell you what a race of sinners we read about in the Bible! Do you suppose that if the Bible had been revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Jacob's cheating, or of Peter's lying, cursing, or dissembling? Not at all. The good men, when they came to such an incident, would have said, "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt *the cause*." If a committee of such eminent divines had prepared the Bible, you would have got a biography of men whose characters were patterns of piety and propriety. Sometimes a man writes his own diary, and *happens* to leave it for some one to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can ever think of; and you read the pages, filled with atonishment, and think. "What a wonderfully good man he was!" But when the Almighty writes a man's life he tells the truth about him; and there are not many who would want their lives printed if the Almighty wrote them.

When the Lord undertakes to tell his story of a sinful man he does not select a poor, miserable beggar, and show him up; he does not give even the name of the guilty woman who bathed the Saviour's feet with her tears; but he takes King David from the throne and sets him down in sackcloth and ashes, and wrings from his heart the cry, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out all my transgressions." And then when he is pardoned, forgiven, cleansed, and made whiter than snow, the pen of inspiration writes down the dark, damning record of his crimes, and the king on his throne has not power nor wealth or influence enough to blot the page; and it goes into history for infidels to scoff at for three thousand years. Who wrote that?

You find a man who will tell the truth about kings, warriors, princes and presidents today, and you may be quite sure that he has within him the power of the Holy Spirit. And a book which tells the faults of those who wrote it, and which tells you that "there is none righteous, no, not one," bears in it the marks of a true book; for we all know that men have faults and failings and sins, and among all the men described in that Book, *every man* whose life is recorded has some defect, some blot, save one, and that is "the man Christ Jesus."

Men say there are difficulties and absurdities and errors and contradictions in the Bible. After speaking once in the city of Boston, an infidel came to me and told me that the Bible was not true, for there was that story which Moses told about the quails. Israel lusted after flesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits deep on the ground, and the Israelites ate them for about a month. I have in my possession an infidel paper which was published in Boston, in which there is about a column of arguments and figures on this "quail story," giving an estimate of the number of bushels of quails that were piled up over the country, and showing that when they were divided among the six million Israelites, each Jew would have 2,888,643 bushels of quails, which they were to eat during the month, giving each poor Israelite 69,620 bushels of quail to eat at each meal during the month; and therefore the Bible was not true! I answered that the Bible did not say any such thing. He insisted that it did. "Well," said I, "find it!" He could not find the place; so I turned over to the eleventh chapter of Numbers, and there read that instead of the birds being packed like cordwood on the ground, three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were "two cubits *high*," or about three feet high upon or above the face of the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet high, where any one could take as many of them as he chose. And this skeptical friend had got the birds packed solid, three feet deep, over a territory forty miles across. As if some one should say that a flock of geese flew as high as Bunker Hill Monument, and we should insist that they were packed solid from the ground up, two hundred and twenty-one feet high! This is a sample of the arguments to prove that the Bible is not true!

The book, to my mind, bears the marks of inspiration in the foresight which it exhibits. This Book foretells things. You cannot do that. You cannot tell what will be next year, or next week. "The spirits" cannot tell who will be the next President. They may tell a great many things that are past. They may tell you who your grandmother was, and may copy the inscriptions on your grandfather's grave-stone, and may tell things which were written in the family record. They may reveal many things in the past—for the devil knows about the past—but they cannot foretell the future.

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps, so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course—so long we have proof that one omniscient mind dictated that Book, and "prophecy came not in old time by the will of man."

We call this Bible a book, but here are sixty different

books, written by thirty or forty different men. A man may say, "I do not believe in the book of Esther." Well, what of that? We have sixty-five others left. What will you do with them? A man says, "I find fault with this chapter or with that." Suppose you do? If you were on trial for murder and had sixty-six witnesses against you, suppose you impeach one of them, there are sixty-five left; impeach another, and you still have sixty-four left; impeach another, and you have sixty-three—enough to hang you up if you are guilty. Do you not see that you cannot impeach this Book unless you do it in detail? Each book bears its own witness, and stands by itself on its own merits; and yet each book is linked with all the rest. Blot out one, if you can. I am inclined to think it would be difficult to do this. This book is built to stay together; it is inspired by one Spirit.

The authorship of this Book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, and in shepherd's tents, in "green pastures" and beside "still waters." Among its authors we find the fishermen, the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges—men of every grade and class. The authorship of this Book is wonderful beyond all other books.

And what a book it is—filled with law, ethics, prophecy, poetry, history, genealogy, sanitary science, political economy. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men. Suppose, for instance, that we get sixty-six medical books written by thirty or forty different doctors of various schools, believers in allopathy, homeopathy, hydropathy, and all the other opathies, bind them all together, and then undertake to doctor a man according to that book! What man would be fool enough to risk the results of practicing such a system of medicine? Or, suppose you get thirty-five editors at work writing treatises on politics, and then see if you can find any leather strong enough to hold the books together when they have got through.

