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ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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So far as possible we prefer to have subscriptions date from January each year; but where this is not convenient we are pleased to have it otherwise. Those who cannot pay now, but who expect to do so later, and who desire that their papers continue uninterruptedly, will please drop a card saying so. Each can see just how his account stands by examining the date on the address label of his last paper. These we will correct every month hereafter.

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Again, let us request that all the "Lord's Poor" renewals come in promptly before January '93. Those who asked the TOWER free during other months get it only until December '92 unless they now, in December, ask its renewal. "Ask and ye shall receive" is God's method--which we adopt.

GOOD HOPES FOR 1892 SUCCESSFUL.

In our next issue we hope to present a report showing that the "Good Hope" plan adopted a year ago was a decided success--increasing the Tract Society's Funds and its usefulness in the work of truth-spreading. We will then also furnish blanks for 1893 for such as appreciate this method and opportunity for serving our Redeemer and King.

MOTTO CARDS, ETC.

In our next issue we will mention some new Motto Cards just imported as helps toward home embellishment.

We remark now that we still have some of the Flower Cards brought from Palestine (Cards upon which pressed flowers are pasted in neat designs), brought as mementoes of the Holy land. These are donated to the Tract Fund and sell as follows:

Small Cards, 4 for 25 cents.

Larger " , 2 " 25 cents.

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VOL. XIII. DECEMBER 1, 1892. NO. 23.

VIEW FROM THE TOWER.

PREPARING TO GIVE LIFE TO THE IMAGE.

"The heavens shall be rolled together as a scroll" is a symbolical prophecy now nearing fulfilment. As has already been shown, the "heavens" in the symbolism of the Bible represent ecclesiastical powers--the nominal church--and the rolling together of these represents the concentration, federation or union now being so prominently discussed.

"Rolled together as a scroll" is also a suggestive symbol. All who are familiar with a scroll of parchment, and its way of rolling together, know that it rolls from its two ends toward a common centre, yet that each side of the scroll has its own centre--two rolls, one scroll--a concentration to one centre but in two grand divisions.

The preparation for just this sort of a union and concentration of nominal "Christendom" is very apparent, and the evidences that it is imminent are everywhere and are multiplying. The Protestants are preparing to form one side or roll, and the Roman Catholics to constitute the other. The various denominations of Protestants, although uniting in the call for union, are doctrinally as radically opposed to each other as ever--Presbyterians holding that only the elect will be saved from eternal torment; Baptists claiming that only such as have been

immersed are members of the true Church which alone will be saved; Episcopalians claiming that they only constitute the true Church; and other Protestant denominations making more or less similar claims.

The secular press abounds with intimations which clearly show the general drift in the direction named: Conferences and Councils endorse it; individuals talk it in and out of the pulpits; and the secular as well as the religious press commends it. Few but ourselves see that what outwardly has an appearance of good will prove to be antagonistic to the truth--as a similar centralization of religious power proved to be injurious to the truth and its servants during "the dark ages"--and our judgment is what it is, not from greater human wisdom than others, but because of wisdom from above --through God's Word.

In MILLENNIAL DAWN, Vol. III., Chapter iv., we show that the beginning of Protestant centralization took shape in 1846, in the formation of the Evangelical Alliance, a fact that is noted in the Book of Revelation as the making of an image of the (Papal) Beast. This Image is a partial federation of Protestants, but as yet it lacks all vitality; and the present agitation for vital union, when accomplished, will correspond to the vivifying or giving of life to the Image. (Rev. 13:15.) So soon as the vitalizing takes place, that Protestant system, a veritable likeness to the Papal, will similarly to it command the people in the name of God to obey its behests, and threaten them with both temporal and spiritual punishments for any resistance. An agreement between the original Papal Beast (system) and the Protestant Image (system) is clearly indicated by the statement that all must

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worship [reverence and obey] either the Beast or the Image. (Rev. 13:15-17.) This harmony and yet distinctness between the Beast and the Image is likewise indicated in the scroll with its two parts--yet joined and of one material.

The Protestant movement for union or rather federation has already received quite an impetus from the formation of the "Young People's Society of Christian Endeavor." This unites under one name young Protestants of every denomination; but so far from opposing or even ignoring sectarianism, it fosters it by obligating each Christian Endeavorer, to belong to some human institution, and exacting of him the promise to attend preaching at his own church every

Sunday, so far as practicable, and to co-operate with its pastor and its rules.

The success of the young folks' movement has naturally led to the starting of similar union movements amongst senior Christians. One of these, recently started, and which thus far is making rapid progress, is styled the "Brotherhood of Christian Unity." As an evidence of this drift of public sentiment we note the fact that The Review of Reviews, in its issue of last February, published four distinct papers on this subject under the general head, "The Laymen's Movement." (1) "The Brotherhood of Christian Unity:" An explanation of the movement by its founder, T.F. Seward. (2) "Denominationalism on the Frontier:" An effort to show that denominationalism on the frontier is a serious drawback. (3) "Religious Co-operation in Maine:" An article by the President of Bowdoin College, to show that denominationalism is wholly unsuited to small towns and villages, and should be regarded as a city luxury. (4) "The Next Step Toward a Civic Church:" A report of an English movement and an address by W. T. Steed. The address urges the necessity of a Civil-Church organization to deal with all questions of morality. In it, under the caption "A Christianity that includes the Jews," we read: "I am glad to see on the platform the Rabbi of the Jews. I sincerely hope that he will not consider, when I use the word Christian, that I use it in such a sectarian sense as to exclude him [a Jew] from the field."

The same magazine in its issue for October has no less than eight articles on the same general line, headed, "Religious Co-operation-- Local, National and International," as follows: (1) "Practical Co-operation in Church work:" A review of the good prospects of lay co-operation in Christian work. (2) "New Methods Wanted in Home Missions:" A plea for the abandonment of denominationalism in frontier mission work. (3) "A Christian Brotherhood Sunday:" A request that on October 30th Christian ministers, everywhere, would preach a discourse setting forth the advisability of a Christian Unity Brotherhood. (4) "The Municipal Idea of the Church:" Urging Christian Unity. (5) "Progress of the Civic Centre Movement in England:" Showing that the movement begun in New Castle has spread to ten other cities and towns. (6) "The Reunion Conference at Gindelwald" (Switzerland). The report declares, "The whole tone of the discussions was most encouraging to those who hope

that it may yet be possible for the Established [English] Church and the Presbyterians, Congregationalists, Methodists and Baptists to find a basis for fusion into a truly National Church." (7) "The Meaning of National Christianity:" In this paper the point is well made that none of the governments of the world are Christian governments. Then the question comes "How then does the State become Christian?" and the answer given is that it is by the passing and enforcing of Christian laws. (8) "The First Parliament of Religions:" An account of the Conference of all the religions of the world to be held at Chicago, in connection with the Columbian Exposition.

This general movement for union is an encouraging sign of progress to many--all glad to get away from the narrowness of their own creeds, without openly repudiating them. If it were a desire for union upon a Bible basis--an effort to lay aside prejudices and names and to seek the one interpretation with which every portion of Scripture would harmonize, we too would hail it as the peaceful ushering in of the Millennial Day. But, alas! it is the cry of Peace! peace! when there is no peace. It is the cry of Union! union! when the only true

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basis of Christian Union is omitted--Jesus!

But this is not the case, says one. This proposal is for a Brotherhood of Christian unity. Oh, yes! we know it is to be called Christian; but it is to include Antichrist's followers of every shade. As one writer cited above declares, such a use of the name Christian includes the Jews who crucified Christ as a blasphemer and impostor, and who still so regard him. It is to embrace Romanists whose false doctrines, yet unchanged, led their progenitors to persecute and "wear out the saints of the Most High." Yes! it prostitutes a most sacred name to uses of human ambition for such a colossal union as God's Word never authorized --a union of the works of the devil under the name of him who was manifested that he might destroy the devil. Surely the proposed union --vitalizing the Protestant image and bringing it into accord with the Papal (beast) system--is a master-stroke of Satan and one of the "strong delusions" of this time foretold by the Apostle. --2 Thes. 2:11.

But, as we said, all of these proposed unions ignore Christ's work as our Savior. Not one of them recognizes any need of a Savior. They

are propositions of unions in disregard of the facts that all men are sinners and that the great sacrifice for sins was necessary. And the declaration of these facts is the gospel; and only such as accept of these declared facts by faith receive the forgiveness of sins or have a share in the benefits secured by the precious blood, or have a right to wear the holy name "Christian."

Let us see: here is the pledge of the Brotherhood of Christian Unity. It reads as follows, the italicizing being ours:--

"I hereby agree to accept the creed promulgated by the Founder of Christianity--love to God and love to man--as the rule of my life. I also agree to recognize as fellow-Christians, and members of the Brotherhood of Christian Unity, all who accept this creed and Jesus Christ as their leader.

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"I join the Brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellow-men.

"Promising to accept Jesus Christ as my leader means that I intend to study his character with a desire to be imbued with his spirit, to imitate his example, and to be guided by his precepts."

Surely this pledge binds all who take it to ignore faith in the cross, the real Scriptural condition of union, when it binds them to recognize those who ignore the atonement. It is made thus broad purposely to take into this fellowship those who deny our Lord's pre-human life and glory and those who deny justification by his blood. It is a union which ignores the foundation of Christian faith--the ransom; that ignores the fact that Christ died for our sins according to the Scriptures.

The projected and now assured World's Congress of Religions at Chicago next year might also be regarded as a favorable sign for our times, but for the same reasons above mentioned. Its leading spirits are working up a union and fraternity at the expense of the keystone of God's plan of salvation, Christ the Redeemer. Among numerous quotations from ministers, college presidents and prominent people generally, we did not notice one reference to the Savior of sinners. On the contrary:-- One thinks that the Congress will lead to a "mutually good understanding among those of every name who believe in the Fatherhood

of God and the brotherhood of man."
[Nothing is said of those who are afar off from God, strangers and aliens through wicked works --nor of those to whom our Lord said, Ye are in no sense even Abraham's seed: "Ye are of your father the devil."] Another said: "Such a reunion would never have been possible until the present day; and it now marks a distinct epoch in the evolution of the race." Of course; --when man's fall, and the redemption and restitution from it, are ignored or lost sight of, the other extreme is grasped;--man's ape origin is implied, and present progress is considered to be a natural evolution.

Another, commenting on the Congress, sums up the movement in words which confirm our criticisms above, saying:--

"A religion which can claim at once the faith of Christians, Jews, Mohammedans and Confucians--granting the existence of such a faith--should be considered as doing away with doctrines in virtue of which these various religious

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groups not only contradict each other, but too often outlaw one another. I will add that this common religion, the only universal religion, is, by this very reason of its universality, the most conformed to the exigencies of human brotherhood; and it would not be difficult to show that it is also the least opposed to the pretensions of science, which tends to assure it an immense advantage in our epoch and social environment."

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"THOU PREPAREST A TABLE BEFORE ME."

--PSALM 23:5.--

When the Lord prepares a table we may be sure of several things: first, that it will be clean; secondly, that it will be good; thirdly, that it will be orderly, bountiful and beautiful. And wherever we find the truth thus carefully set before the household of faith--whether by the press, the pen or the pulpit--there we may be sure the spirit of the Lord has been at work, directing and superintending the matter. The Prophet Isaiah (Chapter 28:8), referring to the

tables of popular theology now spread before the masses of nominal Christians, graphically described their present condition when he said, "For all tables are full of vomit and filthiness, so that there is no place clean." For centuries past they have been feeding on the miserable husks of human tradition, until now a reaction has set in and they are vomiting forth the abominable stuff, and their tables are full of filthiness.

