TO NEW READERS

The TOWER comes to you as unpretentiously as the ministers of the early church. We present no list of titled and *world*-renowned contributors—none whose fame would command your attention to the subjects we present. But we come to you with the Bible as God's Word, and seek to enlist your attention to its statements and your obedience to its requirements, and thus to lead the hearts and minds of some of God's children away from the jarring confusion of precept and doctrine, prevalent among the various divisions (sects) of Christians into the harmony, beauty, simplicity, and confidence, which come from the study of God's Word and its acceptance as a harmonious whole and a *self-interpreter*.

It would be but natural that you should wonder *how* these things could be true, yet not recognized long ago by earnest Christians; and why so many of those in the churches manifest a bitter opposition to things so full of harmony with God's Word, and so fully vindicating the justice, wisdom and love of our heavenly Father.

In answer to your supposed queries we suggest that if a broad view of God's dealings be taken, it shows that he has a plan with reference to men. While he was pleased in past times to reveal an outline of that plan, it was nothing more; no details were given. The *details* of the plan *began* to be recognized since Pentecost. The light of revelation shines with special brightness on the *ends* of the ages. Upon the ending of the Jewish age which was the beginning of the Gospel Age, new and special light shone out relative to the blessed privileges about to be enjoyed in the Gospel Age. Remember, too, that it came from the Scriptures, written long before, but which were never before appreciated or understood. Matthew, Mark, Luke, John, Peter and Paul, all quoted the prophecies and applied them to the events taking place and due to take place, in their day—the opening of the Gospel Age. The prophecies had been there for centuries, but the *revelation* or understanding of them, was reserved for those in the ends of the ages. (See 1 Cor. 10:11.) So now in the closing of the Gospel Age and dawning of the grand Millennial Age, we should expect the light to shine out brightly relative to God's plans for this incoming age. And so it does. Search and see. Gem after gem of precious truth now glows with unparalleled lustre to the diligent searcher, not because of his superior ability to find it, but because God's due time has come for such to understand it. Soon the blessed bow of promise shall span the whole heavens, and weeping earth shall dry her tears.

It is no more surprising that these truths relative to God's plan for the blessing of *all mankind* should have been but dimly seen heretofore, than that the call of the Gentiles to be heirs of the Abrahamic promise, (Acts 11:18; Eph. 3:5, 7; Gal. 3:29.) should have been but dimly seen until the Gospel Age began to dawn. We can understand prophetic scriptural statements only as they become due. Thus—"Light, (truth, was long ago) *sown* for the righteous." When due, the light springs up and gradually unfolds. Thus our Father has made abundant provision for the household of faith and the true servants shall bring forth things both *new* and *old*, that the household may have meat in *due season*. The cause of the opposition on the part of many to the truth now due, is the failure to recognize this progressive and unfolding character of God's revelation of his plans. Most Christians take for granted that good men of the past who walked in the light then due, had all the truth worth knowing. Knox, Calvin, Luther, Wesley and others were, we believe, followers in our Lord's footsteps of self-sacrifice and devotedness to God; but more truth is due in our day than in theirs. According to God's plan, the light should shine more and more until the perfect day. Therefore many Christians of today make a great mistake, and sit in comparative darkness, when they might be walking in glorious light, because they search the theology of these men instead of the Word of God.

Oh, that all would turn away from musty church creeds of times past and give more earnest heed to the ever living, ever fresh, ever unfolding, ever new Word of God. Again, others take the Bible and search it only for the purpose of seeing how nearly they can make it to fit either their mental or written creed. If your habit has been such, we hope you will at once resolve to lay aside all human teachings as authoritative, and hereafter judge all you hear or read by the statements of Scripture. If you believe anything, make sure that you have Scriptural statements warranting it. Prove all things, hold fast that which is good, and cast away all else.

The action of the nominal church today relative to the light now shining clearly resembles that of the Jewish church relative to light in the end of their age. They reject every new ray of light because it would conflict with some cherished theory or statement of their creed. They are so enwrapped with their own plans and arrangements for converting the world, that they are unwilling to hear that God has a better, grander, and infinitely more comprehensive way of dealing with evil, and blessing and teaching the world. Their ears are so stopped by the din and confusion of their own religious efforts that they cannot discern the plan of Jehovah.

Satan is doubtless interested in the promotion of the confusion of sects, and stimulates and encourages that zeal which is not according to knowledge, and thus hinders their hearing Jehovah's voice, saying, "Be still and know that I am God, (the mighty one); I will be exalted among the heathen; I will be exalted in the earth." (Ps. 46:10.) The power to do this is with our Father, and not with us. When he gives the saints with Christ their Lord, the heathen for an inheritance—when *he gives* the kingdom under the whole heavens to the people of the saints, THEN, and not by poor human effort, will God's kingdom come and his will be done on earth as it is in heaven. (Dan. 2:35, 44 and 7:18, 27.)

A FORMER PASTOR'S LETTER

TO THE PRESENT PASTOR AND HIS CONGREGATION

DEAR BROTHER:—Your note, stating that you and the church of which you are the pastor, desire me to write to you, is at hand. Not doubting the general interest of yourself and those for whom you speak, in the welfare of a former pastor whose relations were mutually most amicable, I still suppose that it is particularly on account of my having withdrawn from the ministry and membership in the M. E. Church that you desire to hear. To those who listened to my preaching during my pastorate at Townsendville, it is unnecessary to state that I was at the time a Methodist. My notions of the teachings of Scripture were gained while yet a child. They were taught me by Methodist parents, in Methodist Sunday-schools, and from Methodist pulpits.

I find that years before I was capable of forming for myself intelligent opinions concerning even the general scope of Scripture teaching, they had already been moulded, and I had unquestioningly accepted the opinions of others and made them my own. I am now disposed to believe, however, that it was with some degree of mental reservation that I accepted *some* of the doctrines of orthodoxy. How else could I, while professing to believe in endless torment for the unrepentant, associate with them, accept their many kindnesses, and speak to them from the pulpit on themes often tending to divert their attention from, rather than attract it toward, so horrible a fate. I believe however that by the churches I served I was adjudged faithful to my duties; and though coming short of my own model of what a minister of Christ should be I have the happy consciousness of having ordinarily walked up to the degree of light I possessed. To relate my varied and peculiar experiences after resigning my pastorate would transcend the limits of an ordinary letter, and perhaps would be without interest to those for whom I write. Suffice it to say, that after about two years of such experiences, there fell into my hands, providentially as it seems to me, a publication which was the means of a decided change in my understanding of much of God's Word; a change, however, which led me to much more exalted views of the character of God, and served to harmonize many passages in his Word which before appeared either unmeaning or contradictory.

Though disposed to look with much suspicion an all that cast a doubt on so-called orthodox teachings, I nevertheless found them so fatally assailed by God's own Word, that my prejudices, one by one, yielded, and orthodoxy crumbled and lay in a mass of ruins at my feet.

You are now ready to ask, which of these doctrines appear to me to be out of harmony with the teaching of the Word? The present opportunity will allow me to speak of but few of these, and I will select such as I trust will appear plain to you. Orthodoxy teaches that the present life irrevocably determines the future condition of every human being. Though it

is nowhere stated in Scripture that there is not for any a probation after this life, it is preached and enforced much more vigorously than many things which the Bible *does* affirm.

If it be true, as preached, that there will be no probation after this life, then surely much the larger part of the human family never have a probation. No person can be said to have a probation until made acquainted with that for which he is to be held accountable. Besides, if there be no future probation, many passages of the sacred Word are to me unmeaning; nay, *more*, are positively contradictory. Please notice Luke 2:10, "Behold, I bring you good tidings of GREAT JOY, which shall be to ALL PEOPLE."

We are all aware that a large majority of the PEOPLE who have lived and died, even since these words were uttered, never heard of the event here referred to. In what sense, therefore, has is been GREAT JOY to them? What possible advantage can they have derived from it?

Again, in John 1:9, it is stated of Jesus, "That was the true light which lighteth EVERY MAN that cometh into the world." How, permit me to ask, has he lighted those millions of the race who never heard of him? How can this be true, unless there is to be a trial for them in the future in which this light shall be received? Again, in 1 Tim. 2:6, it is stated that Christ Jesus gave himself a ransom for ALL, to be testified in DUE TIME. Now, we all know, that it has not *yet* been testified to ALL.

But, if this Scripture be *true*, it *will* be; so we can reach no other conclusion than that the DUE TIME—God's DUE TIME—for much the larger part of the human family to receive this testimony will be FUTURE.

I might cite many other passages that are susceptible of a rational interpretation only in this light, but surely they will occur to your minds.

But, you may ask, Why is it not taught in the Scripture, if there is to be an opportunity for those who have never heard of him of whom it is declared, "There is no other name given under heaven, among men whereby we must be saved?" To this I answer, It is so taught, and not in a single text merely, but in many Scriptures. Before referring you to such teachings, however, permit me to remark, that the doctrine of a future probation for the world is not more strange to nominal Christianity today than was that of a salvation for the Gentiles to the Jewish Church at Christ's first coming. In illustrating my position, I will call attention to a single instance from Scripture; not because it does not contain others, but because the limits prescribed me will not permit their notice. This one instance, however, will be sufficient, I trust, to answer every reasonable objection.

We will select what is usually regarded as the most marked illustration of Divine wrath, viz.: the Sodomites. Now, if we can show from the plain statements of God's Word that these people are to come back to life, in order that they may have an opportunity of having it testified to them that Jesus Christ gave himself a ransom for *all*, of believing this testimony if they will, and of receiving the benefits of belief, viz.: justification: if we make *this* plain, then we think the case of the others will appear, at least, *very hopeful*. But, first, let us learn from the Great Teacher, who "knew what was in man," what he thought of these Sodomites.

In his preaching he compared them with the Jews, and particularly with the people of favored Capernaum (Matt. 11:23, 24). Jesus here says, "If the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

Thus we see that it was for want of light that these people were destroyed. We see also, that Jesus teaches a time of retribution—future—which shall be *tolerable* for ALL, even for the people of Capernaum, who rejected Jesus and his miracles; and yet *more tolerable* for the Sodomites that perished in ignorance. Are we not *all* ready to say, this is surely, as we have a right to suppose God would deal with those to whom in their lifetime he had never given light and knowledge?

Now, turn if you please to the prophet Ezekiel, 16th chapter, and see that God is teaching the Jews of their final restoration to the "land of promise," as he had long before promised to Abraham.

Bear in mind that the prophet is writing about 1,000 years after the destruction of this people, and that Jesus says (Luke 17:29), "It rained fire and brimstone from heaven and destroyed them *all*." Notice now, that in the 46th verse the prophet refers both to the people of Samaria and to those of Sodom, and in the 53d and 55th verses plainly states that these people who were all destroyed SHALL RETURN to their FORMER ESTATE. In the 60th and 61st verses it is again stated that God will establish with Israel an everlasting covenant, and that he will give to her Samaria and Sodom for daughters (that she may instruct them and bring them into harmony with God's plans). Thus we see that the promised blessing to Israel is not alone for herself, but that she may be God's agency in extending light and knowledge to "ALL PEOPLE."

How well all this comports with Peter's words (Acts 3:21), in which he declares the "times of restitution of all things which God hath spoken by the mouth of all of his holy prophets since the world began." A careful study of these holy prophets can scarcely fail to discover this glorious doctrine of a restitution of all things interwoven in all their writings. We are able in this light to comprehend John's definition of God's character—(1 John 4:8)—"God is love." Is it not notably the case that the fear of future torment is now the principal incentive held out to induce men to come to God? John says, however, that "He that *loveth* not *knoweth* not God."