But again, it took fifteen hundred years to write this Book, and the man who wrote the closing pages of it had no communication with the man who commenced it. How did these men, writing independently, produce such a book? Other books get out of date when they are ten or twenty years old: but this book lives on through the ages, and keeps abreast of the mightiest thought and intellect of every age.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire another from Massachusetts, and so on from each state, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, "How did these men, who had never seen each other, chisel out that beautiful statue?" You say, "That is easily explained. One man planned that whole statue, made the patterns, gave the directions, distributed them around; and so, each man working by the pattern, the work fits accurately when completed." Very well. Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspires the whole Book, one voice speaks in it all, and it is the voice of God.

Again, I conclude that this book has in it the very breath of God, from the effect that it produces upon men. There are men who study philosophy, astronomy, geology, geography, and mathematics, but did you ever hear a man say, "I was an out-cast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth; but since that time I have been as happy as the day is long; I feel like singing all the time, my soul is full of triumph and peace; and health and blessing have come to my desolate home once more." Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But I can bring you, not one man, or two, or ten, but men by the thousand who will tell you, "I was wretched; I was lost; I broke my poor old mother's heart; I beggared my family; my wife was broken hearted and dejected; my children fled from the sound of their father's footstep; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that Book!" And since that word entered his heart he will tell you that hope has dawned upon his vision; that joy has inspired his heart; and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that the Book has done the work. Now, this Book is working just such miracles, and is doing it every day. If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have the book that will do it, bring it out. But for the present, while we are waiting for you, as we know this Book *will* do the work, we propose to use it until we can get something better.

Christians sometimes try to defend the Word of God, but it is its own best witness and defender. The best thing for us to do is to bring out the Word of God, and let "the word of the Spirit" prove its own power, as it pierces "even to the dividing asunder of soul and spirit."

The Book is its own witness. It bears its own fruits and tells its own story. It is a sorrowful fact that you can hardly go into a prayer-meeting but you are likely to hear a quotation from Scripture that is not in the Bible and never was. You may hear, "In the midst of life we are in death," from the Prayer-book; "He tempers the wind to the shorn lamb," from an old romance; "God unchangeably ordains whatsoever comes to pass," from the Catechism; accompanied by passages misquoted, misunderstood, and misapplied, which show that the people do not study their Bibles and do not understand them. We need to *read* the Bible, to search it, study it, believe it, and obey it, and we shall find that it is the Word of salvation to the perishing, and that it is filled with sanctifying power.

But, says one, "I do not understand the Bible. I read it, but I cannot make anything of it." "How do you read your Bible?" "Oh, I read a chapter now and then! I read it here and there." Suppose your boy comes home from school and says, "I can't make anything of this arithmetic; it is all dark to me." You say to him, "How did you study it?" "Oh, I read a little at the beginning, and then I turned to the middle and read a little here and there, and skipped backward and forward. But I don't understand it; I can't see into it."

You say to him, "My son, that is not the way to understand arithmetic. You must begin with the simplest elements, and master every principle, learn every rule, solve every problem, and thus the whole book will open to you as you go on."

Take the Bible, and read it from beginning to end, and *see how it comes out?* You will find it the grandest and most thrilling story the world has ever known. Begin at the beginning, and read until you find out who is the hero of the story. You will find that the presence of one person pervades the whole book. If you go into the British navy-yard, or on board a British vessel, and pick up a piece of rope, you will find that there is one little colored thread which runs through the whole of it—through every foot of cordage which belongs to the British government—so, if a piece of rope is stolen, it may be cut into inch pieces, but every piece has the mark which tells where it belongs. It is so with the Bible. You must separate it into a thousand parts, and yet you will find one thought—one great fact running through the whole of it. You will find it constantly pointing and referring to one great Personage—"the seed of the woman" that shall crush the serpent's head; the seed of Abraham, in whom all the nations of the earth shall be blessed; the seed of David, who shall sit on David's throne, and reign forever; the despised and rejected sufferer, the "man of sorrows," "the Christ of God," born in Bethlehem, crucified on Calvary, rising triumphant from Joseph's tomb, ascending to sit at God's right hand, and coming again to judge the world and reign as King and Lord of all forever. Around this one mighty Personage this whole book revolves. "To him give all the prophets witness;" and this Book, which predicts his coming in its earliest pages, which foreshadows his person and his ministry through all its observances, types, and sacred prophecies, reveals in its closing lines the eternal splendors which shall crown and consummate his mighty work.

God's Word declares the end from the beginning. It is not only the chart which guides every weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read