Then again there are many more tables being spread with new traditions and human speculations, to which those are promptly invited who turn away in disgust from the old, polluted tables. In all of this the great adversary of the Church is diligently and faithfully at work with all his accustomed craft and cunning, using with great effect both the press and the platform, the two most potent agencies for reaching the people.

It is an increasingly popular idea among religious journalists that such a journal should be a medium merely for the expression of all shades of human opinion upon all matters of divine revelation, and that each individual should abstract from them all what he conceives to be true, and reject the rest. But this is precisely what the readers, and often the editors, too, of such journals are unable to do, and the general confusion is only increased unto greater blindness and denser darkness, and thus the purpose of the adversary is accomplished.

There is a deep responsibility to God which every man assumes, whether he realizes it or not, when he becomes a public teacher. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."-- Matt. 5:19.

No table is fit for the household of faith to be summoned to that has not been spread by careful hands, fully submitted and obedient to the great Head of the house, whose directions are found in his Word. God says (Hab. 2:2) to some to whom he has granted a measure of ability to serve the household, and who (verse 1) are watching (studying his Word) to know what he would have them communicate--"Write the vision [what you have seen of divine truth] and make it plain upon tablets." That is, set it out in an orderly, systematic manner, "that he may run that readeth it"--that he may run for the prize. Observe that it is not every man that is called to make the truth plain, but that

some of the class specified are called to do so for the benefit of all the rest. In the Scriptures there are many surface truths which all may see and appreciate, but the systematic ordering of the divine plan, much of which was purposely hidden and obscurely expressed, and the bringing out of its wonderful details, was left for an appointed time. And when the appointed time has come and the faithful watcher is led to see the systematic harmony of divine truth--not to guess at it, or to surmise about it, but to see it, so plainly that he can clearly, logically and Scripturally demonstrate it to others--then it becomes the privilege of such a

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one to make plain to others what the Lord has made plain to him. And such a one may consider his ability in this direction (together with a possible opportunity and a strong love for the saints, which longs to bless them with a fuller knowledge of God and to exhort and stimulate them to greater faithfulness) as the Lord's call to him to make it plain.

But such should remember that the commission is to "make it plain," not to make it obscure. And if a man has no truth to make plain, but is only seeking for truth, he makes a great mistake in launching out his crude and inharmonious ideas for the confusion of other minds. Such a one should maintain the proper attitude of a disciple, a learner, until he does see clearly and is thus fitted to become a teacher of others. And if he is a faithful student, studying to show himself a workman approved unto God, ere long he may enjoy the privilege of declaring the truth to others through some medium, and be greatly blessed in so doing.

Let none of the consecrated be in haste to rush into print with crude, undefined ideas, and thus become stumbling-blocks in the way of many others. Be content to spread the truth you have received, and proved to your thorough satisfaction, before some other hungry saints; but keep the table clean: don't make up for your deficiency of knowledge by spreading out a host of idle speculations. Better is a pure morsel from a clean table than great abundance under other conditions. By and by to this morsel another morsel will be added, and in due time the wealth of divine bounty will be realized.

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WHAT A DISTURBANCE MAY DO.

"A disturbance or alarm in a hospital or asylum might prove fatal to some of the inmates. An elderly gentleman in a benevolent institution amused himself awhile by beating a drum before sunrise. The authorities finally requested this "lovely brother" to remove his instrument to a respectful distance. This illustrates the reason why earnest pastors grow serious when a disturbance arises in the church. The church is like a hospital where are gathered sin-sick persons who in a spiritual sense are fevered, leprous, paralytic, wounded and half dead. A disturbance, like the present cruel distraction which emanates from some of our Theological Seminaries, may destroy some souls who are now passing through a crisis. Will Prof. Briggs please walk softly and remove his drum?"

--Rev. C. E. Edwards,
in Presbyterian Banner.

The above is a remarkable statement, whose force consists chiefly in the fact that the writer is a Presbyterian minister who ought to know of its truth; and its publication by the Presbyterian Banner shows that the editor of that journal, feeling the pulse of the patients, agrees with the diagnosis.

Let us examine the patient (Presbyterianism) carefully, and no doubt we shall find that its ailment more or less affects other systems called by men churches, and let us then thank God that the Church, the one Church, which is the body of Christ, has no such symptoms.

"The [Presbyterian] church is like a hospital where are gathered sin-sick persons who in a spiritual sense are fevered, leprous, paralytic, wounded and half dead." In what a dreadful condition it is! We knew it was bad enough, but did not suppose that its own Doctors of Divinity appreciated the case so fully as this diagnosis would indicate. We are not even yet prepared to conclude that the diagnosis fits every individual member of Presbyterianism, though, alas! it undoubtedly well describes the spiritual state of the vast majority.

In view of the facts, can we wonder that Presbyterians fear any commotion or discussion of Biblical, scientific or other questions? Is it not their sympathy for the afflicted and weak among them that causes this alarm? And what are the Presbyterian Doctors doing for the sin-sick

denomination which places itself under their care? Are they busily engaged in preparing and administering remedies to cure these dreadful troubles? No! the only prescriptions compounded are anaesthetics to produce slumber! The cry is Peace, Peace! Let us have quiet! Stop beating any drum which

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might arouse the people to thought! Suggest and answer as few questions as possible. If any one blows a trumpet in Zion or cries aloud that the patients are being drugged and stupefied to death instead of being cured with the balm of Gilead--the truth--hound him down; crush him; destroy his voice and influence if he does not understand that the Presbyterian church is a hospital. Under present methods it will always be a hospital; or perhaps more properly it may be termed a "Home for Incurable;" for none are encouraged to hope for a realization of full forgiveness of sins, and some of the oldest of its Doctors disclaim a cure for even themselves, and still cry out, "Lord, have mercy upon us miserable sinners!"

But how different is the condition of the true Church of Christ, whose names are written in heaven! It is not a hospital full of wounded, sin-sick, leprous and half-dead people. On the contrary, it is a band of cured ones, healed ones, dead indeed to the world, but alive toward God. They were indeed as others, sin-bitten and dying, but, having looked unto the crucified one, they were healed, justified freely from all things, "made whiter than snow;" and thus made ready, they were invited to become the companions and representatives of the Great Physician, and to be co-workers with him in curing the sin-sick world.

We are glad to believe that the Presbyterian church contains some few of the members of the one true Church; but the sin-sick, palsied, leprous and half-dead are only so many yet in their sins, who, instead of finding the Great Physician and receiving the balm of Gilead, and obtaining a cure, have been the subjects of professional malpractice. They were put to bed (Isa. 28:20) and to sleep in the Presbyterian church after the manner usual in all other denominations.

If Dr. Briggs and some others in the great Hospital Presbyterian will blow their trumpets and beat their drums effectually, they will certainly do somebody good; for even though they give very discordant and uncertain sounds,

they may at least awake the sleepers. And though the confusion may annoy the patients, and especially the Doctors, the results cannot fail to benefit the truth-hungry among them.

Let us who have it hold up the light! Sound the trumpet of truth! "Cry aloud; spare not: lift up thy voice like a trumpet, and show my people their transgressions."--Isa. 58:1.

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CONSEQUENTS OF DIVINE JUDGMENTS.

As it is with the antecedents of Divine Judgment so it is with the process, and as it is with the process so it is with the consequents. If the antecedents of divine judgment are kept in view an adequate idea of the process may be obtained; but it is impossible to obtain an adequate idea of any part of divine judgment if its antecedent part is not kept in view. The first stage of divine judgment made it clear that "the first man" was then unfit for endless life, and the consequents thereof keep that lesson before the human mind from generation to generation. God does not judge man by some permission granted, request made, or wish expressed; nor does he judge him by some impulse of the human heart, conviction of the human mind, or dictate of the human conscience: he judges him by a definite law enforced by an adequate penalty. The penalty for sin is the sum of the consequents of divine judgment; and the consequents of divine judgment are the sum of the sentence which was pronounced upon man. In considering them it is safest to observe the order in which they are recorded.

THE SENTENCE.

"Unto the woman he [the Lord God] said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be subject [margin] to thy husband, and he shall rule over thee."
--Gen. 3:16.

The sentence is one of sorrow all around, only sorrow, and that of the bitterest kind. Even the multiplication of her children, which

naturally to the mother would have been the multiplication of her joy, becomes to her the

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multiplication of her sorrow. There is no place left for individual equality or individual freedom; the wife is placed in subordination and in subjection to her husband. The position might become incentive to treatment of the most cruel and brutal nature; and as a matter of fact it has become so very extensively. The duration of the sorrow is the duration of the life: it is sorrow even unto death. Under this sentence "the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22); and no part of creation is subjected to intenser pain than is woman, who is its tenderest and fairest part. "A woman in travail" has been a symbol of agony throughout all ages. It would be difficult to exaggerate her manifold and harrowing sufferings, and all attempts to belittle them either distort or ignore the dire facts of the case.

"And unto Adam he [the Lord God] said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, 'Thou shalt not eat of it': cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread till thou return unto the ground: for out of it thou wast taken: for dust thou art, and unto dust shalt thou return."--Gen. 3:17-19.

In this sentence pointed reference is made to the fact that Jehovah made man of the dust of the ground, and to the prohibition which he distinctly placed before him at his creation. (Gen. 2:7,17.) This sentence is a curse from beginning to end. The curse pronounced is the curse of the law of the first life. Cursedness is the antithesis of blessedness. So long as man conformed to the Divine Law he was blessed, and as soon as he refused to conform to that law he was cursed. The curse is formulated in the sentence, and it is a formidable one. Instead of the spontaneous production of either the luxuries or the necessities of life, strenuous and protracted efforts become indispensable; instead of joy dominating those efforts, they become dominated by sorrow; and instead of the sorrow being either trivial or brief it becomes profound and co-extensive with the life. In addition to "the herb of the field"

being obtainable only by strenuous and protracted labor, there were to be "thorns and thistles" obtainable without any labor at all. The latter naturally choke the former, which increases and intensifies the toil, so that man's food is not obtainable without "sweat" being wrung from his face; and this hard, grinding, crushing toil continues until he is brought down to "the dust" again. All that man eats, all that man drinks, all that he wears and all that he breathes spring out of the ground, or are

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affected by it; so that in the curse pronounced upon the ground man is cursed in his entirety. Cursed in person and in environment, always cursed, and the curse is so heavy that sooner or later it reduces man into his original elements. It is sometimes quite complacently stated that "no curse" was passed upon man. In the face of this sentence such statements are most extraordinary. In its culmination this curse is the concentration of all curses.

THE EXECUTION.

"And all the days that Adam lived were nine hundred and thirty years: and he died."
--Gen. 5:5.

