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if they will send a Postal Card each December, stating their case and  
requesting the paper.

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THE PASTOR DENIES IT.

The Pastor of the Calvary M.E. Church, Allegheny, called at our  
office and assured us that the rumor (See page 140 of our last issue),  
that servants were not wanted at that church, is wholly without foundation.  
He presumes that their fine new edifice may have led some one  
to mention it as a "rich-man's church;" but that so far from the Board  
of Trustees taking any such action, they reduced the charges for many  
sittings, so as to bring them within the means of people in very moderate  
circumstances. We are glad of such assurance, and glad to make  
it known.

The rumor, it seems, got its start in the fact that originally only two  
pews had been provided whose sittings would be as cheap as six dollars  
each per year; and, furthermore, that a Committee on pew-renting had

been granted more than usual powers which it was feared, perhaps uncharitably, would be used against the poor.

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#### THAT MODERN METHODISM ARTICLE.

Several readers inquire concerning the article in our last issue, on Modern Methodism: Did we publish the article entire? In which issue of the Northwestern Christian Advocate did it appear?--Right-minded people find it difficult to believe that others could so lose the spirit of the gospel as to glory thus in their own shame.

We reply, that we published the article entire, word for word, as it appeared in the Northwestern Christian Advocate of March 28, '94, over the signature of its writer, Rev. Chas. A. Crane, who has since removed to Colorado Springs, Colorado.

A portion of the paper containing this article was found by Brother Compton and sent to us, but the date of it was missing. We at once wrote the Advocate, and also to Rev. C. A. Crane, and from the latter received the date of the journal; but too late for mention in our last issue.

The date, the fact that such an article was published over a year ago, read by thousands of Methodists, and by scores of editors of Methodist and other journals, and not commented upon by any of them, and that it only raises a "breeze" when it reaches the awakened readers of the WATCH TOWER, gives all the stronger evidence that the sentiments of the article were well received and approved, by Methodists in general, as the truth, and that a larger number than we had supposed are glorying in their shame.

Later.--We have received a whole copy of the Advocate mentioned, and after a very careful search we find that we erred in saying that it was published without one word of comment; for four pages away the Editor gave exactly eleven words of comment as follows: "Mr. Crane's friendly satire on existing Methodist conditions will awaken thought." The article itself bears no evidence of insincerity: we fear, as does the Editor, that it is too true a picture of "existing Methodist conditions."

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#### MISSIONARY ENVELOPES.

We are placing an order for another lot of our usual Missionary Envelopes, and make the proposition that any who can use 5000, can have them at less than half the usual cost,--with their card printed at the corner. This is to induce a very general circulation of this tract envelope. Order at once.

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MILLENNIAL DAWN, VOLS. I., II. AND III., English and German, VOL. I. in Swedish and Dano-Norwegian, at uniform prices, 25 cents per volume in paper covers, \$1.00 per volume in embossed cloth binding.

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VIEWS FROM THE TOWER.

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THE term "Infidel" will probably soon die out: it is being replaced rapidly by the terms, "Higher Critic," "Reverend," "Professor," "Doctor of Divinity," etc. The President of Rochester Theological Seminary (Baptist) takes his stand with the Evolutionists and Higher Critics. Some Baptists remonstrate but are powerless. The Trustees, representing the money influence, support the President.

The Northwestern University of Chicago, at its recent commencement exercises, had Dr. Lyman Abbott deliver the principal address, on Evolution, in which he derided the Bible account of Adam's creation, saying, "I would as soon have an ape for an ancestor as a mud man; and that is the choice." He scouted the idea of a fall from purity into sin, denied redemption and declared Evolution to be the real redemption. At a ministers' meeting a few wished to rebuke the president of the University for having the speaker and his subject on such an occasion, but their objections were suppressed by the majority.

The same unbelief or infidelity is spreading in Germany, beginning, as here, with the learned college professors, who, professing to be wise, are becoming foolish and having their foolish hearts darkened. (Rom. 1:21,22.) Recently the Professors of Bonn University addressed an audience of ministers who were at Bonn, on a vacation. They pursued the same methods as our American higher critics, holding up the earlier portions of the Bible as myths and generally discrediting the entire Book, implying a general stupidity on the part of our Lord, the apostles and all who, following their example, accept the Old Testament writings as the Word of God.