Another teaching of the nominal Church, which I believe to be at variance with the teaching of the Word is, that all believers are to be of the body or Bride of Christ. The Bible teaches that the result of belief is justification to that condition which Adam forfeited by his disobedience. He forfeited human perfection; moral—mental—physical. Belief in Christ as the Redeemer, is the condition on which it may be recovered. The conditions to the high calling of God in Christ Jesus (Phil. 3:14); the *holy* calling (2 Tim. 1:9); the *heavenly* calling (Heb. 3:1), are far different. These require not only justification, but that their justified human nature shall be presented to God a living sacrifice—conditions which never were required until the narrow way to life was opened up by Jesus Christ (Heb. 10:20; Matt, 7:14). Those who follow Jesus' footsteps in this narrow way are promised immortality. "For as the Father hath life in himself, so hath he given to the Son to have life in himself" (Jno. 5:26); and *we* (his body) shall be *like* him (1 Jno. 3:2), spiritual beings, no longer human, but partakers of the Divine nature.

By rejecting the Bible doctrine of a future probation—after the dead shall have heard the voice of the Son of God and come forth, as illustrated in the case of Lazarus, the widow's son and others—by rejecting this and other Bible teachings, the nominal Church has been thrown into confusion and led into many errors.

That this confusion and these errors have largely contributed toward bringing about a rapid increase of infidelity, both within and without her own pale, I firmly believe. What is the spiritual condition of the Church today? Where are the revivals of former years? Alas, they exist only in name, or are the result of the efforts of a few professional revivalists. The barriers that formerly separated between the Church and the world are mostly swept away, and the man of fair worldly prospects, with whom she refuses to share all her privileges, must fall below the world's standard of morality.

There, dear brethren, are *some* of the causes which led me to sever a connection which I once so highly prized, and to accept doctrines which, though they may bring reproach and obloquy, I believe to rest on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone.

Commending you to God, who is able to make all grace abound toward you, and trusting that this letter may lead you to a more careful study of His Word, which only is able to make you wise unto salvation, and to trust less in human creeds and traditions, I remain,

Your servant, for Christ's sake. S. T. TACKABURY.

JUSTIFICATION DEFINED

"Being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:2.

The word justification has two meanings, which are closely related; one is to prove that a thing *is* right, the other to *make* a thing right which is wrong.

Webster defines the word justifiy thus: I. "To prove or show to be just or conformable to law, right, justice or duty—to *vindicate as right*," II. "To pronounce free from guilt."

These terms are used in these two senses in Scripture. As illustrating the first definition, viz.: proving or showing to be just and right, notice that our Heavenly Father is said to be justified and Jesus also. When John preached repentance for *sins*, the people who believed *justified God*: i. e., they acknowledged that God had been just in condemning and pun-

ishing them as sinners; his dealings were vindicated as *being right.* Jesus as a man was tried or tested in all points (the world, flesh, and devil) as we are, "yet without sin"—"In him was no sin." He was "holy, harmless, separate from sinners." Jehovah was his judge, and he justified, *i. e.*, declared him to have been *proved* right and just. He was vindicated as *being right,* or, as we read, he was "justified in spirit and received into glory." (1 Tim. 3:16.)

His unspotted humanity he gave up to death, to pay for us, the penalty of Adamic sin. Thus his death was not for his own sins, but for ours. "He bore *our* sins in his own body on the tree." "Jehovah (in harmony with his own desire) laid on him the *iniquity of us all.*" The *man* Christ Jesus gave himself (his manhood) a ransom for all. And one of the best evidences that in God's sight he was free from all sin, is found in the fact that though he gave his humanity as a ransom, yet God, while accepting the *human* sacrifice for our sins, raised Jesus to life on a plane far above the human. Had he been a sinner, this would have been impossible, for God's law condemns every sinner to death.

Now notice the second meaning of justification—the *making right* of something which is wrong. This is the sense in which the term is applicable to us, who by "the fall" are wrong and sinful.

God cannot say arbitrarily, Though you are sinful, a violator of my just laws, I will declare you to be right. No, he must be just—justice is the foundation of his throne; everything rests upon it. If you are imperfect and sinful he cannot say that you are righteous. If you were righteous he could not declare you a sinner, nor treat you as such.

Do you remind us that there is none of the Adamic race *righteous*—no, not one—and urge that, therefore, God cannot justify any of us? We reply that he cannot justify us in the first sense of the word, as seen above, but there is a way which God's love and wisdom have devised by which he can be just and the justifier of those sinners who believe in or accept Jesus. (Rom. 3:26.) Thus our justification is in the second sense explained above; that is, we who are wrong, sinful and condemned before God, are *made right* by having our sins and shortcomings settled by another—by having the perfections of another set to our account.

But, some one may raise the question as to what is the cause or *basis* of justification. One claims that is by Jehovah's *grace,* and not because our *ransom* has been paid, and quotes Titus 3:7, "Being justified by his *grace.*" Another claims that we are justified, not by *grace,* nor by a ransom, but by *faith,* and quotes Rome 5:1, "Being justified by faith." Another claims the *ransom* as the basis of all justification, and refers to Rom. 5:9, "Being now justified by his blood" (death). Are there three ways to be justified? No, answers Jesus, "I am the way . . . . No man cometh to the Father but by me."

What can there be about believing in *Jesus?* Why not believe in Peter or Moses or Samson or Isaiah or Jeremiah? Why could not God justify those who believe in these as well as those "who believe in Jesus?" There must be something special and peculiar about Jesus, something different from all other teachers and prophets that we may be justified through faith in him, and not by faith in them.

Again, what is it to believe in Jesus? Is it merely to recognize the fact that such a person once lived in Judea and died on a cross? Surely not; many prophets perished in Judea; many persons died on crosses.

In explanation, we suggest that if the context be studied, these texts will be found harmonious. It is by Jehovah's *grace* or favor that we are justified, for

"Grace first contrived the plan
To save rebellious man."

We are justified by faith, too; that is, we must by faith grasp the agency of God's grace—the *ransom*—before we can realize its full value. But down under all is the *ransom*—Jesus' death—the basis of all justifying *faith* and the channel of God's *grace.* These three things: the value of the ransom as the power of justification, the grace which provided it, and the faith which appropriates it are all beautifully joined by Paul in Rom. 3:24, 25. "Justified freely by his *grace* through the *redemption* that is in Jesus Christ, whom God hath set forth to be a propitiation through *faith* in his blood."

The secret is, that *Jesus* died *for our sins.* But, does some one suggest, that as sin is the cause of all death, therefore Isaiah, Jeremiah, Peter and others died because of sin as well as Jesus. We answer, Yes; they all died because of sin; all except Jesus died because of their share in the sin, because they were descendants of the condemned Adam, whose life was forfeited by sin. Thus all but Jesus die because of the inherited taint. Jesus died *because* of sin, too, but not because of inherited taint or personal guilt. His *life* came direct from God and was unforfeited; but he died for *our sins.* "Jehovah laid upon him the iniquity of *us* all." "Him who knew no sin [either personal or inherited] he made a sin offering [treated as a sinner] on our behalf, that we might become God's righteousness in him." (2 Cor. 5:21, *Diaglott.*)

Thus we see why God justifies believers through *Jesus* and not through themselves, nor through apostles or prophets. Now, we see why there is no other name given under heaven or among men whereby we can be saved from the penalty of the fall. It is because he gave his *sinless, perfect humanity* a RANSOM—*substitute* for ours.

Did God *unjustly* lay upon the willing substitute the iniquity of us all? Ah, no; *for the joy set before him* he endured the cross, despising the shame. Therefore, his present exaltation and glory. Wondrous wisdom of the infinite Jehovah! Who can find a flaw in his glorious plan or charge him with injustice?

Now we see what it is to believe in Jesus. Not merely believing that such a man lived and died, but that he lived and died free from all condemnation and sin—attested and approved of God—and that his death was for *our* sins. And thus we see how God can *justly* justify those who believe in and accept of that sacrificial offering of the humanity of Christ Jesus. Now we can see that the sins and the frailties of the Adamic family were cancelled by the *ransom price* which the second Adam gave. The first Adam's sins were *imputed* to the second, and the second Adam's human purity is imputed to the first and his children—when they believe, and thus they are justified to live again.

It is blessed to realize, too, that the spotless one who bought us by the sacrifice of his humanity is now highly exalted to the spiritual condition and power, and thus as a new creature—partaker of the divine nature—he will continue to carry forward the Father's plan. Soon he will bring from the prison-house of death those whom he bought, that they all might be (thus) saved (from the penalty of Adam's sin) and come to a knowledge of the truth, viz.: that they, by faith in Christ, are justified freely from all things and may come to perfection and harmony with God as before sin.

How Paul brings out this doctrine of justification in Rom. 5:18, 19, showing the condemnation to death on all through Adam, and the justification out of death to life through Jesus Christ our Lord, to whom be glory throughout all ages. Amen.

Justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath sent forth to be a propitiation (satisfaction) through *faith in* his blood; to declare his righteousness (right doing) in the remission of sins that are past . . . . To declare, I say, at this time his (God's) *righteousness;* that he might be just and the justifier of him which believeth in Jesus. (Rom. 3:24, 25.) Those who will study the chart in "Food," page 105, will be helped in the understanding of this subject, and also the important subject of Sanctification, which should follow it, but *cannot* precede it.

"THE sentiment that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. Sincerity in belief has no more effect in warding off evil in the spiritual, than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to *believe* that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and you and your children eat it without injury to health life? Oh, no! Neither will the sincerity or your belief save you from the consequence of error in religious faith. Right belief—truth, God's truth, my brethren, is the only foundation on which you can safely rest your hope."

THE Roman Catholic Church was not organized, it grew. Many of its peculiar doctrines date back from a comparatively late epoch. Thus Papal infallibility was not claimed until about the eleventh century, nor dogmatically asserted by Council till the nineteenth; the celibacy of the clergy was not adopted till after the fourth century; penances were introduced about the middle of the third century; indulgences in the fourteenth century; there is no trace of the worship of the Virgin Mary prior to the fourth century, and it has been ever since then growing in extent; the very word transsubstantiation had no existence till the beginning of the twelfth century. Thus it will be seen that so far as Romanism is a system of doctrine, it does not in its present form date from the Apostolic days.—*Christian Union.*

A FREE SALVATION

ROMANS III. 24.

Nothing to pay? No, not a whit;
Nothing to give? No, not a bit;
All that was needed to do or to pay,
Jesus has done it his own blessed way.

Nothing to do? No, not a stroke;
Foiled is the captor, broken the yoke;
Jesus at Calvary severed the chain,
And none can imprison his free man again.

Nothing to fear? No, not a jot;
Nothing within? No, not a spot;
Christ is at peace, and I've nothing at stake;
Satan can neither harass me nor shake.

Nothing to settle? All has been paid;
Nothing to anger? Peace has been made;
Jesus alone is the sinner's resource;
Peace he has made by the blood of his cross.

What about judgment? I'm thankful to say
Jesus has met it and borne it away;
Drank it all up when he hung on the tree,
Leaving a cup of full blessing for me.

What about terror? It hasn't a place
In a heart that is filled with a sense of his grace.
My peace is most sweet, and it never can cloy,
And that makes my heart bubble over with joy.