The execution of the sentence which was passed upon Adam is thus recorded in the oldest Registrar of Births and Deaths that is known to us. The death of Adam is recorded in conjunction with that of seven of his descendants, whose lives are all now considered to have been of extraordinary length. The shortest of the eight lives was 777, and the longest was 969 years, but in each case the record ends with these unvarying and significant words--"and he died." The record of Adam's death is in perfect keeping with the sentence which was passed upon him, and also with the sanction of the law of life which was given to him. When Jehovah said to Adam: "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" or (as it is in the margin) "dying thou shalt die" (Gen. 2:17), that was not equivalent to saying: Dying thou shalt die in twenty-four hours. And when Jehovah

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said to Adam: "Dust thou art, and unto dust shall thou return" (Gen. 3:19), that was not equivalent to saying, Unto dust shalt thou return in twenty-four hours. A "day" may be of twenty-four hours, or of one thousand years, or of any intermediate duration. In neither the law given nor the sentence pronounced has anything definite been found touching the element of time. It appears to have been purposely left indefinite, and that no doubt for adequate reasons. Throughout the whole Bible the term "day" is very largely used to express an indefinite period of time. "The day of temptation," "the day of visitation," "the day of prosperity," "the day of adversity," "the day of Egypt," "the day of Jerusalem," etc., may be taken as examples of this usage. The sin of Adam forfeited his life, and therefore his death was certain. Whether Adam died instantaneously or not for one thousand years could not affect either the nature of the penalty or the certainty of its infliction; but it could affect, and it did affect, many other things. In human jurisprudence mistakes are often made and criminals often escape, but in divine jurisprudence no mistake is ever made nor does any criminal ever escape. Ultimately these three small but significant words--"and he died"--were recorded respecting Adam, and his death had been inevitable from the moment in which he sinned.

There are some points which require special emphasis here:--

(1) In the Law, the Sentence, and the Execution of the Sentence, the death mentioned is the death of the man. The record of man's formation stands thus: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) This is the earliest record that there is of man, and throughout the Bible his component parts are spoken of in accordance with it. In the Law it is not said, thy body shall surely die, nor thy spirit shall surely die, nor thy soul shall surely die; but it is said, "Thou shalt surely die." In the sentence it is not said, unto dust shall thy body return, nor unto dust shall thy spirit return, nor unto dust shall thy soul return; but it is said, "Unto dust shalt thou return. And in the record of Adam's death it is not said, his body died, nor his spirit died, nor his soul died; but it is said, "he died." It is not this, that, or the other part of the man that is spoken of, but the man from first to last. The annihilation of this, that, or the other part of the man

is not under consideration here. That may be possible or it may be impossible, but it has nothing whatever to do with the present subject. The subject under consideration here is the death pronounced in the sentence, and that is the death of the man.

(2) In the Law, the Sentence, and the Execution of the Sentence, the death mentioned is the first death. In the Law Jehovah did not say unto Adam, Thou shalt surely twice die; but he did say, "Thou shalt surely die." In the Sentence Jehovah did not say unto Adam, Unto dust shalt thou twice return; but he did say, "Unto dust shalt thou return." And in the record of Adam's death it is not said, he twice died; but it is said, "he died." Had two deaths been intended two deaths would have been stated. The one statement could have been made as easily as the other. The fact that two deaths are not once mentioned here makes it quite clear that two deaths were never intended to be inflicted, as far as the first stage of divine judgment is concerned.

In England the law is that a murderer shall be put to death; the judge in passing sentence on the convicted murderer generally says that he shall hang by the neck until he is dead; and after the execution the coroner's jury generally brings in a verdict that he died according to the sentence pronounced. After that, were any sheriff to conceive that the convict had to die twice, and to attempt to execute him the second time, what would be the result? Instead of being any longer fit for his office, rational men would consider him fit for a lunatic asylum. Were he able to carry out his intention that would not mitigate his folly; and the fact that he could not do so would merely enhance it. The dogma of two deaths to one life as the penalty of sin is unmitigated folly. A more fiendish dogma can be found, but a more foolish one it is scarcely possible to find.

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(3) In the Law, the Sentence, and the Execution of the Sentence, the death mentioned is hereditary death. When God said to Adam, "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28), he spoke of the extension of hereditary life. When Adam sinned he forfeited life. That life was poisoned in its head before it was extended at all. It was impregnated with the seed of death, and became a dying life, before it left Adam. Adam could not extend what he no longer had for himself

--untainted life. He extended what he had--
tainted life--life which inevitably ends in death;
and that (tainted) life has been extended from
sire to son, from generation to generation, and
from age to age ever since. In addition to
observation and experience there is inspired
testimony clear and distinct on this point: "By
one man sin entered into the world, and death
by sin; and so death passed upon all men, in
whom [margin] all have sinned." "By one
man's offence death reigned by one." "The
creation was made subject to vanity, not willingly."
"In Adam all die." (Rom. 5:12,17;
8:20; 1 Cor. 15:22.) Individual sin, except
in the first man, has nothing to do with hereditary
death. It extends to all mankind, not
merely to the hoary-headed sinners, but to the
new-born and unborn babes as well.

(4) In the Law, the Sentence, and the Execution
of the sentence, the death mentioned
is not endless torment. Such is the perversity
of human nature that it is still necessary to reiterate
this. Torment is a consequent of human
transgression, and also a consequent of divine
judgment, but not endless torment. Transgression
and torment are inseparable, but neither
is endless. In the Law Jehovah said, "Thou
shalt surely die;" but he did not say, Thou shalt
surely be always tormented. In the Sentence
Jehovah said, "Unto dust shalt thou return;"
but he did not say, Unto endless torment shalt
thou return. And in the record of Adam's
death it is said, "he died;" but it is not said,
he entered into endless torment. As it was in
the law given to Adam, the sentence passed
upon him, and the execution of that sentence,
so it is throughout the whole Bible: there is no
countenance whatever given to the hideous
dogma that endless torment is either the penalty
of human transgression or the consequent
of divine judgment.

Where death is the "capital punishment,"
were any sheriff to attempt to substitute torment
for death he would be met by a howl of execration
throughout the length and breadth of the
land. The tormentor himself would very speedily
become the tormented. Were endless torment
possible its inflictor would of all be the
most deserving of it. Infidels have uttered
many blasphemies against God, but of all blasphemies
that which represents God as inflicting
endless torment is the most infamous. It
may truly be said that endless torment is the
sum of all fiendishness; and to represent it as
either the penalty of human sin or the consequent
of divine judgment is the sum of all

blasphemy against the character of God.

"THE SECOND DEATH."

"These things saith the first and the last, which was dead and is alive." "Be thou faithful unto death, and I will give thee a crown of life." "He that overcometh shall not be hurt of the second death." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades (R.V.) delivered up the dead which were in them; and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book

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of life was cast into the lake of fire." "I am Alpha and Omega, the beginning and the end. I will give unto him who is athirst of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and sorcerers, and idolaters, and all liars, shall have their part in

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the lake which burneth with fire and brimstone: which is the second death."--Rev. 2:7-11; 20:6,12-15; 21:6-8.

The first death is recorded in the first part of the Bible, and the present phrase--"the second death"--is never once met with until the last part of the Bible is reached, thousands of years afterwards. This fact is highly suggestive. Before there was any second death there was the second sin (that is, the second "sin unto death"); before there was any second sin there was the second judgment (that is, the second judgment initiated); and before there was any second judgment there was the second life (that is, the second life in its initial stage). To deprecate the use of any of these phrases--the second life, the second judgment,

or the second sin--would be to deprecate the use of their cognate phrase--"the second death."

The recipient of the first life was tried and proved unfaithful. The recipients of the second life are being tried and they may individually prove either faithful or unfaithful. Their life is untainted when received, their knowledge is ultimately complete, their environment is appropriate, and their opportunity is ultimately adequate. He who proves faithful does so in accordance with his own will, and he who proves unfaithful does the same. To both is the promise made: "Be thou faithful unto death, and I will give thee a crown of life." On the faithful "the second death hath no power," they "shall not be hurt of the second death," their names will not be "blotted out of the book of life," their rank in resurrection is "the first," they are "heirs of God, and joint-heirs with Christ." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."--Rev. 3:21.

On the other hand, the opposite of all this is true of the unfaithful. The second death has power over them, they shall be hurt of the second death, their names shall be blotted out of the book of life, and they shall have their part in the lake which burneth with fire and brimstone. Receiving a "crown" and sitting on a "throne" are symbols of the regal, judicial and sacerdotal authority and power of the faithful, and "the lake which burneth with fire and brimstone" is a symbol of the instrumentality which effects the doom of the unfaithful. The sum of the consequents of divine judgment, so far as the faithful are concerned, is endless life, and the sum of the consequents of divine judgment, so far as the unfaithful are concerned, is endless death.

It is very easy for any Universalist to say: "These reprobates of men will have to undergo the horrors of the second death, but will rise again, for there shall be a resurrection of the dead, both of the just and unjust."--Acts 24:15.

But how does he know that any man will rise again from the second death? No inspired man has yet said so, and the testimony of an uninspired man in such a case goes for nothing. If there is any inspired testimony on this point why is it not presented? Any child may quote as above, but the Apostle Paul does not even mention the second death in that passage, far less does he give in it any testimony in favor of a resurrection from the second death.

"A resurrection of the dead" is one thing, and a resurrection of the twice dead is quite another thing. Before there can be a resurrection from a second death there must be a second death, before there can be a second death there must be a second life, and before there can be a second life there must be a resurrection from the first death. It is the resurrection from the first death which the Apostle there affirms, and therefore his affirmation does not favor one jot any Universalist's conclusion. As it is with Paul's noble testimony there, so it is with all other inspired testimonies: they have to be wrested from their original and legitimate uses before they can be made to favor, even in appearance, the groundless dogma of a resurrection from the second death.

"If we sin wilfully after that we have received the [full] knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." JOSEPH MOFFITT.

"Let us fear lest any of us come short."

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A STUDY IN THE GOSPEL OF LUKE.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL. PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

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THE BIRTH OF CHRIST.

IV. QUAR., LESSON XIII., DEC. 25, LUKE 2:8-20.

Golden Text--"Behold, I bring you good tidings of great joy."--Luke 2:10.

The story of this lesson is one so familiar as

to require no special comment, and yet in its simple details lies the hope of the whole world. Four thousand years previous the birth of this child was promised, and all the way along during those forty centuries some faithful souls continued to trust in the promises and to look for the salvation to be brought about through him. We may surely take for granted that the humble shepherds to whom the message of the Lord's advent first came were men who thus hoped in the promise of God; for to such, and to such only, the Lord discloses his purposes.

These men were quietly tending their flocks by night when suddenly the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid. (Verse 9.) But their fear was soon overcome by the message of the angel, contained in our golden text, but which, strange to say, our lesson committee has only partially quoted, leaving out one of the grandest features of the message--viz., that it was to be to all people.

The message reads, "Fear not; for, behold, I bring you good tidings, of GREAT JOY, which shall be to ALL PEOPLE." It will be observed that the blessedness of these tidings is cumulative: first it is "good tidings;" then it is "great joy;" and then the crowning feature of it is that it is "to all people"--not only to you shepherds who are this night looking for the hope of Israel, but for all your friends and relations and neighbors far and near; and to all their friends and relatives and neighbors, both to those who now live and to those who shall live, as well as to all those who slumber in death.