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While the religious teachers of Christendom are thus blindly leading their flocks away from the Lord, we need not be surprised that, bewildered and without any divine anchorage, many are falling into various pit-falls of error--Christian Science, Theosophy, Spiritism, etc., and in substance concluding that God is a principle not a being, a principle of good;--that man is the highest embodiment of this "good" and intelligent principle which pervades all space and all times; hence that man is not only the highest form of animal, but the highest expression of God. Thus, while God is dethroned, man is enthroned, man is his own god. Ah! how Satan must be rejoicing in the success of his latest move. He can afford to do a few cures for Spiritualists, Clairvoyant Mediums, Christian Scientists and Mormons.

The readiness of people to fall into these traps is before the reading public daily. For instance, the Philadelphia

Press tells how Rev. J. H. Davis, pastor of the Methodist Episcopal church at Sodus Point, N.Y., recently drove ten miles to consult a mediumistic fortune-teller respecting the whereabouts of his son who mysteriously disappeared recently and was supposed to have been murdered. As people leave God and his Word, they are ready for anything. --See Rom. 1:25,28.

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But, however many may be ensnared by Satan, or fall before the pestilence of Infidelity now issuing from the "high places" of learning, we may rest assured that in due time "the glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. 40:5), and that that due time is not far distant; for although there will first be a dark and stormy time, it is nearly due time for the Sun of Righteousness to arise with healing in his beams. And, further, we may rest assured that the Lord knoweth them that are his, not only his in profession, but his in deed and in truth, and that none can pluck them out of the Lord's hand. It will not be possible to deceive "the very elect;" hence those

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deceived are not the very elect, whatever may be their station in the future.

While seeing error flourish often in high as well as in low places, we are reminded of the grand truth expressed upon the old seal of the Huguenots. It represented an anvil with broken hammers scattered all around it, and bore this legend:

"Hammer away ye hostile bands!  
Your hammers break,  
God's anvil stands."

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While the professed advocates of God and his Son and Book are turning traitors and firing their heaviest shot against the Book they enlisted to serve, it is refreshing to find Mr. Charles A. Dana, the editor of one of the leading New York journals, addressing the Wisconsin Editorial Association as follows, respecting the book which has done more for the world than all other books combined, and which has been attacked by professed friends and professed foes as no other book has ever been attacked. Mr. Dana said:--

"What books ought you to read? There are some books that are indispensable--a few books. Almost all books have their use, even the silly ones, and an omnivorous reader, if he reads intelligently, need never feel that his time is wasted even when he bestows it on the flimsiest trash that is printed; but there are some books that are absolutely indispensable to the kind of education that we are contemplating, and to the profession that we are considering;

and of all these the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now, not as a religious book, but as a manual of utility, of professional preparation, and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events with solemnity, of course, but without sentimentality or affectation: none which you open with such confidence and lay down with such reverence. There is no book like the Bible. When you get into a controversy and want exactly the right answer, when you are looking for an expression, what is there that closes a dispute like a verse from the Bible? What is it that sets up the principle for you, which pleads for a policy, for a cause, so much as the right passage of Holy Scripture?"

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An English journal, commenting upon the observance of Whitsunday (which memorializes Pentecost), says:--  
"Reunion Sunday" is the new title by which we are to recognize Whitsun Day. The Pope has set apart the whole of Whitsuntide for special effort and prayer towards the reunion of Christendom. From Lambeth Palace, also, the desire had been expressed that the prayer for unity in the Accession Service should be recited among the collects of yesterday."

Thus it appears that in Europe, as well as in the United States, the day and the week were devoted to Union. We may look for results within a few years--results favorable to Churchianity, but unfavorable to individual Christian development and liberty. However, by that time the "elect" will probably be nearly all out of Babylon and

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waiting for a little further polishing before sharing the great work of blessing the world. See Matt. 13:43; Rom. 8:19; Gal. 3:16,29.

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We clip from The Independent, of New York City, the following, in illustration of Papal love for Protestants.