Nothing of guilt? No, not a stain;
How could the blood let any remain?
My conscience is purged, and my spirit is free;
Precious that blood is, to God and to me.

What of the law? Ah, there I rejoice;
Christ answered its claims and silenced its voice.
The law was fulfilled when the work was all done,
And it never accuses a justified one.

What about death? It hasn't a sting;
The grave to a Christian no terror can bring;
For death has been conquer'd, the grave has been spoiled,
And every foeman and enemy foiled.

What about feelings? Ah, trust not to them;
What of my standing? Who shall condemn?
Since God is for me, there is nothing so clear—
From Satan and man I have nothing to fear.

What of my body? Ah! that I may bring
To God, as a holy, acceptable thing;
For that is the temple where Jesus abides,
The temple where God by his Spirit resides.

What of my future? 'Tis glorious and fair,
Since justified, sanctified, his glory I'll share;
By his blood first redeem'd; by his grace then enthron'd.
Side by side with my Lord, his Bride I'll be owned.

What, then, dost thou ask? O, glory shall follow;
Earth shall rejoice in the dawn of the morrow.
To rule and to bless comes that kingdom and reign;
Flee then, shall sorrow, death, crying and pain.

—*Selected.*

THE LAW OF GOD

[This article was a reprint of that published in issue of October, 1882, which please see.]

THE SIGNS OF THE TIMES

Now consider the subject of the signs of the times. Remarks on this subject are too often made which betray a want of intelligent comprehension of the nature of the signs that are according to Scripture to indicate the "time of the end." A careless reading of our Lord's prophetic discourse on the Mount of Olives seems to be the cause of much of this misapprehension. His predictions of wars and rumors of wars, famines, pestilences, and earthquakes, are quoted as if they and such like things were to be the signs of the end of the age. A little accurate attention to the order of his statements would at once show that, so far from this being the case, he mentions these as the characteristic and common events of the entire interval prior to his coming. Wars and calamities, persecution and apostacy, martrydom, treachery, abounding iniquity, Gospel preaching, the fall of Jerusalem, the great tribulation of Israel, which has, as we know, extended over 1,800 years; all these things were to fill the interval, not to be signs of the immediate proximity of the second advent. How could things of common, constant occurrence be in themselves signs of any uncommon and unique crisis? What commoner all through the ages than wars and rumors of wars, famines, pestilences, and earthquakes? These, as marking the course of the age, can never indicate its close. What, then, are the signs we should expect?

Many who perceive the folly of thus looking at every great natural calamity as a sign go to an opposite extreme, and expect wonderful, unprecedented, supernatural and impossible signs, basing their expectations on a literal interpretation of the symbolic hieroglyphics of the Apocalypse. Such signs would be so grotesque and absurd in character that it is an insult to human intelligence, not to say to divine revelation, to assert that they are to be expected. There is one simple and all-sufficient answer to this childish conception of the signs of the last days. Our Lord and his Apostles alike furnish the reply.

Our Lord says: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was *in the days* of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be *in the day* when the Son of man is revealed." Luke 17:26-30.) And the Apostle continues thus: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." (1 Thess. 5:2, 3.)

If any such signs, as are imagined by some, were to precede the advent, the state of society predicted in these passages could not by any possibility exist. If monstrous, unheard-of, supernatural, portentous events were to transpire, would they not be telegraphed the same day all over a startled world, and produce such a sense of alarm and expectation that buying and selling, planting and building, and marrying and giving in marriage, would all be arrested together, and "peace and safety" would be far from any one's lips or thoughts? And if one of the Apocalyptical prodigies is to be thus fulfilled, all of course must be so. Conceive a succession of such supernatural prodigies, and a world asleep in fancied security, and overtaken by sudden destruction. No, there was nothing special to alarm the antediluvians before the day that Noah entered into the ark; nothing special to startle the men of Sodom ere the fire from heaven fell; and like as it was in those days, so will it be in these. All going on just as usual, no single sign to attract the world's attention. "None of the wicked shall understand" the true state of affairs, only the "wise" enlightened by the word of prophecy.

It will be objected, perhaps, but if the signs of the times, which we are expected to recognize, are neither ordinary natural events nor extraordinary unnatural ones, what are they? Scripture abundantly answers this inquiry. They are special, but perfectly natural events, occurring in a predicted order and at a predicted time, and various and widely differing events occurring in combination. They are not sudden, startling, newly-produced phenomena, but definite stages in long progressing movements, whose history was written twenty-five centuries ago.

As to political signs, allow me to make a few simple suggestions. I met a gentleman who has long been a Christian, a student of God's Word, a worker in his service, and he said he had bestowed little time on the subject of prophecy. Now there may be many such: let me refer, for the

sake of such, to a great political chart of the world's history contained in Dan. 2, and especially as compared with Dan. 7. There we have the history of the last twenty-five centuries.

Let me suggest that Daniel is the introduction to John, the book of John the completion of Daniel. Daniel is first John; John is second Daniel. They are two parts of the same book, they treat of one subject, use the same symbols, employ the same hieroglyphics, and speak of the same course of events. These two books contain a series of visions in which the same ground is to a certain extent traversed again and again. The first vision in these two books is the simplest and most comprehensive. In that well-known vision, the fourfold image, representing the course of four great world-empires, Babylon, Medo-Persia, Greece, and Rome, we have a chart of Gentile history.

And using the word chart reminds me of a very simple illustration that may be of value to some on the question of signs, and the point we have reached in the history of the world. Suppose you cross the ocean, and traveling for many days or weeks, you reach a certain point of the voyage still out of sight of land, when one day you hear a rumor that the ship is approaching the port to which you are bound. You go to the captain, and inquire. "Yes, it is; we should sight the land at three o'clock this afternoon." "How do you know?" The captain unrolls his chart, and says, "There is the port; there is our present position." He lays his finger on the exact point reached by the ship. "How do you know we are there?" "Do you see that line drawn across the chart? That is our course: we have followed it; we are just there, and will sight land at three o'clock." You ask for evidence to reassure yourself and strengthen your expectation it shall be as he says. You ask for further light on the subject, for you cannot understand how he can be so sure. "Well, our voyage has run along such and such a course, we have come so many miles, the ship has kept the track marked there; on the way we have passed certain points, certain headlands, indicated there, as Ceylon, Aden and so forth, just as they are marked in the chart. Now the distance from Ceylon to the port we are making is so and so many miles; we have just run within twenty miles of it, and by three o'clock we will make the rest. The chart with the reckoning of time and distance shows exactly where we are."

It seems to me that in a somewhat similar way God's servants and saints are guided by His wondrous and infallible Word. He has been pleased in the Book to give us a chart of history not merely history still future, but history now past; and it has been unfolded to us, not in dim light, but in a broad, clear light, and part of the light, a most important part of it, is prophecy with reference to the political history of the world, with reference to the political history of the great Gentile powers. What a marvelous thing it is when we consider that twenty-five centuries ago, when the times of the Gentiles were beginning, when the Jewish subjection had commenced—for God has cast down the throne of David for a time, and set up the Gentile powers—that at that time, twenty-five centuries ago, the course of Gentile power should be clearly foreseen and distinctly foretold, written and marked out in God's holy Word! It is written and rewritten, prediction multiplied on prediction, and the whole thing laid bare and unfolded; and all history itself has run on these lines exactly as foretold.

I can only add on these signs, that each power has run its appointed course: the Babylonian empire rose, reached a certain point, and fell; the Medo-Persian empire succeeded, and reached a certain development, and also fell; the Grecian empire followed, and ruled and perished; then rose the Roman empire, passed through the course foretold, first united, then divided, just as indicated. Compare, I say, the Old Testament and New Testament predictions with the whole course of recorded history, and what do you see? History has run on the lines laid down; the predictions have been fulfilled, we know their fulfillment is sure. Babylon, Persia, Greece, Rome Pagan, and Rome Papal and persecuting all have come and gone, and here we are at the close of the last four empires; the next thing therefore to be expected is the manifestation, the shining forth of the kingdom of God.

Of course the history of the Gentile world is a different thing from the history of the Christian Church. Take then the latter: a great deal is foretold with regard to the history of the Christian Church. That church was to grow, according to prophecy. Beginning with small things it was to attain to a wonderful extent. From a small seed it was to spring into a great tree, spreading out its branches in which the birds of the air were to come and build. This wonderful change is foretold by the Lord Himself, by Paul again and again, and by John in still greater detail: all this has taken place.

Now observe, further, the bearing of this on this signs of the times. As the Church in her infancy was told of her extension; as she at length reached maturity; as she who so small became a great spreading tree, and as the birds of the air came and built in her branches; as all this has become history, as all has been fulfilled; so another event foretold has taken place. In the history of the Church there has been a great falling away from the faith, and that apostasy was distinctly foretold. I suggest, then, that this word of Paul to the Thessalonians, "That day shall not come except there come the falling away first" (the apostasy), is a most important sentence in connection with the question of ecclesiastical signs of our times. The subject there is ecclesiastical; the apostasy was to take place, not in the world, but in the Christian Church. Paul is writing of what is to take place in the Church, and of that pure and practical hope; and he is writing just there and then with reference to our gathering together to Him. And Paul says, "That day shall not come except there come the falling away first." I believe that just as I accept any other statement of inspiration. Therefore I am forced to take this position; if that predicted falling away in the Christian Church has not taken place, it lies between us and our gathering together to Him.

But if, on the other hand, that predicted falling away has taken place, it does not lie between us and the coming of the Lord. If we compare this falling away in the Church with the passage with which you are familiar, "In the later times some shall depart from the faith," the word in the original Greek is the same as in the passage in Thessalonians. When we compare the two together, surely we cannot evade the conclusion that they refer to the same thing. Now, the falling away in 1 Tim. 4, is described as "Giving heed to seducing spirits and doctrines of demons . . . forbidding to marry, and commanding to abstain from meats." Reading that, we cannot fail to recognize the portrait.

Time would fail to do more than add this one thought by way of suggestion, that after the declaration that the day shall not come except there come first the apostasy, there is added a very solemn declaration indeed, with reference to the one whom the Reformers recognized as the man of sin, whose manifestation is described. I rejoice I have learned to look, as I have done for thirty years, on Scripture in the light of history, and on history in the light of Scripture. And that doing so I can see the fulfillment of this prediction in accurate accordance with prophecy, a fulfillment recognized by the Reformers, though denied by the Papacy. And this very prophecy led to the Reformation, as they recognized the necessity of separating from the foretold apostasy. There is no time for further details, but let us search and see. Do not let us imagine we have reached a termination in the study of such things, but let us seek to advance in the understanding of them.—*H. G. Guinness.*

FEAR NOT, LITTLE FLOCK

Though the Church of Christ is a little flock, it is of priceless value. It has been purchased with blood. It is the flock of God, however divided and distracted; and though scattered in the dark and cloudy day, yet it will be gathered together at last by "our Lord Jesus Christ, that Great Shepherd of the sheep."

But even now it is under his care, his supervision, his control, and not grievous wolves can devour those who listen to God and to the word of his grace. Not one can pluck even the feeblest lamb in all that flock from the hands of the Heavenly Father. The Great Shepherd cares for his little ones; and as there are flowers that bloom in desert wastes and in lonely valleys, which are seen by no human eye and watered by no human hand but are as fair and fragrant as those which share the most costly culture, so the Good Shepherd feeds his own flock in the wilderness, in green pastures, and by the side of still waters, restores, and guides, and comforts, and protects them, even to the end.