Blessed tidings! Hearken to the gladsome sound: "For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Verse 11.) Then he was to be a savior to all people: so the Scriptures clearly affirm, saying that, by the grace of God, he tasted death for every man, and that he gave himself a ransom for all, to be testified in due time--to all. (Heb. 2:9; 1 Tim. 2:6.) The testimony, however, is quite as necessary to the salvation of the sinner as the fact that Christ gave himself a ransom for all. The favor of salvation will not be forced upon any; but the testimony that it has been provided for every man, on condition of his acceptance of the favor upon God's terms, is to be given to every man, for his acceptance or rejection. And though millions of the race for whom Christ died have gone down to the grave without such testimony, still

the fact remains that the testimony shall be given in due time--which due time, to all such, must be after their awakening from death.

And to this agree the words of the Lord:
"The hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth; they that have done good [who during the present life have come into judgment and who have passed their trial successfully], unto the resurrection of life [the full reward of the faithful. Such will be the overcoming Church]; and they that have done evil unto the resurrection of judgment." (John 5:25-29.)
That is, the latter class will come forth from the grave to have the truth testified to them then, for their acceptance or rejection; and their final judgment of worthiness or unworthiness of life will be based upon their course under trial after the truth has been testified to them--in the Millennial age. Thus the angel of the Lord preached the good tidings of the restitution of all things to the shepherds on the plain of Bethlehem.

VERSE 12. Then they told where and how they should find this bud of promise, so that when they would see him they might feel doubly assured that this was he.

VERSES 13,14. "Then suddenly there was with the angel a multitude of the heavenly host praising God, saying, "Glory to God in the highest, and on earth peace, good will toward men." This shows how the angels of God are interested in the affairs of men, and how they sympathize with us and rejoice over our prosperity. And this reminds us of other statements to the effect that there is joy in heaven among the angels over one sinner that repenteth (Luke 15:7); and again that they are earnest students of the plan for human salvation; and that they are all ministering spirits sent forth to minister to them who shall be heirs of salvation. (1 Pet. 1:12; Heb. 1:14.)

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Thus we see them to be creatures of God full of loving benevolence even toward a fallen race, and esteeming it a privilege to serve the heirs

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of this salvation, although they know, as they studiously look into God's plan, that some of this fallen race are by and by to be highly exalted, even above the angels who never sinned.

Thus we see their humble recognition of the

right of the Creator to do what he will with his own, and their cheerful and joyful acquiescence in his perfect will, which they know to be determined by his unerring wisdom and his fathomless love. Oh! what universal joy will prevail when the whole family of God in heaven and in earth is brought into fullest harmony under the headship of Jehovah's Anointed.

VERSES 15,18 show the teachable attitude of the shepherds: they recognized the angels and their message as from the Lord, and, their fears being allayed, their hopes revived and their faith increased, and they felt that they must go at once and see this which had come to pass. And when they had so determined, a strange star (evidently a meteor, as it could not have been a fixed star) appeared, moving in the direction which the angel had told them to go; and they followed the star until they reached Bethlehem, when it stood still over the place where the young child was. And when they saw him they worshiped him and presented to him gold and frankincense and myrrh, recognizing in him the long-promised Messiah. And being warned of God in a dream, they disregarded the request of Herod to inform him of the whereabouts of the new-born king, and so departed into their own country another way. But as they went they published abroad the good tidings which the angels had brought to them, and how they had actually seen him of whom the prophets testified.

VERSE 19. "But Mary [mother-like] kept all these things and pondered them in her heart," doubtless calling to mind also the message of the angel to her. (Luke 1:28-35.) Again and again we seem to hear her say, "My soul doth magnify the Lord;...for he hath regarded the low estate of his handmaiden: ...he that is mighty hath done to me great things, and holy is his name."--Luke 1:46-49.

VERSE 20. The shepherds returned to their flocks, fully assured of the wonderful truth that the promised seed of the woman who was to bruise the serpent's head had really come. And they rejoiced and glorified God for all the things that they had heard and seen, as they were told unto them.

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ENCOURAGING WORDS FROM EARNEST WORKERS.

Illinois.

DEAR BROTHER RUSSELL:--Sister Cox and I are both well, and are having very good success. I am delighted with this place, and think we will do much better in country towns than in large cities, as the people are more plain and seem to do more thinking. Before noon of the first day I went out, I sold a DAWN in every house except two, and have been doing well ever since. All praise be to the Lord for using me in this way.

I have not the words to express the comfort and peace I enjoy, when carrying the good news to others. Surely we are the Lord's favored people, and are living in a grand time. I have also been doing quite well among the Germans. In some houses I can sell both the German and the English DAWN.

Yours in the Master's service,
MRS. L. P. BEELER.

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Ohio.

DEAR BROTHER RUSSELL:--Your kind letter received--for which I thank you, as words of comfort and sympathy are especially welcome to me in my helpless condition. I am glad to tell you that though I am stricken, yet I am not cast down; for I realize that underneath me are the everlasting arms, and I am holden up and sustained. I have entirely lost my voice, so that I cannot sing a note. I used to pass away a deal of time singing the sweet Hymns of Millennial Dawn; but if I cannot sing here, I shall soon sing the song of Moses and the Lamb, and tell Redemption's story in a nobler, sweeter strain. I am kept in sweet peace, believing it will not be long before my Father calls me home, and I shall be with him whom, not having seen, I love.

I cannot in my present condition pledge myself to send any stated sum to the Tract Fund at any particular time, but I would have you know that to me it is more blessed to give than to receive. I am so glad to know my beloved brethren and sisters remember me at the throne of grace. Ever yours in the blessed gospel hope,

C. CHIPPERFIELD.

New York.

DEAR BROTHER RUSSELL:--I have been meeting with fair success, I think, considering the heavy rains to contend with--eighty orders in five days. Nothing in the world does me so much good as to meet some who are interested

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in these precious truths; and I know you will be glad to hear that the Lord has of late given me that privilege. One gentleman recently said, "You could not bring me any books that I would appreciate more than these, and I know I will believe every word of them, as I feel it is God's due time for us to know of the coming Kingdom."

I have read the 45th Psalm many times in the light of the suggestions offered in your letter, and I think the attitude of the Church is beautifully pictured there. To think of being called out of our [earthly] father's house [the world], and of being on the way to the King's palace! Blessed, indeed, will be those who have the privilege of entering, and how thankful I am that the Lord has granted me the light, and the grace to walk in it.

Yours in his love and service,
JENNIE CLARK.

New York.

DEAR BROTHER RUSSELL:--The Lord sends me much of blessing. Just in the last days of my stay in Buffalo he led me to three more who are feeding upon the blessed Bible truths to which DAWN has led their thoughts. I do want to tell you a little about them.

One has for years been one of my most loved friends, a prominent temperance and mission worker. Early last fall I tried to get her to read the DAWNS, but she said she had no time to read anything but her Bible. Later I went to her again, and urged her very strongly to read the DAWNS; but she had just become deeply interested in another special mission work, and again declared that she had no time. I have been in the habit of visiting her frequently, but felt this summer that my time must be spent with those who had time to hear the truth. So I did not go to see her again until a few days before I left the city, and then went only to bid her good-bye. Imagine, then, how glad I was when she met me at the door and

exclaimed, "Oh! those blessed, blessed books. I never was so blessed in all my life as I have been in reading them." It seems that in our talk, early in the summer, I had mentioned the fact that through reading them many infidels had been brought to a belief in Christ. Her work a little later bringing her in contact with an infidel whose arguments she could not meet, she bethought herself of the DAWNS, and borrowed from a neighbor the first and second volumes to lend to this infidel. In glancing through them she caught, here and there, a thought that held her, and she did not lend them, but read them herself.

From one of the other two, Brother Rogers last year took an order for DAWN, Vol.; but before he came to deliver it, her pastor had told her it was a dangerous book to have in the house; and when Brother R. came she refused to take the book. A day or two afterward her married daughter came in and handed her another copy of Vol. I., saying, "Here, Ma, is a book I bought of an agent. I don't like it, but I guess you will." The thought struck her that she should read the book, since it came to her in spite of her first refusal to have it. Since she has read it, her own words are, "It was food such as I had never before received from either pastor or teacher." She then lent it to a friend who found it equally good.

Both are confined at home pretty closely, so they could not attend our meetings; but a day or two before leaving the city I took my large chart down, and spent a very delightful three hours and a half in explaining it to them, and answering their questions. Found them, I believe, ripe for the truth, and rejoicing in each little bit that is made clear. Both will study the truth carefully, and walk in the light they receive.

The cold weather seems to be nigh upon us. I must sew next week, and then labor in harvest work every minute that I am able. I wish I might be able to do as well as sister McPhail, but I suppose I must be always content to do a little. Perhaps were I permitted to be a really efficient worker, I should get to thinking of myself more highly than I ought to think. The Lord knows me better than I know myself, and will doubtless grant me all the success I am able to bear.

Much love to Sister Russell and to all the dear ones at Allegheny. Yours in the Master's service,
MRS. M. R. PECK.

England.

DEAR BROTHER RUSSELL:--I take the first opportunity of fulfilling my promise, and herewith enclose Money Order for Young's Concordance, and the surplus for anything you please. Our little band will all send together in a month or so subscriptions to TOWER and Tract Fund.

You will be pleased to learn of our spiritual welfare. Brother W_____ has just returned home after a week's stay with us. We have the meetings in our home, and he was much impressed by the quiet work which is being done. I feel assured that the Lord sent him, and in so doing has blessed us all; and I trust he may be stimulated to further work in his neighborhood. He has thrown light upon the difference of colporteur work here and in the United States, having spent some years there himself. Colporteurs are looked upon with suspicion here, being either connected with Evangelical Associations

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or hawkers of encyclopaedias and larger works. Whereas in America much of the book selling is done in this manner, in England all has to be done through booksellers. Still I

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think we might be doing more than we are, although much is being done in a quiet way.

[The fact is that America is overrun by book agents, and the people often feel very much annoyed by them. It would seem, therefore, that if there is but little done in England in that line, that field would be all the better for our Colporteurs. The people would give them a heartier welcome than here, where two or three sometimes call in one day. And we heard recently that nearly four thousand copies of a high-priced American book, containing much unpopular error, were sold not long since in Dublin, Ireland. The sale of this book at a high price gives us great confidence that at its low price thousand of DAWNS could be sold there.

We find that many, even here, do not make a success of the Colporteur work until they have received some personal instruction from some experienced and successful worker. There is a particular "knack" required that all do not possess naturally, but which can be acquired

by intelligent perseverance. When the way opens, we hope to send some experienced Brother from here to Great Britain in order to start the work there.--EDITOR.]

I was much blessed by the letter from the good "three score and ten" brother. Yes, I am sure there is no soul hungering and thirsting after the Kingdom of God, that will not be filled sooner or later.

The TOWERS are very precious; but I think I must be selfish, for I often wish that, with the exception of the encouraging letters from brethren, all discussion could be avoided. I know words of warning are necessary to the weak ones and children, but I feel sure that none of the Lord's little ones will be led astray by false teachers. And Oh! I do so love the spirit that has prevailed all along in the TOWER, and I dread anything that does not extend the same charity to others that we ourselves so much need. I seem so to revel in the beautiful pastures that I can only pity those who prefer to feed on husks.