"The Catholic Times, of Philadelphia, which puts whiskey advertisements in the same column with its appeal for St. Joseph's House for Homeless Boys, gives room to the following illuminating paragraph in its Paris letter:

"The first batch of soldiers left Paris this week for Madagascar....The Protestant sects have had their own way there far too long. The time is approaching when our missions will receive a substantial support from that European power which, whatever the faults at home, has

never failed to protect Catholic interests abroad. It is the fashion to speak of French policy in Madagascar as a check to England. It is nearer to the truth to regard it as a check given to British Protestantism."

"The French invasion of this native African State, already largely Christianized, with a Christian queen and a Christian government, is supported by Catholics, it seems, as a war upon Protestantism. This is a shameful confession. See how these Catholic Christians love the Christians of Madagascar! The gospel was carried by Protestant missionaries to the Malagassy while they were yet savages."

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The United Presbyterian commenting on the Pope's latest Encyclical on Christian Union inquires, "Why is it not possible for Evangelical Scholars, representing all denominations, to get together and come to an absolute agreement upon all Christian doctrines?"

It may be that it is not our answer to this question that is desired, but we give it gratis, for all that, and say: It is not possible simply, (1) Because the so-called "scholars" have generally lost faith in the only standard of doctrine that exists, and are "at sea." (2) Because neither they nor the people they would represent are really anxious for the truth. God has provided the truth only for those who hunger and thirst after it; and consequently they alone will be filled with it. (3) Because people reverence the errors upon which their various Denominations are built and are too indifferent and too engrossed with money-getting and pleasure-seeking to dig for the truth "as men search for silver." (Prov. 2:1-15.) (4) They are afraid to investigate what they now hold as faith, lest even it slip away and they find themselves with none.

Hence, no such plan will be considered feasible; and the easier method of federation or "union," in which each denomination will respect the others' errors or foibles, will be preferred.

But the "union" will last only a short time. The great time of trouble will swallow it up, root and branches. And then, when consternation fills the hearts of all the world and the "foolish virgins," they will hear the command, "Be still, and know that I am God! I will be exalted among the nations! I will be exalted in the earth!" (Psa. 46:8-10.) Then tremblingly and in fear the "foolish virgins" with the Jews "shall look upon Him whom they have

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pierced," and rejected in rejecting his Word! Then they shall be surprised to hear the Master speak peace to the nations and to them in the terms of his New Covenant sealed with his precious blood.

But the Bride, the "little flock," the "royal priesthood." What of this class? "God shall help her, and that right early" in the morning of that Millennial day.--

Psa. 46:5.

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"THE PEACE OF GOD"

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."  
--Phil. 4:7.--

PEACE is defined to be a state of quiet or tranquility, freedom from disturbance or agitation, calmness, repose. Such a state of mind is here affirmed of God. His is a mind tranquil, calm, undisturbed and never agitated nor even wearied nor perplexed by any of the cares of his vast dominion. Yet this perfect peace of God, the Scriptures show, is not due either to the fact that there are no disorders in his vast dominion, nor yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of his glorious attributes which makes him Master of his situation as Sovereign of the whole universe. Have we admired the coolness and calm self-possession of a great general such as Grant or Napoleon in the midst of the confusion and smoke of battle? or of a great statesman such as Gladstone or Bismarck in the midst of national perplexities and perils? or of able and skilled physicians or others in critical times and places?--these are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind of God. He is never confused, bewildered, perplexed, anxious or careworn, nor in the least fearful that his plans will miscarry or his purposes fail; because all power and wisdom inhere in him. The scope of his mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently he knows the end from the beginning, and that, not only upon philosophical principles, but also by intuition. As the Creator of all things and the originator of all law, he is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise the results of which are not manifest to his mind. "God is light, and in him is no darkness at all."  
--1 John 1:5.

God, the Creator of all things, is also the competent

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Sustainer of all things. In silent grandeur, from age to age, the whole physical universe fulfills his will, without a suspicion of disorder or mishap; and the same power is pledged for its sustenance throughout the eternal future.