"He shall feed his flock like a shepherd," and while he feeds them, how blessed to know that "He that keepeth Israel shall never slumber nor sleep."

"The Lord is our shepherd, our guardian and guide,
Whatever we need, he will kindly provide;
To the sheep of his pasture his mercies abound,
His care and protection his flock will surround."

—*Christian.*

THE ROYAL PRIESTHOOD

[This article was a reprint of that published in issue of July, 1879, which please see.]

CHRIST'S SECOND PERSONAL ADVENT

It is probable that at no time since the early centuries of the Church has this subject been lifted into such prominence as during our own generation; so that the remark made some years ago by the eminent German theologian, John Frederick Meyer, is clearly verified. He says: "With the Lord's second advent will begin the real reign of God upon earth. A kingdom of righteousness, holiness and peace. . . . . It is called the reign of a thousand years. Modern times have again paid attention to this doctrine of the millennium, thus coinciding with the ancient fathers. It is resounding, as it were, a new call: 'The Lord cometh!' Among believers, this doctrine, far removed from carnal conceptions, should no more be considered an error."

But the impatient question will be raised, "What practical value has this doctrine? True, it has been very dear to martyrs and confessors in the times of the Church's suffering and trial. But in these days, when the heavens are all ablaze with evangelical light, and all nations are illuminated with its brightness, it seems an impertinence for you to begin to trim the wicks and relight the lamps of prophecy." So I thought, as on one cloudless day I was journeying toward the hills which form the western boundary of our State, and a porter came in and began to light the lamps in the car. "What is the need of lamps," I thought, "in such a cloudless and sunlit day as this?" But the next moment there was a shrill alarm from the whistle, and we instantly plunged into the dark and sulphurous darkness of the Hoosac Tunnel. It was clear enough now why the lamps had been lighted. And does not Scripture say something about "a more sure word of prophecy unto which we do well to give heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts?" The dark places may be just before us;—who knows? The black hand of Socialism, armed with the most fatal weapons, and throwing its ominous shadow over almost every civilized nation;—the smoke of the pit ascending up in the form of modern Spiritualism—ten millions of adherents gathered within less than fifty years—making such an outbreak of demoniacal agency as the world has not seen since the days just preceding the flood,—even thoughtful men of the world are beginning to be afraid at these tokens, and to question what they portend. But they who have lighted the lamp of prophecy think that they read the meaning of these things by its clear shining; and they surmise that this may be the reason why they have been called to light their candles at midday. God never makes half a providence, any more than man makes half a pair of shears. If he moves some in the Church to see clearly, and assert strongly a seemingly unpractical doctrine, it may be because he intends to match that doctrine to a certain exigency of error yet to arise.

"Fossil sunlight" is what Herschel named anthracite coal. The vast stores of sunlight poured out upon the globe during the old geological ages were consolidated and packed away in the bowels of the earth because this busy nineteenth century, with its myriads of railways and ocean steamers and manufactories, would need it. And have you thought how large a proportion of the Old Testament is prediction? And is it, therefore, of no use to the practical working Church of today? Nay. This vast profusion of prophetic light falling upon the minds of Isaiah and Ezekiel and Jeremiah and David, and the minor prophets, and treasured up in their inspired pages, may soon be needed. And they who are delving in these mines of eschatology, instead of being engaged in an aimless and profitless toil, may be providing the Church with the needed warmth for that predicted time when "iniquity shall abound, and the love of many wax cold," and light for the day foretold by the watchman of Idumea, "The morning cometh, and also the night."

And now we come to ask the question whether there is any faulty tendency in our current eschatology which this powerful reassertion of the primitive doctrine of our Lord's second coming is likely to correct? Here I speak with the utmost caution and with the sincerest deference to the views of others. But I am strongly persuaded that such a tendency does exist.

By a ghastly anachronism, death has been substituted for the coming of Christ in the common teaching; and thus a false centre has been set up in our eschatology, by which the doctrines pertaining to the last things have been thrown into eccentric relation. Ask the question, "When does sanctification end?" and the common answer is, "At death." Ask the question, "When do the rewards of the righteous accrue?" and still the answer generally comes, from evangelical theology, "At death." Ask the question, "When does the resurrection take place?" and the answer comes from Liberals and New Departurists, and from a considerable company of the orthodox, "At death." Thus death has been erected into such importance as to constitute the *terminus ad quem* of the life which now is, and the *terminus a quo* of that which is to come. Joseph Cook in his valiant defense of orthodoxy is thundering out the question, "Does death end all?" and often piling up such post-mortem conclusions as to compel us in defense of the Scriptures to ask, "Does death begin all?" To us it seems incontestably clear that the Bible makes the *Advent*, and not the grave, the supreme goal of the Church's hope. And lest you should accuse me of speaking presumptuously, I wish you would search the Bible for yourselves, and note how constantly the soul's progress towards perfection is inspired and bounded by that one divine event, the coming of our Lord. You can collate scores of texts to this effect, all finding a fitting climax and summary in that grand utterance of Paul as it stands in the Revised Version: "And may your spirit and soul and body be preserved entire, without blame, *at* the coming of our Lord Jesus Christ." The same may be said of the divine rewards; the promise of them is almost without exception timed by this great event.—*A. J. Gordon.*

LOVE DEFINED

"By this shall all men know that ye are my disciples, if ye have love one to another."

Love is that tender solicitude and affection with which anything commanding admiration and respect, is regarded. That which is not lovely never can be loved in the true sense of the word. A degenerated nature may desire and find a morbid satisfaction in that which is unlovely, but that is not love. Love wherever found is a gleam of the divine likeness, and is spontaneously awakened by the presence of that which is noble and pure and good. This wonderful principle binds in holiest and most delightful union and harmony all intelligent beings controlled by it. God is the most glorious exhibition of its nobility and grandeur. It is the law of his being and shall ultimately be the controlling law of all his universe.

But one inquires, If only that which commands admiration and respect can be truly loved, how could God love sinners and tell us to do the same? We reply that God never loved sinners *as such;* he loved the jewel he had brought into perfect being because it was truly lovely: and when, under temptation it lost its excellence and glory, his love for its perfection pitied it in its fall, while his justice condemned it; and that love devised the wondrous scheme for its recovery.

Let us here note the attitude of Jehovah toward those whom he so loved as to give his only begotten Son to redeem them. For six thousand years he has permitted their adversary to have dominion over them. Famine and pestilence have stalked abroad; hatred and strife, and war and bloodshed, have filled the earth with untold agony and woe, until the grave closed over generation after generation. Six thousand years, but no deliverance yet; God still stands off, and still the king of terrors reigns. When the long promised Deliverer comes, it is to rule with a rod of iron—to dash in pieces as a potter's vessel the kingdoms of earth, which from human standpoint seem necessary for protection against greater evils. In fear and dismay men look upon God as an enemy, and seek to hide from his presence; yet "God is love," and

> "He knows, not they, how sweet accord
> Shall grow at length from out this clash
> Of earthly discords, which have jarred
> On souls and sense. They hear the crash,
> But do not know that on His ear,
> Breaks harmony—full, deep and clear."

Now the love of God is veiled, but soon it shall be revealed in the glorious restoration to Edenic perfection and

bliss. Soon "the redeemed of the Lord (all mankind) shall return and come with singing unto Zion (the Church in kingdom power), and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Thus viewing God's dealings, we see that his wisdom often veils his love.

True love while it seeks to shield and protect, will justly judge and endeavor to eradicate a fault—expose it, let the light shine on it and show it up *to those affected by it*, that it may be removed, and grace and beauty take its place.

A very false notion of love obtains among the majority of Christian people, and under this false notion our adversary endeavors to shield some of the most dangerous and deadly errors that seek to sap the very foundation of the Christian's hope. Let this deadly thing which the adversary dares to present to God's children be touched by the sword of the Spirit which is the Word of God, and he who wields it is said to be uncharitable, loveless. But does this make it so? By no means. Jesus was full of the love of God, but he spoke most emphatically against evil doers:—"Ye blind guides which strain at a gnat and swallow a camel;" "Woe unto you, for you shut up the kingdom of heaven against men; ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13-33.) And again he said to erring Peter, "Get thee behind me Satan (adversary), thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men." (Matt. 16:23.) But how differently the Lord's rebukes affected his loving disciples and the proud Pharisees.

Paul was a noble pattern of his Master's spirit in his zeal for the truth, and his care for fellow members of the church. His usual manner toward all, like that of Jesus, was kind, generous, and affectionate, but did Paul cover the truth, shield error, or fail to warn an erring brother or the flock of God against the encroachments of the enemy? If he had so done, as an unfaithful steward he would have lost his stewardship. Though Peter was a noble soldier of the cross and fellow servant in the Lord, Paul withstood him to the face when, by giving way to the old nature for a time, he was to be blamed. (Gal. 2:11.) Note in connection with this, the sympathy and love existing between these brethren; (2 Pet. 3:15), evidently the rebuke was accepted in the spirit of meekness. And again we find Paul faithfully warning the church against "some" who had become the enemies of the cross of Christ. Phil. 3:18.

Does someone object that we must "judge not that we be not judged?" We reply that to exercise *human* judgment in condemning others would be wrong; but to apply the judgment of God as expressed in his Word is right. We are commanded to do so. And the various descriptions of evil deeds, false teachings, and seducing doctrines, are given that we may judge—"That the man of God may be thoroughly furnished," for reproof, for correction of error and instruction in righteousness. (2 Tim. 3:16-17.) It is therefore the duty of every child of God to judge what is right and what is wrong, what is true and what is false. That against which we are cautioned is judging by other standards than the Word of God—condemning on our own, or any other human authority. That Paul judged according to God's Word and taught the church to do the same is very clear. (See 1 Cor. 5:3; Gal. 2:11; 1 Thes. 5:21, 2 Tim. 4:2; 1 Cor. 6:2, 3. Note Paul's prayer that love might abound in judgment. Phil. 1:9.)

No doubt Paul's faithfulness in seeking to build up and establish the church in purity of doctrine and life, was often misunderstood, and failed to be appreciated by them. This is very apparent from 1 Cor. chap. 4. "But (he says) it is a very small thing that I should be judged of you, or of man's judgment. He that judgeth me is the Lord." Then speaking of his labor and suffering for them, he says: "I write not to shame you, but as my beloved sons I warn you."

Jesus said: "By this shall all men know that you are my disciples, if ye have love one toward another," and Paul says: "Let love be without dissimulation; abhor that which is evil, cleave to that which is good." When contending with an unseen, but wily and powerful foe, what mere hypocrisy is that profession of love which fails to warn of immediate or approaching danger.

The new creature in Christ is a jewel of infinite value, "and every one that loveth him that begat, loveth him also that is begotten of him." (1 John 5:1.) Dearly beloved, "be kindly affectioned one to another, with brotherly love, in honor preferring one another;" "Reprove, rebuke, exhort (each other) with all long suffering and doctrine." Give and receive in the spirit of meekness, remembering that "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly (unbecomingly) seeketh not her own, is not easily provoked, thinketh no evil."

By this mutual love, and this care one for another, will all men be able to discover who are Jesus' disciples—"Let love be without dissimulation; abhor that which is evil, cleave to that which is good." So shall you "be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

MRS. C. T. RUSSELL.

MAN'S INHERITANCE

[This article was a reprint of that published in issue of December, 1882, which please see.]

THE ECCLESIA

[This article was a reprint of that published in issue of October, 1881, which please see.]