[We are quite in sympathy with the general drift of this sentiment, and the readers of the TOWER are witnesses that its warnings are not personalities nor on trifles, but respecting the fundamentals of the Gospel and based upon the plainest teachings of the Scriptures. The denouncing of the scribes and pharisees as hypocrites and the cleansing of the typical Temple were not the most pleasing parts of our Lord's work at the First Advent, but they were necessary; and so here the warnings are not the pleasantest part of our duty, but they are a part of it, nevertheless--"Reprove, rebuke, exhort." (2 Tim. 4:2; Tit. 2:14,15.) Experience has proved that some of the Lord's people are in need of words of warning in order that they be not deceived. Facts are more than theory. God does not promise to keep his little ones free from temptation. The Lord is seeking for his Bride such as love him supremely, and he permits Satan to promulgate seductive doctrines and to be successful in deceiving all but this special class. The Apostle recognizes this in his warning--"Keep yourselves in the love of God." (Jude 21.) Each one, in order to be kept, must be fully consecrated and must abide on the Rock.

That some of the consecrated can be and are being deceived is shown by a recent experience which will be related in our next issue. This one, and others of whom we know, have been saved

from error by words of warning and reproof, and brought back into the way. The Ninety-First Psalm intimates that human instrumentalities are used in bearing up those in danger of stumbling, as well as in the upbuilding of those who have remained faithful.--"He shall give his angels [messengers] a charge [a warning] concerning thee,...lest thou dash thy foot against a stone." This is part of the ministry of the saints. Otherwise there would be no meaning to the words of the Apostle James (5:20): "He which converteth a sinner [wanderer] from the error of his way shall save a soul from death."--EDITOR.]

Most loving greetings to yourself and Sister Russell from all here. A. P. RILEY.

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New York City.

DEAR BROTHER RUSSELL:--I have been working in Mount Vernon during the past week: sold 160 DAWNS--making about 800 sold there in a little less than a month's time. Many of them, I trust, are in good hands, and will bring forth fruit to the Master's praise.

I expect to deliver in Mount Vernon tomorrow and part of Tuesday, and desire to spend the remainder of the week in the interests of the meetings--calling on some of those to whom I sold the books last winter, giving out notices, etc. I have hopes that the meetings on the 27th will be quite well attended and that you will have large, intelligent and appreciative audiences.

The package of Tracts has been received. They will, I think, come in very good.

Truly yours, S. D. ROGERS.

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AND

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Arp's Comments on MILLENNIAL DAWN.

No. 15. Thy Word is Truth. A Reply to Robert Ingersoll.

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These booklets sell at the hands of Colporteurs, the three for fifty cents, delivered. We supply them to TOWER readers at ten cents each; and to them or other Colporteurs at seventy-five cents per dozen--post-paid. To obtain the Colporteur rates, order not less than a half-dozen of any one kind of the booklets. We have them put up in packs of six and twelve--each kind separately.

THE WATCH TOWER FOR 1893.

So far as possible we prefer to have subscriptions date from January each year; but where this is not convenient we are pleased to have it otherwise. Those who cannot pay now, but who expect to do so later, and who desire that their papers continue uninterruptedly, will please drop a card saying so. Each can see just how his account stands by examining the date on the address label of his last paper. These we will correct every month hereafter.

Those who from age, accident or other misfortune are unable to afford to subscribe are still welcome to receive the WATCH TOWER free as "The Lord's Poor," if they describe themselves and make the request yearly. (Such are marked with a sign--thus: +--on the address label.) This offer is not meant for those whose inability to pay arises from the spending of a larger sum for tobacco, etc.; but all who are really of the class described are as welcome to the TOWER regularly as though they paid for it.

But it is not too much to ask such to renew their request each year on a postal card. If you have once described your case and are marked (thus: +) on your label you need not explain again; for we understand that your circumstances are still the same. Such may simply

say, "Please renew my subscription as heretofore," and we shall understand them. But others not so marked (+) should explain, for we have not understood them heretofore.

Again, let us request that all the "Lord's Poor" renewals come in promptly before January '93. Those who asked the TOWER free during other months get it only until December '92 unless they now, in December, ask its renewal. "Ask and ye shall receive" is God's method--which we adopt.

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VOL. XIII. DECEMBER 15, 1892. NO. 24.

"HIS WAY IS PERFECT."

"As for God, his way is perfect: the Word of the Lord is tried: he is a buckler to all those that put their trust in him. For who is God save the Lord? or who is a rock save our God?"--Psa. 18:30,31.

God's way is his plan or purpose, that which he purposes to accomplish and which he is steadily working out according to the counsel of his own will. Men also have various plans and purposes of their own which they try to work out as nearly as possible. Some men purpose to amass a fortune; some to acquire a liberal education and vastly to increase their mental capacity and power; others to gain fame and popular applause, or social or political preferment, etc., etc. But to most men the way they choose proves unsatisfactory after a brief trial, and they turn restlessly from one way to another; and even when they pursue one way to the end they realize that it has been an unsatisfactory way and that the end is not worthy of the strife necessary to gain it.

Then again men have their various ways or theories as to how God will or ought to accomplish the world's salvation. Some claim that it will be accomplished by a process of evolution, and that it is due to the race by right. Some of these blasphemously claim that the present degradation of the world is directly chargeable to God, who, they say, is the real author of all the sin and wickedness we see in the world--that he made men so, and is therefore bound in justice to bring them up to a better condition. Then there are others who

claim that God has predestinated the vast majority of mankind to eternal torment without any will or choice of their own, their doom having been unalterably sealed before they were born, while a small minority were likewise unalterably elected to eternal salvation and happiness.

But these and various other incongruous theories are only the ways of men, which have no foundation in the Word of God, except as men pervert that Word. It is a serious matter for any of God's children to accept or entertain such views of his character and plan when it is so clearly stated in his inspired Word; and any one who can hear our heavenly Father's character thus traduced without feeling or expressing his righteous indignation is disloyal to God and unworthy to bear the name of Christ. If we have so much regard for the friendship of those who advocate such views of God's character that we cannot reprove their course, we also rank ourselves with the enemies of the Lord, and he will surely so regard us. Such indifference to God and his truth shows clearly that there is something wrong at heart; and sooner or later such will drift into the outer darkness unless they promptly repent and resolutely determine to make no compromises with error and to cultivate no friendships with the enemies of the Lord.

But, "As for God, his way is perfect;" and his Word clearly sets forth his way to all the simple minded ones who take him at his word and who have no fine-spun theories of their own to establish. In coming to God's Word it is always important to remember that our attitude should be that of the disciple, and not

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the teacher. Such an attitude is itself a long step in the direction of a knowledge of the truth; for it is written that God resisteth the proud, but giveth grace to the humble. (James 4:6.) If we come to his Word as reverent students, expecting to find therein the delineation of the pure and righteous character and plan of our God, that plan and character will be revealed to us; but if we come to it in a captious spirit and with impure and unholy thoughts and ambitions, we have just the kind of poor imperfect brains that can warp and twist the Scriptures to suit our own ideas. If we put on the colored glasses of prejudice we can read God's Word as seen through them only.

And this is what the Psalmist implied when

he said, "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward. For thou wilt save the humbled people, but wilt bring down high looks." (Psa. 18:25-27.) And again we read, "A scorner seeketh wisdom and findeth it not, but knowledge is easy unto him that understandeth;" and, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."--Prov. 14:6,12.

O! how we need to beware of "high looks" and of the pride that goeth before destruction and of the haughty spirit that precedeth a fall. (Prov. 16:18.) For if in pride we go about to establish our own ways, and do not fully submit ourselves to the right ways of the Lord, we will surely deceive ourselves and be led away by the error of the wicked, so that God's way or plan, as viewed through the colored glasses of our ambitions and prejudices, will seem to our distorted vision as the Psalmist describes --unmerciful, impure and perverse, instead of as it really is--merciful and holy and righteous altogether. There is nothing more dangerous than pride, whether it be manifested in a love of display or in ambitions to be great or to be thought well of by others. If we are ambitious to be more generous than God, and go about to establish the idea of the absolute certainty of the everlasting salvation of every individual, when God plainly speaks to the contrary; or if we ignore God's appointed means of salvation, which is by faith in the precious blood of Christ shed for the remission of sins, and endeavor to climb up to life by some other way, and to teach others to make the same effort; or if we repudiate the doctrine of the original perfection of man, who was created in the image of God, and also that of his own free will he fell into sin and thereby incurred its just penalty--death, and not eternal torment; or if we seek out any other human invention contrary to the Word of God, and go about to establish it, it is pride that is asserting itself; and if it is not promptly humbled it will surely and shortly end in complete alienation from God.

Dearly beloved, let us fear lest a promise being left us of entering into God's rest--into the rest of abiding faith in his way, his glorious plan--any of us should come short of it, and instead of calmly and confidently resting in God's way and in the blessed hope of its glorious outcome, we be left in confusion and

doubt upon the whole subject.

But if you have thus far stood firmly in the faith of God's way, we are persuaded better things; and if with the Psalmist you can say, "My heart is fixed, O God, my heart is fixed" (Psa. 57:7): if your heart is established in love and reverence and faith in the sure Word of God, then with the Psalmist you may also say, "For thou wilt light my candle: the Lord my God will enlighten my darkness." (Psa. 18:28.) Yea, has it not been even so? Surely hitherto the Lord hath led us. The language of the prophet applies to all those humble and faithful ones whom the Lord has been leading-- "For by thee I have run through a troop [of opposing enemies]; and by my God have I leaped over a wall" [of bondage, into the glorious liberty of a son of God].--Psa. 18:29.

Beloved, have you been thus overcoming? have you been following the Lord's leading? have you found and are you still abiding in the sweet rest of faith in his plan, in his way, not your own? "As for God, his way is perfect:" it is just and merciful and benevolent and wise and practicable and sure of a glorious termination. "The Word of the Lord is tried:"

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when fully understood it will stand the test of every argument that could be formed against it as to its justice, its wisdom or its benevolence. Of this we are fully assured by our Lord, who prophetically declared that the testimony of those who come to a full knowledge of God's plan will be--"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."-- Rev. 15:3.

"The Lord is a buckler [a defence] to all those that trust in him; for who is God [is mighty] save the Lord? or who is a rock [a safe anchorage to our souls] save our God?" There is no other one to whom we may anchor our faith and hope; but, securely anchored to him, we may trust and not be afraid, and may sweetly rest under the shadow of his wing. "The Lord liveth; and blessed be our rock; and let the Lord of our salvation be exalted."

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FAITH VERSUS SUPERSTITION.

There is a vast difference between these two principles which is not always discerned among the children of God, so that a superstition based upon a fundamental error of doctrine often passes current for superior and wonderful faith. And such persons are often lionized among their brethren as saints of remarkable attainments, while the more logical and thoughtful, who exercise a more real faith, are often far less esteemed among their brethren, though doubtless more approved of God.

Real faith always has a good, sound, reasonable basis. It is simply an established confidence. You have faith in your friend because, you say, you have known him for years: you have observed and mentally noted his principles of action, and have found them uniformly the same; he has always been just, true, benevolent and kind; for many years and under many tests you have observed his steady faithfulness to these principles, and so your confidence or faith has been so established that you never think of doubting him. You know, judging

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from the past, that he will always be true to these principles, and hence can often tell just what his future course will be in various contingencies that may arise wherein these principles may be involved.

Just so it is with those who have become acquainted with God through his Word and his providences. From year to year their confidence or faith has grown and taken deeper and deeper root, until every promise of God is now to them yea and amen in Christ Jesus. They know that what he has promised he is able to perform and that he will do it, and they make all calculations accordingly and live and work in this confident hope. Such a faith is a real faith: it has been real from the beginning, but it has matured and strengthened with the proofs of passing years. Such a faith is not mere surmise, imagination or guesswork: it has a sound, logical basis. You have drawn certain positive conclusions from a logical argument based upon an infallible and undeniable premise; and consequently you have full faith in those conclusions.