Thus, from his own vast inherent resources of power and wisdom, springs the peace of God. But not from this source alone is the divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation

of every virtue and every grace; consequently he has the blessed satisfaction and peace of conscious moral perfection as well as inherent wisdom and power.

Yet we find this peace of God coexisting with much of disorder and trouble. As a Father he shows us that he bears a father's love to all his intelligent creatures--"the whole family of God in heaven and in earth"--and that for his "pleasure they are and were created." (Eph. 3:15; Rev. 4:11.) He created them in his own likeness--with the same mental and moral attributes, so that he might have communion and fellowship with them as sons, and they with him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness and delight. This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character. A creature incapable of thus forming character would not be in God's likeness. And for the purpose of developing character the alternative of good and evil must be placed before him. The right and wrong principles of action must be discerned and the individual left free to his own choice in the matter, that the pleasure of God may be realized in the virtuous character resultant from the free choice of righteousness.

Since the love of God for his newly created and innocent creatures is akin to, though much stronger than, the love of an earthly parent for an innocent infant; and since that loving interest and solicitude does not grow cold as he advances in years, but earnestly watches for the development of the principles and fruits of righteousness, it is manifest that, like an earthly parent, God experiences the sense of either pleasure or pain, according as his free intelligent creatures choose the right course or the wrong. Of this we are fully assured, not only by this reasoning from the fact of his fatherhood, but also by all of those scriptures which speak of some things as abominable, displeasing, hateful and despicable to him and as giving him no pleasure; which say that his anger burns against them, and that his indignation and wrath wax hot, even to their destruction; and, further, by those scriptures which speak of his pleasure, love, joy and delight in other things--in the principles of righteousness and those who obey them. The appreciation of pleasurable emotions necessarily implies ability to appreciate emotions of an opposite character; for pain and pleasure may properly be considered the ebb and flow of the same emotion.

These exhibitions of the mind of God indicate clearly an emotional nature in the divine being, of which fact we might also judge from the realization of our own emotional nature, since man was created in God's image. No, dear friends, God is not a God of stoical indifference, insensible to the emotions of pleasure and pain; but the perfect poise of his attributes preserves the equilibrium of peace under all circumstances, whether of pain or pleasure.



With this thought, then, let us consider the circumstances under which the marvelous "peace of God" has been perpetually maintained. The deep-laid plan of God in all his creative works required long time for its accomplishment. Across the vista of ages he saw in his purpose the glory of an intelligent creation in his own likeness, established in righteousness and worthy of his gift of eternal life. He therein foresaw the mutual pleasure of the Creator and the creature, and with a peaceful patience he resolved to wait for the glorious consummation. As the plan developed and time rolled on, the free moral agency of his creatures, misused by some, was enabling them to develop evil characters, and by this means discord was introduced into his family ("the family of God in heaven and in earth"--all his creatures, angels and men), and the family was divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far-reaching plan, the glorious outcome of which, was, in the divine judgment, worth all the cost of both trouble and loss which he foresaw.

What a dreadful thing is family discord! How a prodigal son or a wayward daughter often brings the gray hairs of the human parent down with sorrow to the grave! Ah, the heavenly Father knows something of such sorrow; for he saw Satan, one of his sons (Isa. 14:12), an angel of light, as lightning, fall from heaven (Luke 10:18); and for six thousand years at least, that son has been in open and defiant rebellion against God and most actively and viciously engaged in inciting further rebellion and wickedness. He saw many of the angels leave their first estate and become the allies of Satan, and then he saw also the whole human race fall into sin. Did ever any human parent find such a conspiracy--so virulent and hateful--spring up in his family? Surely not. Then God has found it necessary to perform the unpleasant duties of discipline. In his justice he must disown the disloyal sons and deal with them as enemies; and though all the while his fatherly love was preparing to bless the deceived and fallen ones when the purposes of redemption should restore the repentant to his favor, love must be veiled while only stern, relentless justice could be manifested. This has been no happifying duty, nor has the attitude of the sinner been pleasing to him.