THE LORD'S JEWELS

[This article was a reprint of that published in issue of December, 1880, which please see.]

CONSECRATION

[This article was a reprint of that published in issue of October, 1882, which please see.]

BLESSED DYING—FROM HENCEFORTH

REV. 14:13

During our general meeting following the anniversary celebration, Brother Brookman received the following letter from one of the Toronto brethren; and we now answer it through the TOWER, thinking it may be of interest and profit to others of our readers. It was answered at our public meeting when received, and as we were then engaged somewhat in the examination of the Prophetic Time Proofs which show that we are in "the harvest" of this age, and that the chief reaper, the Lord Jesus, is now *present*, it came with special force, and we trust was seen very clearly by all present. The letter runs thus:

PASTOR BROOKMAN:

Dear Sir and Brother.—Now that you are on a visit to Brother Russell, I take this opportunity of sending you the enclosed extracts from article by Mrs. R. Already I know the TOWER'S views concerning the Lord's presence, and it appears that now they have accepted the "orthodox" view of going to heaven when you die—at least this article seems to so teach.

Can one instance be given of the body of any one now dying in the Lord, disappearing at death? After the resurrection of our Lord his body was not found in the tomb. Should we not therefore, look for the same proofs today of a resurrection? Then too, according to this view, the living saints are left behind instead of being caught away *together*.

The extracts I refer to as as follows:

"WE SHALL NOT ALL SLEEP,"

"Those [saints] who die in this day of the Lord's presence do not sleep, but the instant that the human body sinks into death, the new spiritual body is received, and according to Paul's words, not an instant of unconsciousness intervenes.

Because the spiritual body is invisible to humanity, none can know of the change except by faith in the promise of God. The work of the New Kingdom is now in progress, and the body of Christ whether in the flesh or in the spirit (resurrected) are actively engaged as co-workers together with our Lord and head. What a blessed privilege to realize that such is the case.

"Let us appreciate our privilege of service, considering that we are workers together with the Lord and the risen saints, present with us, though invisible except to the eyes of faith."

Trusting your mission will be blessed, I am, Yours in Christ, G. H. H.

The Brother errs in supposing this to be a new departure; and if he will examine some back numbers of the TOWER, he will see that we have so taught for several years—since 1878, at which time we believe it became true as expressed in Revelation 14:13.—"Blessed are the dead which die in the Lord *from henceforth;* yea saith the spirit that they may rest from their labors [from the *toil* and weariness] and their works follow with them."—without interruption or hindrance. See particularly the articles "Who can hear it?" in the TOWER of October, 1881, and "Ye are Gods" in December, 1881, and "The Blessed Dying" in the same issue.

The fact that so called "orthodoxy" teaches something resembling what the Scriptures teach, should not be considered an argument against the view referred to. On the contrary, it is more reasonable to suppose that the more pleasing part of what the early church believed on this subject, had been held to, to the neglect and ignoring of the less palatable truths. For instance, the hope of each generation of the church in early times, was, that *they* would be of those mentioned by Paul (1 Cor. 15:51, 52), of those who would be alive when the Lord the life-giver would return; and hence they hoped that they might not be obliged to *sleep* in death.

That the coming of the Lord, and the resurrection of the saints, and the bestowment of the crown of life at that time, were continually before their mind, is manifest from the various epistles of the Apostles which direct the faith and hope of all thither.

Of all the religions of the world, Christianity and Judaism are the only ones which teach that a man is really *dead* when he expires, and that a resurrection is the *only* hope of a future life. But when the church began to covet influence and power, when Papacy was "set up" in power, and the chief aim came to be, to make Christianity popular with the heathen, when thousands of heathen claimed to be converted, Papacy to bring these pagans into her bosom and to gain the support and strength of their influence, paganized Christianity, introducing gaudy ceremonies, incense burning, and the images of the apostles and saints to take the place in their hearts and superstitions of their idols and heathen customs. Can we wonder that then the cold and rather repulsive doctrine of the *sleep* of the dead, came to be generally ignored? and that the other thought should be made prominent and, even distorted to make it more palatable, until "We which are alive and remain shall *not sleep,* but shall be changed in a moment," came to be applied to all Christians without reference to the Lord's coming? During the darkness of the ages following that degrading of the doctrines of Christianity, and the great influx of tares among the wheat, the Bible was almost abandoned and its teachings on the subject were lost sight of.

One thing sure, is that the same Apostle who teaches that the dead all sleep until the Life-giver comes, and that they will then be awakened, teaches also that those living in that time will not sleep.

To some already instructed on this subject of the change of the living in the Day of the Lord's *presence,* Paul wrote, "Yourselves know perfectly that the DAY OF THE LORD so cometh as a thief in the night." . . . . "Ye brethren are not in darkness that that DAY should overtake *you* as a thief." . . . . "For God hath not appointed *us* to wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thess. 5:2, 4, 9; see also chap. 2:19, 20 and 3:13 and 4:17.) From this the Thessalonian brethren seem to have drawn a wrong conclusion, supposing the Apostle to intimate that the day of the Lord would surely come in their day. And certain teachers of that day, led by their own imaginations, began to proclaim that the Day of the Lord had commenced; that the Lord was then present, and that the dead *had been resurrected.* (See 2 Tim. 217, 18.) And the Thessalonian church knowing that Paul's teachings were not out of harmony with this proclamation, were much exercised and troubled to know whether it was true that the Day of the Lord had come.

To meet their difficulty, Paul wrote them the second epistle in which the main thought is the correcting of this error. And inasmuch as we are now making very similar claims to those which the Apostle guarded them against, it is well that we note carefully his words and see whether they disprove our teachings on the subject. If they do, we must abandon the view, no matter how pleasing it may seem; but if it is in harmony, it will be an additional confirmation of our position.

The Apostle wrote: (2 Thes. 2.) "But we entreat you brethren, concerning the coming [presence—Greek *parousia*] of the Lord Jesus Christ, and our assembling to him, that you be not quickly agitated, in mind, nor alarmed; neither by spirit, nor by word, nor by letter, as from us—as though the Day of the Lord was *present.* Let no man delude you by any means." Had the Apostle stopped here, it would not only have proved our teachings as erroneous as those he was refuting, but it would have done more; it would have proved his own teachings in the first epistle to the Thessalonians, as well as those to the Corinthians, to be erroneous also. It would be saying, The day of the Lord never will be present; whereas he has taught them plainly that "The day of the Lord so *cometh* [and that too unawares, secretly] as a thief in the night."—1 Thes. 5:2.

But the Apostle is not controverting his previous teachings that such a *day* of the Lord's *presence* would come, and secretly; he was merely showing that it had *not yet* come; for he continues—"Let no man delude you by any means, BECAUSE the apostacy must come first, and must be *revealed,* that MAN OF SIN, that SON OF DESTRUCTION, the OPPONENT; who indeed lifts himself above everything called a god or that is reverenced —*so as to* seat himself in the TEMPLE of God exhibiting himself that he is a god. Do you not remember that while I was with you I said these things to you?" And *now* you know, what withholdeth [prevents, hinders, comes between] that he [Christ Jesus] should be revealed in his own season. [Now you know why I so positively declare that we are not yet in the Day of the Lord.]

Paul knew of the Man of Sin, from the prophecies of Daniel, as well no doubt as from visions and revelations given him specially; (Dan. 7:24, 25. 2 Cor. 12:1-7), and hence said with assurance that the Day of the Lord had not yet come. But it must strike many as peculiar that he used this argument alone. As *they suppose it,* he might have said, O foolish Thessalonians do you not know that when the Lord comes you will see him in the sky in great splendor? Do you not know that you would see the tomb-stones shake and fall, and the graves opening, and the risen saints about you, if the Lord, and the Day of the Lord had come? If this would be a true argument, it certainly would have been one of the most convincing to the troubled Thessalonians. And the fact that Paul used none of those arguments is strong evidence that they are not true. On the contrary the fact that they had received the doctrine of the Lord's *presence,* etc., proves that the Apostle's previous teaching had in no way led them to suppose that the Lord would be visible in the sky in his day, but that it would be "as a thief in the night," stealthily and quietly; and that to discern it would require them to *watch* and not be overcharged and asleep with the world. And even in controverting this error, Paul offers no objection to the theory that the Day of the Lord had commenced, except that above noticed—that another event, the development and *revealing* of Anti-Christ must come FIRST.

It is then, proper to say that Paul's statement here, favors OUR VIEW entirely, if it can be clearly seen that the apostacy he mentions did since take place, and that the "Man of Sin," or mystery of iniquity, has been revealed. This we have time and again shown to be the case, and pointed to the unquestionable fulfillment in Papacy of every item mention by David and Paul—hence so far as Paul knew, or as we know, nothing now hinders.

Since then, nothing now prevents, the question is, What proofs are there to show that we are now in the day of the Lord's presence? We cannot here give the prophetic proofs, but hope to soon lay before you these Scriptural demonstrations that we are in the day of the Lord since 1874, and that his taking of his great power as King to judge and break in pieces present unrighteous systems, as well as to exalt to honor and glory the faithful members of his "body"—the true church—dates from 1878; at which time we understand that the sleeping members of his body were due to awake to immortality. And since that date those of this class alive, need not sleep even a moment; but in the instant of dying are changed to spiritual beings—swallowed up of life.

Even to those who had strong hopes of resurrection to spiritual being, the Adamic death or *sleep,* was not a desirable thing, hence the Apostle says that he desired not to be unclothed, but rather to be clothed upon with the heavenly

spiritual house or body. But only to those alive in this day of the Lord, has it been possible to have this instant transfer of existence or being, from the earthly to the heavenly body, without sleep—without being unclothed for a moment.

We do not here cite you proof from the daily history of our times, that the judgment and overthrow of all imperfect civil and religious systems is in progress, as a proof that we are in the Day of the Lord's presence and power, as we have noticed this before.

HIS FLESH SAW NOT CORRUPTION

We now come directly to the consideration of the question asked above, viz.: Has the *body* of any saint dying now [for we claim this only of the body of Christ—"in the Lord"] disappeared at death, as our Lord's did? No, we answer; nor have we any reason so to expect.

In the case of our Lord's resurrection, we must remember that the circumstances were peculiar and different from those of our resurrection. First, he wanted his disciples to realize that *he* was no longer dead; secondly, that he was changed, and no longer the human Jesus, but a spirit being; thirdly, that he had paid our ransom price and had not taken it back, yet, was alive and able to bestow upon all the blessings purchased with His own blood. Added to this comprehensive object of proving his resurrection, was the difficulty that those to whom he must prove all this, were still only natural men, not yet begotten of the spirit: for "the Holy Spirit was not yet given because that Jesus was not yet glorified" (John 7:39), and "the natural men receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." Hence in giving natural men a first lesson relating to spiritual things, it was needful to make the lesson so plain that the least of them might be fully convinced.

Accordingly it was necessary, not only that Jesus should show himself alive by many infallible proofs after his resurrection (Acts 1:3), but that this should be shown in such a way as to convince them that he had been "changed," and was of a higher nature than before; and it was also needful to remove his body from Joseph's tomb, as its presence there, would to them as natural men, have been a serious obstacle to implicit faith. It was for this reason that the body of Jesus was removed from the tomb, and not because the atoms of matter contained in it were needed or used in the organization of his spirit body. And the fact that the body would vanish, be dissipated or dissolved without corrupting or decaying, was mentioned by the prophet—"His flesh saw not corruption."