But superstition, unlike faith, has no substantial basis; nor are its conclusions reached by logical deductions. Superstitions originate in the diseased brains of fallible men, and upon

no subject are they so prevalent as upon religious subjects. Here they are legion. They are in direct opposition to true faith and should be carefully avoided by every sincere child of God.

And not only should we avoid the superstitions themselves, but we should be careful to so frame our conversation that our true faith, minus all superstition, may be apparent to all. As instances of the lack of such care, we often hear such expressions as, The Lord told me thus and so, or, The Lord showed me this or that, or, The Holy Spirit taught or showed me thus and so, when the more careful Christian, who has a true faith and who is carefully instructed in the Word of God, often sees that this supposed or claimed teaching of the Lord or of the Holy Spirit is a fundamental or dangerous error, which is being thus put forth with

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the stamp of divinity forged upon it. Thus to stamp and send out error, if done intelligently and with a purpose to deceive, would be willfully to counterfeit the truth--a very criminal offence against God; but many very good people do it quite ignorantly. And what we are saying now is merely a caution and exhortation for such to greater carefulness in this respect.

Let us not be sure the Lord has shown us this or that item of doctrine or course of conduct unless we are able to put our finger on the testimony of the Lord which has borne this witness to us, so that the faith of our friends, as well as our own faith, may stand, not in the questionable wisdom of fallible humanity, but in the power of God's own sure testimony. The Lord reproves very sharply some who recklessly use the expression "The Lord hath said" to give weight to their own imaginings or opinions. --Ezek. 22:28.

Beloved, let us not cultivate the habit of speaking in that irreverently familiar way of the Lord which is becoming more and more common among many of the subtle adversaries of the truth, of saying, The Lord told me, as though he had spoken to you face to face, or through some medium other than he has appointed for all his saints. Let us do all things with a view to edifying, and not in a manner to "darken counsel by words without knowledge." (Job 38:2.) "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" (1 Cor. 14:9.) And "Let no man deceive you with vain

words; for because of these things cometh the wrath of God upon the children of disobedience." --Eph. 5:6.

And, further, do not aspire to be a man or woman of "wonderful" faith: just be contented with a simple, child-like faith that believes every thing God says and refuses to believe what he does not say on matters of divine revelation. There is nothing wonderful or specially praiseworthy about a real faith. On the common principles of reasoning we ought to have full confidence in every item of God's Word, and should continually act upon it. Let our rejoicing be in the testimony of our conscience, that with the greatest simplicity and sincerity (not with fleshly wisdom, but by the grace of God) we have spent our lives in this world. Especially should we be sincere toward the household of faith, whose development and perfecting should be our deepest concern.

MRS. C. T. RUSSELL.

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WATCH TOWER TRACT SOCIETY.

SECRETARY'S REPORT.

FROM DECEMBER 1ST, 1891, TO DECEMBER 1ST, 1892.

Nothing, perhaps, furnishes so sure an indication of love for the truth as zeal to serve it--financially and otherwise. Judged from every standpoint, the past year has been one of great refreshment and of great spiritual development among our readers. Not, of course, with all--for, like other years, it has witnessed the turning of some from the light into the "outer darkness" of this world's wisdom--but to those who have been earnestly running the race it has been one of deepening experience. Undoubtedly the following of the Apostle's instruction, to lay by on the first day of the week according as the Lord hath prospered each (1 Cor. 16:2), has had its beneficial influence in the direction of this heart-warming mentioned: and the increase financially, and the increased effort made for the blessing of others, are clearly seen in the report following. The spiritual tone, as indicated by the wonderful letters we receive daily, is fully in harmony, and the fact is that the warmest letters are from

those who joyfully share in one way or another the burden and heat of the day.

Cash receipts from "Good Hopes" and other donations, including sale of Olive-wood Mementoes, \$8298.31.

Amount expended in forwarding the truth in various ways--tracts, postage, etc., etc., \$8298.31.

Since these sums are exactly alike, it becomes proper to explain that the Fund had really spent

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more money than its receipts, and would have shown an indebtedness had not a deeply interested friend of the cause learned of the situation and made up the deficiency, enabling us to start the new year free from debt.

The following is a summarized statement of what was done with the above money in circulating the truth in the way of tract distribution.

Total number of Old Theology Tracts and Sample TOWERS circulated free, by mail and otherwise, 536,503.

As tracts are usually reported by pages we will so state the circulation.

Total Amount in tract pages, 18,569,392.

Besides this large showing in Tract distribution, the fund supplied large numbers of the Lord's children, too poor to buy, with DAWNS and TOWERS free, over 70,000 copies of the WATCH TOWER going to our regular poor list.

It will be noticed that the above report makes no mention of the MILLENNIAL DAWN work being prosecuted chiefly through colporteurs. The reason is that, so far as possible, the DAWN is made to pay its own way--the price at which it is supplied to colporteurs just about covering cost of publishing and postage and incidental expenses. The Tract Fund therefore needs not to be hindered for this great and important part of the work, except that it supplies a credit account to enable some of the Brethren and Sisters to get a start in this work.

Trusting that the year beginning may be as blessed and prosperous as the one just closed, I have the honor to subscribe myself your servant and the Lord's,

MRS. C. T. RUSSELL, Secretary.

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OBEDIENCE BETTER THAN SACRIFICE.

How necessary it is that we all hear and obey the voice of our good Shepherd. "My sheep hear my voice, and they follow me," was the Master's pointed statement of the case. And it is all in vain that any ignore his words, and yet hope to abide in his love and favor. An illustration of this truth came forcibly to our attention during the past six weeks, and we relate it here, not for the sake of the one vitally concerned, but for the benefit of others who may have similar besetments, and to whom this narrative may prove "a word in season," cautioning that obedience is better than sacrifice.

One of the Colporteurs, an earnest, devoted sacrificer, but whose spiritual state had for some time caused us anxiety, recently wrote to us that the peace of God no longer ruled his heart; that he had lost that communion with the Lord which is so essential to a Christian's happiness and welfare. Some extracts from his letters at the time will show his deplorable state, and give cause for the greater rejoicing that he has since been restored to divine favor. On receipt of his first letter, telling of his plight and asking for help, we felt greatly relieved, knowing that it was a hopeful sign to see him realizing his position and longing for divine favor, and so we wrote. In reply he said:--

Dear Brother Russell:--Your kind letter received. It both surprised me and made me feel ashamed. The surprise was that you say I was nearer to God and nearer to his blessing when I wrote my last letter than for a long time before; while in reality I feel as if God is now far from me. The more I try to lay hold on his promises the less I seem to realize them as mine. The Lord knows what is in my heart, anyhow, so I might as well reveal it. I have kept the matter to myself long enough and found that it did not change my wretched condition of heart. The shame is that I should need such advice as you gave me--to "lay aside my proud, know-it-all spirit," etc. I feel the full force of that advice, as I am indeed guilty of just such a spirit. I always knew that I had a strong self-will, and therefore hesitated almost two years to be immersed, because I knew it symbolized the death of self, the death of my own will.

I had always tried to keep self under but failed, till at last, considering God's promise, that his grace is sufficient for us, I took the

step and made outwardly the confession that I would reckon myself dead, and accept God's way and will instead of my own. Looking back now, I see that I again failed; for I by no means "paid unto the Most High my vow." In my

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case the words of Paul seem to be fulfilled: "If a man strive for the masteries, yet is he not crowned, except he strive lawfully." Surely I have been striving, but, considering the effects, it had brought me almost to despair and made me look with dread to meet the Lord instead of with joy and confidence. I must have been striving unlawfully.

I almost believe that, as you state in your letter, it is "pride and self-will" that have made the wall that separates between God and me. Your kind letter throws some light on my trouble, showing me just why I could not "enter into his rest." How highly I prize those promises made to the "meek and lowly of heart." I now realize that God shows favor only to the humble, and see that I could not claim his promises for the very reason that he has not made any promises to such as I have been. "Oh, to be nothing, nothing," shall henceforth be my prayer. How very thankful I feel towards you for pointing out to me just where I failed. Sorry that you no sooner dared to put me on my guard: it would have saved me many a tear. I am glad to know that you remember me in prayer, and especially that you prayed for me even before I wrote you of my wretched condition of heart. It was perhaps your prayers on my behalf that helped me to overcome my pride to the extent of this confession.

While I always felt humble before God, it had seemed impossible for me to be humble before fellow men. None but myself knows how great a struggle it was for me to write to you in the way I did. Even after the letter was written I hesitated to send it, but I now feel that to overcome even in so small a matter as this brings a certain amount of blessing. I feel much more free to write this letter than the former one, because I ignored my own will, and contrary to my own inclination humbled myself, no matter what the opinion of others might be. I shall once more start out, relying upon God's help to overcome that which hinders me from entering into rest. I have just opened my heart before you that you might be better able to judge just why it was impossible to overcome. Any advice will be gratefully

accepted. I feel fearful and beclouded, because of my previous failures to overcome.

I clearly see that if I do not overcome I can never fall back on a restitution; for I have in the past made a definite consecration of all human hopes and aims, and of human rights and privileges. Nor do I desire to go back; for I know what it is to be in harmony with God. I know something of the joy and peace which I once had. If I had not had a taste of it, I would not now know of what I was void.

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Another trouble with me, I think, is that I am not filled with the Spirit of love. If I were I should have no trouble in overcoming. "To will is present, but how to perform I find not:" this seems to be my experience continually. Can you wonder that I feel distressed and helpless when I look at myself in the light of the past, feeling that I was never able fully to carry out my consecration. How much more imperfect must have been my effort before God? I feel really unworthy to be a worker in this "harvest." I am condemned when speaking about the truth. I hear continually the reproof of our Lord to those devils which said that they knew he was the Son of God, but our Lord forbade them. This shows clearly to me that he wants only such as are truly his. I lack all evidence now that I am his. I speak to others about this "rest," but I am myself unable to enter. Oh, that the Lord once more would show mercy to me!

I will now conclude this report, whereof a mere nominal Christian should be ashamed, but how much more I, who claim to have come out from among them into higher light. Pray earnestly with me for complete deliverance.

I remain sincerely yours, trusting in the precious blood of Christ as the only hope,

_____.

The above letter was answered and the following came quickly:--

Dear Brother Russell:--Yours of the 24th inst. received. Your letter sounds very hopeful, and would perhaps six months ago have filled me with joy, but now it only increases my sorrow. After reading it carefully I looked up all the passages in the Bible to which you alluded, to see whether there was such hope for me or not. The passage in 1 John 1:7, which you show me to mean that Christ not only justifies us from past sins, but that he also justifies us

from our daily short-comings, reads to me very different. I wish I could make it read so. To me it reads: If you walk in the light, then you have fellowship, and then the blood of Christ cleanses you from all sin. Can I, under those limitations, claim that promise? Have I walked in the light? If I had, I would not now need to ask you which be the first principles--how to obtain peace with God--which every one ought to know. The Apostle (1 John 4:4) says: "Ye are of God, and have overcome." It is clear to be seen from such limitations that my case could not be covered.