Consider the love against which these recreants sinned: that though from God cometh every good and perfect gift, his favors have been despised, his love spurned, his righteous authority conspired against and defied, his character maligned, misrepresented, made to appear odious and hateful, unrighteous and even despicable. Yet, through it all "the peace of God" continues, though for six thousand years he has endured this contradiction of sinners against himself. And still, O wondrous grace! his love abounds; and it is written that he so loved the world, even while they were yet sinners, that he gave his only begotten Son to die for them; and that through him judgment (trial) is also to be extended to those angels that fell, with the exception of Satan, the leader and instigator of the whole

conspiracy--the father of lies.--John 3:16; Rom. 5:8; 1 Cor. 6:3; Jude 6; Heb. 2:14; Rev. 20:10,14.

This gift of divine love was another indication of the cost to our heavenly Father of his great and marvelous plan. Not only did he behold the fall into sin of a large proportion of his family, but their recovery cost the sacrifice of the dearest treasure of his heart, and the subjection of this beloved one to the most abject humiliation, ignominy, suffering and death. Again the illustration of a parent's love assists us in comprehending the cost of this manifestation of Jehovah's love. With what tender and yearning emotions of love must he have made this sacrifice of his beloved Son, in whom he was well pleased. In addition to all the graces of his character manifested since the very dawn of his being was now added the further grace of full submission to the divine will, even when the pathway pointed out was one of pain and humiliation.

Ah, did the Father let him go on that errand of mercy without the slightest sensation of sorrowful emotion? had he no appreciation of the pangs of a father's love when the arrows of death pierced the heart of his beloved Son? When our dear Lord said, "My soul is exceeding sorrowful, even unto death," and again, "Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt," did it touch no sympathetic chord in the heart of the Eternal? Yea, verily: the unfeigned love of the Father sympathetically shared the Lord's sorrow. The principle taught in the divine Word, that true love weeps with those that weep and rejoices with those that rejoice, is one which is also exemplified in the divine character. The immortal Jehovah could not himself die for us, his divine nature being proof against death. And, even if he could have died, there would have been no higher power to raise him out of death, and all creation would have been left forever without a governor, and only disaster and ruin could have ensued. But God could and did sacrifice at great cost to his loving, fatherly nature, the dearest treasure of his heart, and thus he manifested (1 John 4:9) the great love wherewith he loved his deceived and fallen creatures. If this sacrifice cost him nothing; if it were impossible for his mind to realize any painful emotion, even under such a circumstance; then the gift of his Son would be no manifestation of love; for that which costs nothing manifests nothing.

Our Lord Jesus also manifested his great sympathy for the Father in the misrepresentation of his character which he has so patiently endured for ages. It was the one effort of his life to glorify the Father and to rectify among men the false impressions of his glorious character--to show to men his goodness, benevolence, love and grace, and to lead them to love the merciful God who so loved them, even while they were yet sinners, as to seek them out and to plan for their eternal salvation.

Yes, there has been great commotion in the disrupted family of God--commotion in which the Lord declares he has had no pleasure (Psa. 5:4); but, nevertheless, "the

peace of God" has never been disturbed. In the full consciousness of his own moral perfection, his unerring wisdom, his mighty power, and with the fullest appreciation of justice and the keenest and most ardent love of the beauty of holiness, patiently and peacefully, and even joyfully in the midst of tribulation, he has endured the contradiction of sinners against himself for six thousand years. But during the seventh millennium, according to the divine purpose, it will be the joyful privilege of our Lord Jesus to fully manifest to all creatures in heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of his finished work and in the everlasting peace and happiness of his family in heaven and in earth, "reunited under one head." (Eph. 1:10--Diaglott.) This blessed consummation will not be realized, however, until the incorrigible fallen sons of God, disowned and disinherited because they loved unrighteousness and would not be reclaimed, shall have been cut off. This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless a duty which he will have the fortitude to perform in the interests of universal righteousness and peace. Hear him:--"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" --Ezek. 33:11.

Thus we see that "the peace of God" is compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace--the peace of God--was enjoyed also by our Lord Jesus in the midst of all the turmoil and confusion of his eventful earthly life. And this brings us to the consideration of our Lord Jesus' last legacy to his disciples, when he was about to leave the world, as expressed in the following; his own words:--

#### OUR LORD'S LAST WILL AND TESTAMENT.

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"Peace I leave with you, my peace I give unto you: not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid."--John 14:27.