A very common mistake in reference to the resurrection as expressed in the words of the various creeds is, "I believe in the resurrection of the *body*." This is a serious mistake; the Scriptures never teach the resurrection of the body, but of the individual—the being. A body is necessary to existence or being, but the body and atoms once used in that capacity are not essential. Science tells us on seemingly good authority that the matter composing our bodies is constantly changing, and that a complete change of every part is effected in seven years. Consequently a man of seventy years would have ten bodies if all the atoms which ever composed his flesh were restored.

But not so, one atom is no better than another; and so even in the case of the world who will be restored to existence as human flesh-beings, we must not expect that necessarily the same atoms will be used again in restoring them to being. Consequently though God could and might make some outward demonstration, such as opening of tombs for the purpose of showing to the world his power, yet we must not conclude that such a demonstration is *necessary*, nor that the old and scattered and transformed dust, is needful to God as a basis on which to work in restoring or resurrecting mankind. It requires equally creative power to resurrect or recreate a man from one heap of dust as from another.

And if the same dust is not needful in the case of restoring humanity, how much less needful for the "new creatures," the church, no longer human, no longer flesh, but spirit—a new nature, not of the dust, not of the earth earthly, but heavenly. And consequently we need neither expect an opening of tombs for those that sleep, nor a transforming of present fleshly bodies for the living in their "change."

Consequently the non-disappearance of bodies is not a valid objection, if the Scriptures prove and events corroborate the fact that we are now in the day of the Lord, and in consequence that those members of the body of Christ who slept are now due to be awakened, and that those members yet alive should not *sleep*, but be blessed in the instant of dying by being "changed." Rather, it is in harmony, as we shall show, with Paul's statements regarding this subject, as stated below.

"THAT BODY WHICH SHALL BE"

"Thou sowest not that body which shall be, but bare grain, it may chance of wheat or some other grain: but God giveth it a body as it hath pleased him; and to every seed his own [kind of] body." 1 Cor. 15:37, 38.

The Apostle uses this illustration from nature to teach the church regarding—what? Not regarding the living, but those *dead*. He is answering the question (verse 35), "How are the *dead* raised up, and with what [kind of] body do they come" [forth] in the resurrection. We must keep this in memory to get the force of the Apostle's argument.

He shows that there are varieties of earthly nature—men, fish, fowl, beasts, etc., and also variety in the heavens, sun, moon and stars; and he adds these two illustrations of variety and differences, to his first illustration of *grain*. As the dying and living again of the grain best illustrated THE FACT of the dead coming forth to life, so the varieties and differences of fish, fowl, etc., and of sun moon and stars illustrate the DIFFERENCES which should be expected in the resurrection. Some (the body or bride of Christ) will be like him and will come forth spirit beings—celestial, while the mass of mankind will cofe forth human beings—terrestrial. There will be glory to both classes, though differing as the glory and beauty of fish, fowl, etc. differ from the glory of sun and stars in KIND.

And that there will be grades or degrees of glory on each plane, is also shown, even as the moon is beautiful but less majestic than the sun, so some of those who come forth spiritual will, though glorious and perfect, be less grand than others; and on the earthly plane there will be variety in perfection and glory also.

After stating thus the general principles, the Apostle proceeds to explain particularly "THE" chief resurrection, in which as prospective members of the body of Christ, the Corinthian Church and all saints would have special interest. And keeping in mind the original question, "How are the DEAD raised up and with what body do they come" forth, he applies his answer now to the class DEAD in Christ—*dead* "members" of Christ's body, and says:—

"So also is THE [chief] resurrection OF THE DEAD." [Remember that he is not talking about the living as some have erroneously supposed, but of those who were already dead.] "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body."—Verses 42-44.

What is sown thus and raised thus? The being—the individuality sown in death thus, is raised from it thus. The Apostle is holding to his original illustration. The germ of life is the grain of wheat which will produce the new stalk, is not the entire grain planted, for all decays and dies except this *germ*. So with the *being* entering death, or sown in death. Being cannot be considered apart from a body, and hence being is *reckoned* as still associated with the body which is sown in the corruption of death. It is not the corrupted body, but the *being*, which God will raise up in a new appropriate body, even as in the grain, it is not the old grain but the germ or vitality from it which comes forth in a new grain.

But says some one a grain of wheat has a germ which lives while the grain decomposes, which germ may be seen in some seeds; but man has no such germ. No, we answer; the germ of life in man and in grain differs, and so does also the process of resurrection; man does not sprout forth as a shoot of grain, nor does the Apostle use the illustration for such purpose. Nevertheless man has a *germ* of being, though unlike the grain, it is not *in* himself, but in another. The germ of life through which man shall be restored to being [whether of earthly or heavenly nature] is "*hid* with Christ in God." (Col. 3:3.) It is *in* God, in the sense that it is decreed in God's plan and possible through God's power. It is with Christ in the sense that God's plan is being accomplished through Christ who ransomed and justifies all. It is thus that "all live unto him." (Luke 20:38.)

God seeing the end from the beginning thus considers things and men that are not, as though they were. (Rom. 4:17.) Thus death is really extinction, but because of God's plan to ransom and restore all from it through Christ Jesus, he gave his "friends" in all ages to know that Adamic death is merely a sleep, in view of the resurrection waking he had abundantly provided for in his plan; which before the foundation of the world foresaw and provided the Lamb slain, to take away the sins of the world by paying the penalty of Adamic sin for all.

SOUL, LIFE, BEING

The Greek word *psuche* is translated *soul* in some places, and sometimes *life* in the various translations. For instance, it is translated *life* in John 12:25, "He that loveth his *life* shall lose it" and it is translated *soul* in Acts 2:27 "Thou wilt not leave my *soul* in hell" [*hades*—the state of death].

This word *psuche* has rather puzzled scholars for a definition, and the learned translators of the common revision of the New Testament, have translated it four different ways, viz., *heart, mind, life, soul;* the last two generally. Prof. Young author of Young's Concordance, defines *psuche* and the corresponding Hebrew word *nephesh* to mean *"animal soul,"* thus limiting the word to earthly existence; but we cannot agree to this definition, nor to any definition which would limit these words to earthly existence exclusively, for the word is applied to God who is not an animal or earthly being, but a spirit being. Hence in defining these words we have sought such a definition as could be applied to these words in every instance of their use in the Bible, and that definition we conceive to be *being*, or *existence*, without regard to whether heavenly or earthly, animal or spiritual *being* is meant.

Being, or existence, is not *life* though there could be no existence without life; neither is it *body* or organism, though there can be no existence without a body. Heat is an illustration of this principle; coal is not heat, nor is oxygen heat; but when coal and oxygen are properly and favorably united *heat* is produced; when they are separated *heat* ceases. So it is with *being;* when life principle and organism are properly favorably united, *being* or existence is produced; when they are separated existence or being ceases.

Those who recognize *being*, as the correct definition of *psuche* will see that the *existence*, the *being*, terminated by Adamic death, may be restored or resurrected either as it was, or in connection with any form or organism God may choose. In resurrecting it God giveth it a body as it hath pleased him—to every kind of seed his own appropriate body.

The original seed was human, "of the earth earthly," and "very good," an image of God in clay. But during the Christian Age under the "high calling," the "heavenly calling" to "become partakers of the divine nature," a little flock has already changed nature and become "new creatures"—new beings. In the resurrection, therefore, God will give to these two classes bodies according to their nature. The human seed will be restored to perfect manhood; and the new seed, the "new beings," will be raised in appropriate bodies—"as it hath pleased him" to give each seed his own appropriate form or organism. It doth appear to a great degree what form, etc., the earthly race will have, though it is difficult to appreciate the grandeur of the perfect man Adam now. As was the earthly head, so will they be also that are earthly, when fully resurrected.

On the contrary, the change for the others, we cannot so fully grasp; for "It doth not yet appear what *we* shall be, but . . . . *we* shall be like him"—Christ Jesus, the head of the new creation. As the heavenly one, such shall they also be that are of the heavenly seed, or new nature. We have borne the earthly image, but by reason of "change" shall bear the heavenly image in our resurrection. See 1 Cor. 15:49.

PSUCHE LAID DOWN BY JESUS

This same thought of continuance of being, or individuality, through death and change of nature expressed above is illustrated in the person of our Lord Jesus. He said:—

"I lay down my life [psuche] that I might take [literally, receive] it again. No man taketh it from me, but I lay it down of myself. I have power [privilege, authority] to lay it down, and I have power [privilege] to take [receive] it again. The commandment [word, precept] have I received of my Father."—John 10:17, 18.

Here Jesus declares that he laid down his "psuche," or being, for the sheep, and received it back again in his resurrection. When he laid down his being, "poured out his soul [being] unto death," (Isa. 53:12) made "his soul [being] an offering for sin" (Isa. 53:10), it was a human soul, or human being; he having changed from a spirit being to a human being, for the purpose of thus laying down his being (*psuche*) in death for our sins, as our ransom price.* But when, after his being had been fully laid down in death for three days, he was made alive from the dead, being or existence returned, it was no longer human being; he was made a life-giving spirit—a being of a higher order, of the divine nature.

To use the words *nephesh* and *psuche* otherwise, to suppose that they merely refer to present earthly existence, would be not only to prove that God is an earthly or animal being, but that Jesus, after his resurrection, was of the earth earthly, whereas the statement is clear that "God is a spirit,' and that the "Second Adam was made a quickening spirit."

The Greek word for *life* is not *psuche*, but *zoe;* and so it is uniformly translated throughout the New Testament; and it was a serious mistake on the part of the translators of the Bible to ever render *psuche* life, as in the text above. In consequence of the translation, some have supposed that our Lord Jesus took back the price he paid as our ransom. This could never be; for if the price paid were taken back, we are not redeemed, and have no ground for hope of coming blessings.

But when the real significance of *psuche* is noticed, how clear it all becomes. The man Christ Jesus laid down his *psuche*—being, existence, as a ransom for ours—for all. That existence he can never take again—he can never again be a human being. He surrendered all those earthly and human rights as a ransom for mankind, and thereby secures to mankind all those blessings and rights lost by their first representative's failure. Then being, existence, [*psuche*] was bestowed upon Jesus as a *gift* of God's favor, a reward of obedience; and while it could not be the same order of being, it could be a higher one. And so it was; and thus it is written, "Wherefore [as a reward, because of obedience even unto death—verse 8.] God hath highly exalted him, and given his a name which is above every name,"—next to the Father; of the divine nature; "that all men should honor the Son even as they honor the Father also."—Phil. 2:9, 10.

The Lord applies this principle to us, as well as to himself. Of those who covenant to be dead with him that they may also live with him and share his divine nature and glory, he declares, "He that loveth [supremely] his life [*psuche*—being, existence] shall lose it; and he that hateth [subordinates] his life [*psuche*—being] in this world shall keep it unto life [*zoe*] eternal."—John 12:25, 26.

Those who would be the followers of, and sharers with, Jesus, must during this world willingly lay down existence, in his service. Thus only can these preserve their [*psuche*] existence unto eternal [*zoe*] life. But with them as with him, it will not be the same kind of existence, for whereas they lay down being or existence as human beings, they, like their head, shall receive it [*psuche*, existence] again as new creatures, "partakers of the divine nature." It is of these that Paul said, "It [the being] is sown a natural body, in weakness and corruption and dishonor; it is raised a spiritual body in power, glory, and incorruption. 1 Cor. 15:42-44.