You also quote, from Psalm 103, that God has mercy upon all who come to him. But here he also limits it to a certain class (verse 18), to which I can not belong, however much I may

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desire it. I have never kept my covenant with God (even when I tried hard) to my own satisfaction --how much less to God's pleasing.

Next you quote Heb. 4:15. This of course shows that our dear Lord can sympathize with us in temptation, but whether he can or will sympathize with us after we have yielded to it I can not see in that text. I would need a high priest who could sympathize with one who has given way to temptation. The next text, 1 John 2:1, gives me some little hope, but so very slight that I scarcely dare trust in it, because the context seems to show that the sins referred to are not the kind that I have reference to--pride and self-will.

It appears to me that the Scriptures teach that after we have once accepted Christ as our justification we must walk in the increasing light, and that as soon as anything is revealed in us being contrary to God's will we must at once put it away. If we would continue to go on in that way, putting evil away just as quickly as it is brought to our attention, we would never live in any conscious sin: and consequently all those promises of forgiveness of our faults unknown to us would be verified. We would even then continually need the blood of Christ to cleanse us from the sins which we commit from lack of knowledge. My trouble is that even after I see my faults I cannot rid myself of them and get into harmony with God's will.

I shall rejoice if I ever succeed in living up to the best of my knowledge. To this end I have been praying for the last month, but all effort seems vain. I have never before felt the

depravity of my nature so fully as for this last month. Before, I always knew it as a theory; but still I had thought that we could bring ourselves into subjection to God's will if we only tried. After examining the Bible closely, I awoke to the fact that I myself was altogether out of harmony with God's will. My first thought was to secure his forgiveness for my great error, and to get into harmony with his will. When I began the study of God's will, I verily thought I could learn his will from the Bible, and then do it. But the result of this was to lead me into greater despair, for I found myself unable to do his will. I had never seen the greatness of God's will as I now see it, and I never saw so fully that I am as a worm which has nothing at all of which to glory. I had heretofore thought I was some one, and could do so and so, but now I see that I am a slave to self and can do nothing, not even carry out my own desires when I have no one with me to hinder me.

I feel no nearer to God now than I did when I first wrote to you about my trouble: it rather gets darker all the time. Oh, I do feel wretched! I feel just as if I had been a deceiver because I pretended before the Brethren and Sisters with whom I met to have the same joy and peace which they had, when in reality I felt far from God. In their presence (if I was called on to pray) I would address God from their standpoint and thank him for things which I myself did not realize. Perhaps a few hours later I would address God privately, in my closet, and tell him how much I was in need of those things, for which a few hours before I had publicly thanked him, as if I possessed them. How abominable my course must have been to the Lord! No wonder he has abandoned me from having communion with him. The more I think of the past the worse I feel about it.

Until lately I never thought of its being wrong, and asked God to give me rest, when in reality I was in my own way, and therefore could not receive it. I never really knew what was the cause of my not "entering into his rest," until my distress was so great that I thought of writing to you about it. I shall ever be thankful to you for pointing out to me that my own pride was in the way of receiving God's blessing. I have at last so far learned from my brief experience to humble myself under the mighty hand of God.

No longer do I feel self-sufficient nor, as you expressed it in your first letter, that I "know it all." Continue to pray for me: it may be the

Lord will yet in mercy remember me again, and give peace to my soul. Let me hear from you soon. Correct me if you find that this is not the way to find peace. Yours in Christ, _____.

Poor heart! it was indeed in a wretched plight. But those are valuable lessons for all to learn--of the deceitfulness of our own hearts and of our inability to commend ourselves to God; and happy are those who can learn them from the Word of the Lord so as not to require to experience them thus.

Still longing for God, the Colporteur came to us several hundred miles, for further counsel and assistance in seeking that peace which is beyond all price, which the world can neither give nor take away, but which each can so easily forfeit for himself by disobedience to the voice of our Shepherd.

In personal conference we pointed out the necessity for honesty with the Lord, how pride and self-will are the deadliest foes of all who have consecrated themselves wholly to the Lord.

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This brought forth a confession of how the darkness seemed to get into the troubled heart --about as follows:--

In meeting with others, I have somewhat the gift of debate, and can argue whatever side of a question I choose to take up. The Brethren and Sisters generally gave heed to the warnings of the Lord, called to attention in the WATCH TOWER, to the effect that when we have proved to ourselves that any theory, teacher or publication is astray on the great fundamental doctrine of Christianity--the death of Christ as the ransom (corresponding price) for all--we should thenceforth have nothing whatever to do with such (Eph. 5:11; Rom. 16:17; 2 John 10,11; Gal. 1:8-10); but I took a different course. It was after seeing the evil effects my liberality had upon me that I began to look the subject up, and then pride came in and would not permit me to confess my error, but rather said: "Hold on to the position you have taken." In my effort to justify the liberal position which I had taken, I became the defender of doctrines which I knew were untrue--doctrines at variance with the truth; and I tremble as I reflect how I endangered others by my wilful course.

This came about gradually; and I now see that I was losing the Lord's favor gradually, although I did not notice for some time, nor realize the cause, until in my despair I wrote

to you. When once I realized that pride was at the bottom of it, I was enabled to trace the matter to its true source, as well as to see the horribleness of my own position. Indeed, while I see the truth clearly, in harmony with its presentation in the DAWNS, I confess that in my restless state I began to look around for something else--seeking rest and finding none. Truth began to get valueless. It lost its powerful influence over me. I verily believe that I was nearing the condition mentioned in the parable as "outer darkness." But now, since I see and confess my error and am earnestly seeking the Lord, the truth again has a powerful influence over me; but I fear so much that I have been so unfaithful that the Lord will never own or use me again.

The Lord graciously blessed us in pointing out to the troubled one the way of peace. We pointed out that while the sin was great, the

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confession showed that, though it was a sin worthy of stripes, it had features which clearly showed that it was not the sin unto death, of which the Apostle warns us (Heb. 6:4-6; 4:26-51); for now, under full knowledge, the sin is not continued as a sweet morsel, but is despised and confessed and abandoned. We showed that the measure of wilfulness had already had stripes--divine disfellowship--that a portion of the sin can clearly be traced to Adamic weakness, and that this portion therefore is forgivable through the merit of our Great Redeemer's sacrifice--made once for all the race, and for all sins and weaknesses entailed upon us directly or indirectly as children of Adam. We pointed out that not only the ambitious pride was in part an inherited weakness, but the weaknesses of others which served as a temptation was also a result of the fall; and that it is because we cannot do perfectly what we learn of God's perfect Law that we need a compassionate High Priest and an abundant sin-sacrifice, and that we have such a sacrifice and such a High Priest--Jesus our Lord and Redeemer, by whose stripes we are healed.

The realization of his own helplessness clinched this Scriptural argument, and Jesus was seen as our Savior, in a grander, completer sense than ever before; God's favor was gratefully accepted and we knelt and thanked the Lord for the light (he promising thenceforth to walk in it, and to confess the error as publicly as it had been committed); giving thanks for the leading

of his providence which had recovered a straying sheep when it had realized its lost condition, and cried out again for a place in the fold. And, above all, we thanked him for the lengths and breadths of the loving provision made for covering all our sins and weaknesses when fully acknowledged, repented of and forsaken; and there the covenant of full consecration, even the giving up of self-will and self-pride, was renewed. Thus the troubled one began to enter into REST. That same (Sunday) evening the opportunity was embraced for confessing publicly to the Church at Allegheny the error, the darkness which had followed, the humiliating route back to God and

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peace, the forgiveness, the returned peace of God's favor, and the determination that henceforth, while continuing to offer himself a sacrifice in God's service, obedience, which is still more acceptable to God, should have first attention. It was also stated that hereafter, instead of feeling more benevolent than God and the apostles toward those in error, the effort would be to take their prescribed course, rejecting hereafter all teaching, oral or printed, that does not rest squarely upon the ransom-price given and finished at Calvary, obeying the injunctions of the apostle, that if any bring another gospel, to receive it not, and to have no fellowship with the unfruitful works of darkness, but rather to reprove them; for he that biddeth God-speed to an evil doer, an evil teacher or an evil doctrine is a partaker in the evil.

So far from despising the Colporteur, we all loved and esteemed him more than ever; for it is only a true and noble soldier of the cross who can thus shatter the idol of his own pride and self-will, and lift up the royal banner of his Redeemer. He has since returned to his field of labor and made similar confession to those whose faith and rest he once endangered, and he is now rejoicing in the peace of God which passeth worldly understanding.

This report has been seen by him and approved before publication, and is published as a testimony of God's forgiving love, and that it may help in bearing up the "feet" of the body of Christ--lest any should stumble utterly over the stumbling-stone, the ransom, and that all might be planted the more securely thereon.

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STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL. PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

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RETURNING FROM THE CAPTIVITY.

I. QUAR., LESSON 1., JAN. 1, EZRA 1:1-11.

Golden Text--"The Lord thy God will turn thy captivity, and have compassion upon thee."--Deut. 30:3.

The events of this lesson are located at the close of the seventy years desolation of the land of Israel and of the captivity of the people of Israel in Babylon. The cause of this long exile and this utter desolation of their land is stated to be their failure to let their land enjoy its sabbaths (2 Chron. 36:21), according to the command of the Lord, who, by this typical observance of sabbath or jubilee years, purposed to prefigure the blessed Times of Restitution, in which time the continually recurring cycles were ultimately to terminate. But though the people were negligent of the command of the Lord, and only partially observed this requirement, God did not permit their indifference to mar his typical prophecy, but turned even this circumstance to account in making the prediction still more emphatic by showing the exact number of typical jubilees which culminated in the grand antitype or "times of restitution of all things," and thus pointing out the exact date, both of the times of restitution and also of the Lord's second advent, which is due at that time. (Acts 3:19-21.) See MILLENNIAL DAWN, Vol. II., Chapter vi., also Lesson X. in our issue of Feb. 15th.)

And not only had Israel neglected to observe properly the typical Jubilees, but they had lapsed into idolatry and had polluted the house of the Lord, and they had mocked his messengers

and despised his words and misused his prophets until the wrath of the Lord rose against them with the sword and with captivity and with the destruction of their temple and with the utter desolation of their land for seventy years. See 2 Chron. 36:14-21.

But when God had served his purpose of chastising Israel and of completing his typical prophecy--when the three score and ten years of desolation of the land, in which the land had enjoyed her sabbaths, had expired, the return of the captives was due. The great clock of ages pointed to the time for the return of the exiles, and, like every other feature of God's plan, the deliverance of Israel from Babylon was promptly on time, and the agent for the accomplishment of their deliverance was on the spot. God had him marked out by the Prophet Isaiah for this very purpose, calling him by name and specifying the work he was to do. See Isa. 44:24,28; 45:1-6.

It is pleasing also to note that in the land of their captivity Israel (with some exceptions)

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were reclaimed from idolatry so thoroughly as never to return to it again; and then, without the temple and its services, they learned to appreciate what was left to them still--the Word of God and the teaching and counsel of some of the faithful ones among them, such as Daniel, Ezra and Nehemiah; and thus for a time the forms of worship gave place to a more real heart-worship of the one true God; and they were led to a fuller appreciation of the privileges they had enjoyed, as manifested in Psalm 137.