Thus, with abounding compassion and tenderness, did our Lord, on the last night of his earthly life, bestow upon his beloved disciples his parting blessing, his legacy of peace. It was the richest legacy he had to bequeath, and was one of priceless value. It was the promise of that tranquillity of soul, that rest and ease of mind, which he himself possessed --the peace of God. It was the same peace which the Father himself has always enjoyed, even in the midst of

all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah this peace was self-centered, because he realized in himself the omnipotence of power and wisdom; while the peace of Christ was centered, not in himself, but in God, by faith in his wisdom, power and grace. So also if we would have "the peace of God," the peace of Christ-- "my peace"--it must, like his, be centered in God by faith.

Yes, the peace of Christ was a priceless legacy; yet how quickly the storm-cloud of trouble, which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words were directly addressed. It followed almost immediately the gracious bequest, and struck consternation, bewilderment, confusion, to their hearts and shook their faith from center to circumference. Then, where was the peace? While the Lord was speaking the words the foul betrayer, Judas, was out on his murderous errand, then followed the agony in Gethsemane and the terror and consternation among the disciples as they began to realize the fate of their beloved Lord. Soon their almost breathless suspense deepened into more fearful forebodings as he stood alone before his merciless accusers and persecutors in the hall of Pilate and the court of Herod, while they were powerless to shield him; and then came the tragic end, the horrors of the crucifixion.

Where was the promised peace under such circumstances --when, overcome with fear and dread, they all forsook him and fled; and when Peter, although anxious to defend him, was so filled with fear that three times he denied his Lord and with cursing declared that he never knew him? Well, the peace had not yet come; for, as the Apostle Paul tells us, "Where a testament is, there must also of necessity be the death of the testator. For a testament [a bequest] is of force after men are dead; otherwise it is of no strength at all while the testator liveth." (Heb. 9:16,17.) But as soon as the tragic scene was over and the cry, "It is finished," fell upon their ears, strange as it may seem, there is evidence that peace began to steal into their hearts. The darkened heavens, the quaking earth, the rending rocks, the torn vail of the temple, all spoke to them a message of comfort which the world could not receive.

To the world (Jews and Gentiles, both participating in the crime) the language of those events was that of divine wrath and indignation against them. And as fear fell upon the people and the clamor and excitement of that awful day died away, they smote upon their breasts and returned to their homes; the guilty conspirators, having accomplished their work, slunk away to hide, if possible, from the wrath of God; Judas, filled with remorse, went out and hanged himself; and the Roman centurion and they that were with him, fearing greatly, said, "Truly this was the Son of God." But to the disciples of the Lord these events spoke a very different language. The cause of their blessed Master was their cause and it was God's cause; and these supernatural demonstrations were evidences to them that God was not regarding this matter with indifference;

and though through the veil of darkness they could not read his bright designs, in these events there was to them a whisper of hope.

Three days later hope was revived by the news of his resurrection, confirmed to them by his appearance in their midst, and again forty days later by his ascension after his

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parting counsel and blessing and promised return and the instruction to tarry in Jerusalem for the promised Comforter, the holy spirit of adoption, not many days thence (at Pentecost). Then the peace of Christ, the Lord's rich legacy, began to be realized, and the tarrying days of prayer and expectancy were days of abiding peace--peace which flowed as a river. But when, on the day of Pentecost, the promised Comforter came the river of their peace found a deeper bed, and their joy knew no bounds.

But not alone to the early Church was this legacy of peace bequeathed: it is the blessed inheritance of the entire Church, even to the end of the age. The Lord showed his thought for us all on that very day, when in his prayer he said, "Neither pray I for these alone, but for all them also that shall believe on me through their word."

The peace promised, observe, was not the short-lived peace of the world, which is sometimes enjoyed for a little season--while fortune smiles and friends abound and health endures, but which quickly vanishes when poverty comes in, and friends go out and health fails and death steals away the treasures of the heart; but "my peace," the peace of God, which Christ himself by faith enjoyed, who, though he was rich, for our sakes became poor, who lost friend after friend and in his last hour was forsaken by all of the few that remained--the peace that endured through loss, persecution, scorn and contempt and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of the present life can destroy, and which no enemy can wrest from us.