If you could change the nature of a grain of wheat to that of barley, it would come up barley. So these having become (through obedience to the special high calling of this Gospel Age) changed from the human to the divine nature (2 Pet. 1:4) will, in the resurrection, come forth like Jesus "the express image of the Father's person"—*psuche* of the divine form and nature.

"CAUGHT UP TOGETHER"

(1 THES. 4:17)

In view of the Apostle's statement of the order of events in the day of the Lord's presence; namely that "The dead in Christ shall rise first, then we which are alive and remain shall be caught away together with them in clouds to a meeting of the Lord in the air," it may be asked, Does not the view presented above, namely, that since 1878 the dead in Christ have been raised spiritual beings, and that since then those who are alive are "changed," each at the moment of his death—does not this view conflict with the apostle's statement?

We answer no; though at first glance it may appear to do so. We should remember that the apostles were not only expounders of the prophetic utterances of holy men of old whom God moved upon by his Spirit to declare things to come to figures and dark sayings, but they were themselves prophets also, and in foretelling events not then due, they also used figures, symbols, and dark sayings, to be understood by the Church when they would become meat in due seasons. This was true also of Jesus' teaching. He not only expounded the prophets, but he opened his mouth in parables, prophecies and dark sayings.—Matt 13:34, 35.

Among the prophecies by the apostles clothed in figurative or symbolic language, is that of James 5 relating to the present time, verses 2 and 3 are highly figurative. Peter's

* When our Lord was changed from spirit being to human being, when he was "made flesh," that change was truly a laying aside of glory, power, etc., but it was not at all a laying aside of being or existence; for his existence or being did not cease for a moment, but merely changed in kind. Instead of a spirit being, he became human being—"flesh." But at Calvary, being or existence was laid down completely; he died, or ceased to exist,—gave his being, his existence his *psuche* "a ransom"—Mark 10:45.

prophecy covering the same period is even more strikingly figurative. (2 Pet. 3:7, 10, 13.) John's prophecy, the book of Revelations, is full of symbols. And in considering the apostle Paul's writings, we should expect that prophetic reference to this notable "Day of the Lord" would be more or less symbolic also. Peter assures us that it is so; and that Paul's writings are liable to be misunderstood by some. —See 2 Pet. 3:16.

As a matter of fact in this very portion of Paul's prophecy touching the events of the Day of the Lord (1 Thes. 4:16, 17), we find the same symbols used by the others. Paul introduces these symbols but does not interpret them, leaving that for the Spirit of truth to do for those of the Church who may be watching and searching at the due time.

Paul's "shout" and "trumpet" of verse 16 corresponds in every way with those used by John (Rev. 11:15), and the same event in Daniel's prophecy (12:1) is called the standing up of the arch-angel Michael; for the same results are described as following, viz., the angry nations and time of trouble which Peter and Zephaniah and Paul call the melting of the earth [the social fabric] and flaming fire.—Compare 2 Pet. 3:10; Psa. 97:5; Zeph. 3:8; Rev. 11:17, and 2 Thes. 1:8.

Paul's "clouds" (verse 17) in which the living are to be caught away, coincide exactly with the "clouds and thick darkness" of trouble, by which all the prophets so often represent the troubles of this Day of the Lord. And the "air" into which they are caught, and in which they are to ever be with the Lord, we apprehend to be no less a symbol than the others. A symbol of what?—Of power and dominion. And if we are to be "changed" and are to enter into and share this dominion, how appropriate to say in symbol that we will be caught into the "air" power, and he forever in it, with the Lord.

Thus the same word is used elsewhere by the same apostle. In Eph. 2:2 he speaks of the "power of the air," and declares that Satan now holds that "power" which the "air" symbolizes. And when we remember that "sea" in symbol represents the lawless and unruly classes of men, that "earth" represents organized society, and that "mountains" represent earthly governments, what is more reasonable than that the "air" or "heavens" should be used to symbolize the invisible yet all-pervading power and influence of spirit beings.

And if "air" is thus used to represent the present evil spiritual control, how appropriate that the same symbol should be used in describing the new spiritual empire of the Prince of light who becomes the new Prince of the air, and deposes and binds the present usurper.

As to the word "caught away in clouds *together*;" we should remember that all prophecies looking down to this little period called the "Day of the Lord" and the "Day of Trouble," state the many great events of this time as though they would all take place together; and so they do, for nothing intervenes to break the chain of events; link follows link, and they go all together, clouds of trouble follow one another closely, the one fading away where the next is beginning. Like the cars in a train, they all go together, and yet one is first and another is last. So likewise the living will be caught away in these clouds to the new power of the air, together—just as when a school is dismissed the pupils leave it together, yet they do not all pass through the doorway at once.

Paul explaining the same matter to the church at Corinth (1 Cor. 15:51, 52), calls it a mystery—a matter not yet made fully plain and clear of which he could only give them a glimpse. And he declares of the living, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, AT [Greek *en*, during, or in] the last trump." Here the symbolic trumpet is again introduced, which covers the period of forty years called The Day of the Lord; and it is during, or in this time, that the dead saints shall be raised and the living members "changed." For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. While, therefore, all must be changed, and the change of each will be "in a moment," all will not be raised and changed in the same moment—the dead in Christ shall rise first; then we—continuously, without interruption or anything to prevent, together will be caught with them into the power of the air.

OTHER SIMULTANEOUS EVENTS

While during the sounding of the Great or Seventh Trumpet, the Day of the Lord, the gathering and rewarding of his faithful followers will be accomplished, other great events will occur simultaneously. The earth is to melt [society is to disintegrate], the sea and waves are to roar [the lawless element will become furious], and mountains will be removed and carried into the midst of the sea—[governments will be swallowed up by the lawless element]—the heavens [present ruling powers] are to pass away with great commotion. These all shall pass away, that the "new heavens," "air," or ruling powers of which Christ is the Prince, may gradually assume control and reorganize society on better principles. All these things will be in progress simultaneously, during the seventh trump—the day of vengeance—the day of binding the strong man and spoiling and overturning his arrangements in order to establish a better.—Matt. 12:29.

Or take another view of the same period given by other prophets: the gathering of the dead and living members of the body of Christ will proceed during the time when the rich men will weep and howl for the miseries upon them—(Jas. 5:1-3; Zeph. 1:18); during the time when the nations are angry and the wrath comes upon them (Rev. 11:18, and Dan. 12:1); during the time that the fiery stream of trouble issues forth, and the Son of man is invested with authority and dominion (Dan. 7:10); during the time that the stone is smiting the feet of the image—present earthly governments (Dan 2:34); during the time that earthly empires become as chaff and are swept away completely (verse 35); during the time mentioned by the Revelator (19:11-21), in which the kings of the earth and their armies will be making war with the Lamb and his army unconsciously—not recognizing him.

When these various events of "that day" are put together, it must be evident to the most slow of heart to believe that the prophets have written, that during that entire period, not only the Lord will be invisible to men, but that the resurrection of his saints, and the change of those living, will make no outward demonstration. Surely if the world saw Jesus and the saints in glory in the sky, with the natural eyes, can any one suppose that they would openly war with the Lamb and his army? Nay, verily; the day of the Lord so cometh as a thief in the night, and the fact of the Lord's presence, etc., will only be revealed or made known to the world in the "flaming fire" of judgments, though those of his close followers whom he calls "friends" are not to be in darkness as others, for they have a sure word of prophecy to which they take heed.

THE WORLD'S CRISIS

"Now the *krisis* of this world: now shall the prince of this world be cast out."—John 12:31.

The Greek word rendered judgment, in this text, is the word *krisis* from which our English word *crisis* is derived, and to which the same exact meaning is given, viz., The point of time when any course of action must terminate or take a new course, the decisive moment, the turning point; as the crisis of disease, when the turning point for life or death is reached. Compare Liddell and Scott's Greek Lexicon and Webster's Dictionary. The word judgment, does not improperly translate the word; for there is a crisis, a sharply defined decisive turning point in every trial or judgment. The crisis, the decisive point of judgment was that to which Jesus referred in the above quotation.

It was just a few days before his crucifixion that he uttered these words in full view of the terrible experiences which must shortly follow. Not long before this he had raised to life Lazarus, the brother of Martha and Mary, who were then living in Bethany about two miles from Jerusalem, whither the Jews from all parts assembled to keep the Passover. The sisters had arranged for the entertainment of Jesus and the disciples on this occasion. The wonderful miracle had been noised abroad among the Jews, and as they came up to Jerusalem multitudes made it a point to see Lazarus, and Jesus who had raised him from the dead. And when they had seen, the people were convinced that this must be the Messiah, the king long foretold by the prophets; and upon the spur of their convictions they determined to acknowledge him publicly as their king. And "when they heard that Jesus was coming to Jerusalem, they took branches of palm trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel, that cometh in the name of the Lord."—John 12:12, 13.

But while the hearts of his disciples bounded high with glowing anticipations as they saw these evidences of public favor, Jesus was sorrowful, knowing that his hour was come. He knew that the prophecy of Isaiah was about to be fulfilled —that he was about to be wounded for our transgressions and bruised for our iniquities; that the chastisement of our peace was about to be upon him; that it would please the Lord to

bruise him, to put him to grief, to make his soul an offering for sin, to permit him to pour out his soul unto death, and be numbered with the transgressors.—Isa. 53.

Knowing the bitter disappointment that must soon overtake the hopes of his disciples, Jesus sought to prepare them in a measure to receive it. He talked to them of the necessity of entire consecration to the will of God, even if he should require them to lay down life itself in his cause; and then he asured them that the Father would assuredly honor and reward such service.

As he approached the last dreadful conflict, in full view of it, and with a fixed determination to submit his will fully to the will of God, even unto death, he said: "Now is my soul troubled, and what shall I say? Father, save me from this hour? But [no], for *this cause* came I unto this hour: Father, glorify thy name." (vs. 27, 28.) Yes, he had come to this dread hour for the very purpose of suffering death, that thereby he might redeem the world from the condemnation of death.

It was in reference to this fact that Jesus said, "Now is the crisis of this world." Yet the world was entirely unaware of its critical situation at that moment. The world's salvation was in the balance then. All depended upon the faithfulness of him who was about to redeem them with his own precious blood. No wonder that when in Gethsemane's garden, realizing the awful responsibility upon him, and the agony of bearing it, Jesus sweat great drops of blood; no wonder that weary and faint and longing for human sympathy, he came time and again to his disciples who could not realize the situation, longing for their sympathy and saying, Can ye not watch with me one hour? (Mark 14:34, 37.) Little did they realize that at that critical hour their own and the whole world's salvation hung upon the shoulders of their trembling, suffering Lord. Yes, it was the dark hour of the *world's crisis.*

The world was being judged *again,* in its second representative, the man Christ Jesus, who then took upon himself the penalty which had fallen upon Adam and the race represented in him, thereby substituting his human being, *pusche,* for that of the man Adam and those represented in him.

From the moment that Jesus said, "It is finished," and died, the *crisis* was past. That was the great turning point, the decisive act which legally released man from the bondage of death and secured for him the right to live again. (Rom. 3:25, 26.) That was the decisive act which made Christ the rightful Lord of the human race which he thus purchased by his death. (Rom. 14:9.) And in that it gave to Christ the right to rule, it fixed the doom of Satan the usurper. "Now," from that moment it was a settled thing that the present "prince of this world," Satan, who has the power of death and reigns only to deceive, oppress and destroy mankind, shall be cast out. Thus through death Jesus spoiled the principalities and powers of darkness, and openly showed it in his resurrection, thus triumphing over them through death.—Col. 2:14, 15. Satan's present sway is only permitted until the time appointed of the Father. His sentence of ejectment was sealed at Calvary.