When Israel was restored, however, it was not as masters of the land, but as servants of Cyrus and his successors; for, according to the words of the Prophet Ezekiel (21:25-27), they were never again to possess the land as an independent nation until he should come whose right it is to rule--even their long-promised Messiah. The reference here is evidently to the Lord's second advent; for at his first advent he did not come to rule, nor did they at that time, nor ever since, gain full possession of their land. They were always tributary to other nations until they were finally--A.D. 70 --dispersed among all the nations; and so they have continued until the present time, when, the time having come, their regathering has begun.

The "golden text" of this lesson has reference, not to the return of Israel from this captivity

in Babylon, nor from any of the minor captivities, but to the great regathering from among all the nations whither the Lord had scattered them. (See Deut. 30:3-5; also Jer. 32:37-42.) This is a deliverance which will need no repetition; for they shall be firmly planted and established in their everlasting possession. (See Jer. 24:6,7; 31:28.) This deliverance is already beginning and shall be fully accomplished by the close of "The Times of the Gentiles." See MILLENNIAL DAWN, Vol. III., Chapter viii.

The story of the deliverance of Israel from the captivity in Babylon is not only a historic fact, but it has also its typical aspect. The captivity of Israel after the flesh in literal Babylon represented the subsequent captivity of spiritual Israel in "Babylon the Great"--the great Antichristian nominal church; and the deliverance of fleshly Israel by Cyrus, whose name signifies sun or brightness, represents the deliverance of spiritual Israel out of "Babylon the Great" by the bright shining of the Sun of Righteousness.

And as Cyrus commanded the faithful people in Israel to return to the land of promise and to rebuild the waste places and to take possession of and replace in the temple the golden and silver vessels which the king of Babylon had profaned (Dan. 5:1-4), so the light from the rising Sun of Righteousness now indicates to the faithful children of God who are still in "Babylon," the great nominal church, the duty and privilege of returning to the blessed inheritance of the saints--the exceeding great and precious privileges of the sons and heirs of God--and of replacing in his spiritual temple, which is the true Church, all the golden and silver vessels--the divine and the natural truths or doctrines--so long perverted in "Babylon" during the dark ages of bondage and superstition. As to the progress of this work, see MILLENNIAL DAWN, Vol. III., Chapter iv.

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REBUILDING THE TEMPLE.

I. QUAR., LESSON II., JAN. 8, EZRA 3:1-13.

Golden Text--"They praised the Lord, because the foundation of the house of the Lord was laid."--Ezra 3:11.

The narratives of the building and the rebuilding of the temple, as mere matters of history, would be of little importance or interest to us were it not also for the fact of its typical character. Viewing it thus, there is still in the history of that temple and in its prophetic teachings that which should enkindle in our hearts greater enthusiasm, zeal and joy than was ever expressed by those who saw its material glory.

In the light of the teachings of the apostles we see that the antitype of that temple was the one true Church of the living God, whose names are written in heaven (1 Cor. 3:16,17; Luke 10:20)--that it is a spiritual temple built up with living stones, of which Jesus Christ is himself the chief corner stone, the sure foundation. He became the foundation of this spiritual house when he gave his life a ransom for many, and thus made possible the building up of other living stones upon this foundation until the wonderful structure shall reach its glorious completeness.--1 Pet. 2:4-7.

When this foundation of the spiritual temple was laid, all who came to a realization of the importance of the great work thereby accomplished rejoiced and praised the Lord.

And this rejoicing in the strength and security of the foundation of our hopes never ceases. Praise the Lord! wells up from every heart that realizes the redemption accomplished by the precious blood of Christ, shed for many for the remission of sins. Upon this sure foundation the temple structure has been gradually and steadily progressing. The living stones are taken out of the quarry (the world), and, by the experiences and discipline of the present life, they are shaped and chiseled and polished

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and thus fitted for their places in the temple which, during the time of the presence of the Lord--viz., since 1878, when he took his great power as king--is being noiselessly put together, as in the type, without the sound of a hammer--by the resurrection of the dead in Christ and the change of the living in a moment, in the twinkling of an eye; for "Blessed are the dead who die in the Lord from henceforth [from 1878];...they rest from their labors [from the toil and weariness of labor], but their works follow with them." They shall not sleep, but they shall be changed instantaneously from the human to a glorious spiritual body.--Rev. 14:13; 1 Cor. 15:51,52.

But, while the Church glorified with Christ the Head will be the temple complete and glorious, it is in a less complete sense regarded as the temple of God now, and the various members as its builders, all having something to do in building each other up in the most holy faith, and thus contributing to the structure of the temple or Church as a whole. This work of building up the Church is very clearly set forth in the building of the typical temple; and the rebuilding of the temple after the captivity in Babylon is very suggestive of the rebuilding of the Church after the long captivity in Babylon the Great--which is generally known as the Great Reformation. And truly there has been a great Re-formation of the Church since the dark ages of bondage under the papal yoke.

The work of re-formation has gone steadily forward and, like that of the typical temple, in the midst of great opposition. (See Ezra 4:11-24; 5:3-5; Neh. 4:7-23, and compare MILLENNIAL DAWN, Vol. II., Chapter ix, and Vol. III., Chapter iv.) From the multitudes who had been enslaved under the papal rule some of the living stones of the true temple were gathered out and the work of setting them in order for the rebuilding of the New Jerusalem and its temple began. History records the opposition which these re-formers or builders, encountered; and truly, as in the type, "the builders, every one had his sword [the sword of the Spirit, which is the Word of God] girded by his side, and so builded." (Neh. 4:18.) Nor may this attitude ever be relinquished until the work is all complete and the glory of the Lord has filled his temple. The enemies of the Lord's people and the Lord's work are always active in opposition, and none the less so when their methods are subtle and their course not easily discernible. Hence the necessity for continued vigilance against every encroachment of the adversary, whether he come as a roaring lion or as a wily serpent.

To all who are laboring in the great work of building up the true temple and city of God, the success of Ezra and Nehemiah and their co-workers should be regarded as an encouraging prediction of the final completeness and glory of the Church built upon the one true and only foundation, Jesus Christ our Redeemer and Lord.--1 Cor. 3:11.

I. QUAR., LESSON III., JAN. 15, HAGGAI 2:1-9.

Golden Text--"Except the Lord build the house, they labor in vain who build it."--Psa. 127:1.

Again we are led to view the rebuilding of the temple in its typical character. In our previous lesson we saw that the foundation was re-laid amidst great rejoicing, and that then, on account of the opposition of their enemies, the work was for a long while abandoned. Having been thus hindered in the great work, Israel gradually became indifferent and indisposed to encounter again the difficulties necessary to its further prosecution, and became more and more engrossed with their own affairs, leaving the house of the Lord still in ruins.

As a consequence of this growing indifference to the house of the Lord, God's favor was measurably withdrawn from Israel and they were visited with drought and threatened with famine. Then came a message of reproof from the Lord to them, chiding them for neglecting the important work of rebuilding the temple and giving themselves up to their own pursuits. (Hag. 1:1-11.) When the Lord thus stirred them up to a sense of duty and privilege in the matter, the people and their leaders obeyed his voice and again began to build, and the Lord encouraged and helped them.--Hag. 1:12-15.

In all this what a vivid type we have of the great reformation work which began in the sixteenth century with the preaching of Luther and his contemporaries, briefly noted in the preceding lesson. We call to mind that the one great work accomplished at that time was the laying again of the foundation doctrine of "justification by faith" in the one "continual" sacrifice of Christ, in contradistinction to the papal dogma of "the mass," which had set aside the "continual." (Dan. 11:31.) Thus again Christ Jesus became the recognized foundation of his temple, which is the Church.

This done, there was great rejoicing among those interested and engaged in the work. While the re-laying of the foundation progressed the builders were greatly opposed, so that they were obliged to keep themselves continually armed with the sword of the Spirit against their enemies. But, as in the type,

when the foundation was laid they began to grow weary in well-doing and weary of contending against opposition, and so, with a few exceptions, abandoned the work, and spiritual drought and famine followed. Protestantism ceased to be a protest against the iniquitous system that gave it birth, and for a time made no further progress beyond the re-laying of the foundation of the temple of God.

But by and by the message of the Lord was impressed upon some faithful souls, who still longed to see the completion of the temple of God, to arise again and build, to clear away the rubbish of false doctrine and establish the faith of the Church in the truth--that they might be living representatives of the truth, not error, and thus be recognized of God as living stones in his temple. Since the re-awakening the work has been going forward (See MILLENNIAL DAWN, Vol. III., Chapter iv.); and the Word of the Lord to all the workers is the encouraging promise that, when it is completed, it shall be filled with glory.--Hag. 2:7.

And not only so, but it is also written that "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." (Hag. 2:9.) That this was not said with reference to the temple of Zerubbabel, which did not excel nor equal the former temple, is manifest, and therefore the expression must be regarded as a prophecy of the glory of the antitypical temple of God--the glorified Church.

Let those, therefore, who are zealously engaged in the work of the Lord--in building up the Church, the temple of God, in the most holy faith--hear the Word of the Lord by the Prophet Haggai (2:4-9).

VERSE 4. "Be strong, and work, for I am with you, saith the Lord of hosts."

VERSE 5. "My spirit remaineth among you: fear ye not."

VERSES 6,7 remind us of the similar promise of Malachi 3:1. "Behold, the Lord shall suddenly come to his temple," his Church; and it is his glory that shall fill it--the glory of his presence, his power, his righteousness and his authority; and the whole Church shall be imbued with the same, as his worthy joint-heirs in the kingdom. And when the Lord thus comes to his temple the whole earth will see his glory --will recognize his authority and power. And when he is thus recognized and the blessings of his kingdom begin to be experienced, he will indeed be, as the Prophet expressed it, "The Desire of all nations;" for it is also written that

he is the "Prince of peace" and that he will speak peace unto the nations" (Hag. 2:9; Zech. 9:10), and that "In this place [by means of his temple] will I give peace, saith the Lord of hosts."

The shaking of all nations--the heavens [the present ecclesiastical powers] and the earth [the whole civil organization of human society], the sea [the lawless elements] and the dry land [the more settled and law-abiding of mankind] --reminds us also of the expression of Malachi (1:2), "Who may abide the day of his coming?" and of the predicted judgments of verse 5 against all evil-doers; as well as the explanation of the Apostle Paul (Heb. 12:26,27) that "This word, 'Yet once more' signifieth the removing of those things that are shaken,... that those things which cannot be shaken may remain."

Praise the Lord! the things that are to be removed are the unsatisfactory things of the present order, and that which is to remain is the Kingdom of righteousness and peace, under Christ the Prince of peace, whose glorious reign when fully inaugurated and manifested will indeed be "the desire of all nations."

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CREED-MAKING IN JAPAN.

According to a recent issue of the Missionary Review, the native Presbyterian Christians in Japan have taken the matter of creed revision into their own hands. The synod of the Church of Christ in Japan, composed of the various Presbyterian bodies, has refused to adopt the Westminster Confession of Faith, or any other similar doctrine. They have fallen back upon the Apostles' Creed:

"In the Confession of Faith will be observed a significant silence upon the subject of retribution and of the future state. It reads thus:

'The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with him by faith are pardoned and accounted righteous, and faith in him working by love purifies the heart.

"The Holy Ghost, who, with the Father and the Son, is worshiped and glorified, reveals Jesus Christ to the soul, and without his grace,

man, being dead in sins, cannot enter the kingdom of God. By him the prophets and the apostles and holy men of old were inspired, and he, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving."

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