That the decisive act which determined this change of rulership, and turned the condemnation from the world, was the death of Christ, is clearly seen from the following verses (32, 33). "And I, if I be lifted up from the earth, will draw all men unto me." "This he said, signifying what death he should die." Jesus had spoken before of his being lifted up, referring to his crucifixion (John 3:14, 15 and 8:28), and the people whom he now addressed rightly understood him to refer to his death. But ignoring the prophecies which foretold the death of Christ, they reasoned, If this be the Christ, how can this be; for the Scripture saith, Christ abideth forever. Blinded by prejudice, they overlooked or ignored the prophecies which forctold the sufferings, and saw only the glory that should follow—1 Pet. 1:11.

The only reply which Jesus made was to not deceive themselves thus. (Vs. 35. 36.)

The world's crisis came and passed, yet the world was totally unaware of it. As in the crisis of a disease, the patient may be entirely unaware of the change which takes place at the critical moment, yet it may be clearly discerned by the skilled physician, so the world was unconscious of the change which the death of Christ secured for all—the privilege of restitution to perfection, to harmony with God, and consequently thorough obedience to everlasting life.

And although nearly two thousand years have elapsed since the crisis was passed, the mass of mankind are still unaware of the good tidings of great joy which shall in due time be to all people. Those however who have been students of the divine Word, know that the time now draws very near when the world shall all see and experience the blessed results which must flow from the decisive act of our Lord at the moment of the world's crisis.

The world has passed through two crises in its two representatives Adam and Jesus, though unaware of both. The decisive instant, the crisis, came in each case which determined certain results to the world. In the, first instance the crisis was followed by the *"krima"* or sentence; sentence came by the one man Adam upon all his race unto condemnation to death. In the second instance also the crisis was followed by *"krima"* or sentence which came by the one man Christ Jesus, unto justification to life (Rom. 5:17-19) giving all the right to live because "redeemed," "bought" "purchased by the precious blood of Christ," who gave himself a ransom for all, to be testified to all in due time.

While the right to live again which was purchased for all mankind by the death of Christ, is an everlasting right which never can nor will be disputed nor ignored by God, it yet remains for man to individually claim the everlasting continuance of that right, by compliance with the conditions upon which it is offered; for this right, thus purchased at so great a cost may be again forfeited by men. But it can never again be forfeited by a representative, as in the first instance. Each individual redeemed in the second representative *crisis,* must stand trial for himself, and prove his own claim to an everlasting continuance of life by obedience, or else by disobedience forfeit life for himself—but not for another.

There is then, a coming individual trial or judgment and there will therefore be a *crisis,* a turning point, a decisive moment and act to each individual, upon which will hinge the issues of the everlasting future for life or death, in his individual case. If he gratefully accepts of life and its privileges and future possibilities as the purchase of the precious blood of Christ, and if he fully and from the heart complies with the conditions of its everlasting continuance, viz., obedience to God, then the crisis is past, and the *"krima"* or sentence, is in his favor—to life everlasting: otherwise it is against him—to the second death. Nor will the life once redeemed, and then again individually forfeited, ever be redeemed again—"Christ dieth no more;" "there remaineth no more a sacrifice for sins." Such ungrateful, willful, deliberate sinners justly merit and shall die the second death.

But while the church with all the world has passed through the first two crises as represented in Adam and Jesus, the church shall not come into judgment with the world—John 5:24. *Krisis* is here translated *condemnation.*

The church will be receiving her reward, when the world's individual crisis or judgment is in process. But the church is not exempt from individual judgment; her crisis takes place before the Millennial Age, during the Gospel Age now closing. Each member of the church therefore in the present life is standing on trial for himself, and at some time during the judgment there comes a critical decisive point to each individual of the church—a time which proves to be the crisis of our course, where a standstill is not possible. but where we must go forward either in the right or the wrong direction, either to the fulfilling of our covenant or the ignoring of it

In fact, every test that is applied to us, places us in a critical situation, so that we need to watch and pray that we may have strength to overcome. And to each there will come a final test, as in our Lord's case. While the world's representative crisis was reached at the time appointed for Jesus to lay down his life in sacrifice, it was also a crisis to him as an individual. As an individual he was being tested, and proved worthy of the glory to be revealed in him.

The final test in our indvidual cases may not always be at death. If we have been faithful in the preceding tests, or if we have been rightly exercised by the discipline of the Lord, the closing scene of life will be the last test. It is possible, however, for a consecrated one to ignore and despise his covenant and to refuse further compliance with it and to ignore and despise the discipline of the Lord, or to despise the means by which God brought this salvation to men—even the precious blood of Christ. Such reach the crisis and turn it unfavorably before death. But to those who continue faithful and obedient, the final moment of *crisis* is at death, even as with the Master—"faithful unto death."

With thankfulness for the grace which carried us through the crisis of our redemption through the death of Christ, may each individual of those now on trial, watch and pray that he may successfully pass through the crisis of his own individual trial.

WAITING FOR HIS COMING

If in this world only we have hope we are of all creatures the most miserable. It is comparatively easy for the few of us who live in comfort, who have been refined by culture and thought till we can see how the shadows of time lend a new intensity and beauty to its lights, and how pain and suffering are a discipline in wisdom and goodness, to think this world a very tolerable one, and to regard human life as a grand, a sacred possession. But think what life is to the countless myriads of our race: think what the world is, and has been, as a whole. Remember how in all ages the vast majority of men have been plagued by toil, by care, by fear, by sordid penury: how they have been crushed under the bloody heels of tyrants who were bound to protect them, maimed and tortured, stultified and coerced, by the very priests who were bound to enlighten and emancipate them; how they have been decimated and degraded by war, by famine, by disease, by ignorance and superstition; and who can deny that, if this life be all, then human life taken as a whole, is the most fatal of blunders, of curses the most terrible? If the tragedy of human life be pregnant with no divine purpose, if there be no better time coming, no golden age of righteousness and peace—if, in short, we can no longer believe in the advent and reign of Christ, then surely every thoughtful spectator of this vast tragedy must say, "It were better for men that they had never been born!"

But if we believe in this great promise, if we cherish this great hope, then can we with patience wait for it. And this is the very posture which our Lord enjoins. He would have us to be like servants who watch for the coming of their Lord, that, when he comes, they may open to him immediately. He would have us believe in, and look for, the advent of a better era, in which all the wrongs will be rectified. He would have us sustain ourselves under all the toils and sorrows of our individual lot, and under the still heavier oppression of the world's lot, by looking forward to that end and purpose of the Lord God Almighty which will vindicate all the ways in which we have been led, the painful discipline by which we have been tried and purified and refined. And whosoever holds fast this great hope for himself and for the world at large, he is a true believer in the distinct promise of the New Testament, viz.: the second advent of Christ, and may use with sincerity all it has expressed.—*The Expositor.*

INSPIRATION

[This article was a reprint of that published in issue of February, 1883, which please see.]

"And O! the blest morning already is here;
The shadows of nature do fade;
And soon in thy likeness I'll with thee appear,
In glory and beauty arrayed.

"When on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my Father encircle his child,
O! I shall be satisfied then."

WHENEVER I meet with the will of God, I feel that I meet with God: whenever I respect and love the will of God, I feel that I love and respect God: whenever I unite with the will of God, I feel that I unite with God; so that practically and religiously, although I am aware that a difference can be made philosophically, God and the will of God are to me the same. He who is in perfect harmony with the will of God, is as much in harmony with God himself as it is possible for any being to be. The very name of God's will fills me with joy.—*Madame Guyon.*

PRAYER.—He that is much in prayer shall grow rich in grace. He shall thrive and increase most that is busiest in this, which is our traffic with Heaven, and fetches the most precious commodities thence. He that sets oftenest these ships of desire, that makes the most voyages to that land of spices and pearls, shall be sure to improve his stock most, and have most of heaven upon earth.—*Sel.*

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VIEW FROM THE TOWER

Every member of the Church (whose names were "written in heaven") in the early times was a preacher. We know this not only because it is recorded that they "went every where preaching the Word" (Acts 8:4), but because we know that no one then or now *led* of the Spirit of Christ could help being a preacher of the glad tidings. If the anointing of the spirit led Jesus to preach; if the same spirit in Paul led him to feel "woe is unto me if I preach not the gospel" (1 Cor. 9:16), wherever the same mind or spirit of Christ may be, it will have the same general effect, it will make a preacher of the one *controlled* by it as surely as it did of those referred to above. Of the Church whose names are written in heaven—every member is a preacher. Are you one? Are you faithful to your ministry?

The Greek word rendered "preach" in the above citations is *euaggelizoo.*—"*To tell good news or tidings.*"—Young. One definition of our English word preach is, "To give earnest advice on moral or religious grounds."—Webster. From this, it will be seen that to confine the use of the word *preach* to a public discourse, as it usually is, is an error, begotten no doubt of the custom of having a special class do *all* the expounding of the glad tidings, while others feel themselves *relieved* from it.

The secret is this: The "glad tidings of great joy" which always did and always will kindle a flame of holy fire, which must find vent through tongue or pen, and to restrain which would be "woe unto me if I preach not"—has been so *handled* by Satan and his able assistant, "Babylon the Great," that the "glad" element has been obscured, and the whole turned into "bad tidings" of great evil to ninety-nine in every hundred of the race.

It is greatly to the credit of the Church, that many have lost interest in the promulgation of the *bad news.* It makes evident, too, another thing, viz.: that the *bad news, called gospel,* now preached by those who are paid good salaries for so doing, *must* be a very different story from that which every member of the early Church preached for nothing. Nay, they got regular wages, but instead of money and titles and respect, they got stripes, imprisonments, and revilings, being accounted the filth and offscourings of the world—driven from their homes, "they that were scattered abroad, went every where preaching the Word." (Acts 8:4.)

Ah, yes! with such exhibitions of self-sacrifice and devotion on the part of the preachers, could we doubt that their message was really "glad tidings of great joy which shall be to all people," and that the humblest of them felt, as Paul expressed it, that he was "*not* ASHAMED of the gospel of Christ." What wonder, too, that under such a message by such preachers—"the number of the disciples was *multiplied!*" (Acts 6:1.)

And now, when under the providence of God THE CHURCH is getting *back* to the "good tidings" as originally held by THE CHURCH in the days of the Apostles, and getting rid of the traditions of men under which it had been buried for centuries by contending sects and factions, we find that the *real* "glad tidings" has today the same effect that it had in early times upon all imbued with its spirit of truth. It is now, as then, impossible for anyone to receive the glad tidings and the spirit of it, without becoming a preacher of it, even though by so doing such meet with the same opposition as did their brethren in early times with the same glad tidings of the *ransom* for all and consequent resurrection hope for all.

Some inquire, Where are our Bishops, Apostles and preachers? We reply that Jesus is *still* recognized as the great Bishop (1 Pet. 2:25). And we have under-shepherds or overseers of the flock today as Timothy and others were in the early Church. We still have the words and teachings of the *genuine* Apostles—James, John, Peter, Paul, *et al.*, and, judging from letters received there are not less than *two thousand preachers and evangelists,* who, being "scattered abroad, go every where preaching the Word," and referring those who "have an *ear to hear,*" to the words of Jesus, Apostles and Prophets.

Beloved fellow-preachers, ministers (dispensers) of the grace of God which is through Jesus Christ our Lord, let