What richer legacy could the Lord have left his beloved people? Suppose he had bent his energies during his earthly life to the accumulation of money, and that in so doing he had amassed an immense fortune to leave in the hands of his disciples wherewith to push forward the great work of the age when he should be taken from them--money to pay the traveling expenses of the Apostles and to defray the numerous expenses incidental to the starting of the work in various places, such as the renting of lecture rooms, the payment of salaries to traveling brethren, etc., etc.--how soon would it all have vanished, and how poor would be our inheritance to-day! Why, "the Man of Sin," would surely have gotten hold of it in some way and not a vestige of the legacy would have reached this end of the age. But, blessed be God, his rich legacy of peace still abounds to his people.

The peace promised is not such as the world can always recognize and appreciate, for the possessor of it, like

the Lord himself, and like the heavenly Father as well, may have a stormy pathway. Indeed, that it must be so to all the faithful until the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms this peace shall abide--"In the world ye shall have tribulation, but in me ye shall have peace."

If we would know the foundation and security of this abiding peace which is able to survive the heaviest storms of life, we have only to look to the teaching and example of the Lord and the Apostles. What was it that held them so firmly and gave them such rest of mind while they suffered? It was their faith--their faith in the love, power and wisdom of God. They believed that what God had promised he was able also to perform, that his righteous and benevolent plan could know no failure; for by the mouth of his prophets he had declared, "My counsel shall stand, and I will do all my pleasure....Yea, I have spoken it,

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I will also bring it to pass; I have purposed it, I will also do it." "The Lord of hosts hath purposed, and who shall disannul it?" (Isa. 46:9-11; 14:27.) On the assurances of God they rested. In him their faith was anchored, and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the throne of God.

The language of our Lord's faith was, "O righteous Father, the world hath not known thee: but I have known thee." He had been with the Father from the beginning, had realized his love and his goodness, had seen his power and had marked his righteousness and his loving kindness and fatherly providence over all his works. And so it is written, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isa. 53:11.) The knowledge which he had of the Father gave to him a firm footing for faith in all his purposes concerning the future. Hence he could and did walk by faith. And that faith enabled him to overcome all obstacles and secure the victory even over death.

So also it is written for our instruction--"This is the victory that overcometh the world, even our faith"--that faith in God built, in our case, upon our Lord's testimony of the Father; and again it is written that, "Without faith it is impossible to please God." It is only through steady, unwavering faith that the peace of God--the peace of Christ--will abide with his people. While the Lord was with his disciples, and they saw in him the manifestation of the Father, their faith was firm and they had peace in him, as he said, "While I was in the world I kept them;" but not until after he had left them was their faith anchored in God. After Pentecost they experienced the same peace that Christ had enjoyed--the blessed peace that came from a knowledge of the fact that God acknowledged them as sons and heirs, and joint-heirs with Christ, if they would continue faithfully

to follow in his steps.

Herein is also the basis of our peace. No matter how heavily the storms of life may assail us, we must never let go our anchor and allow ourselves to drift, but always remember that "the foundation of God standeth sure;" that "his truth is our shield and buckler;" that "what he has promised he is able also to perform," notwithstanding our human imperfections and frailties; that covering these we have the imputed righteousness of Christ, our surety and advocate; and that "the Father himself loveth us," and "he considereth our frame and remembereth that we are dust," and so has compassion for the sons of his love and

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is very pitiful and of tender mercy. Indeed, "what more could he say than to us he hath said," to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts of the narrow way of sacrifice?

There is nothing that puts the Christian at greater disadvantage in the presence of his foes than for him to let go, even temporarily, his grip upon the anchor of faith. Let him do so for a moment, and of necessity darkness begins to gather round him: he cannot see the brightness of his Father's face, for "without faith it is impossible to please God;" and while he grapples again for the anchor, the powers of darkness fiercely assail him with doubts and fears, based generally upon his human imperfections, which he should ever bear in mind are covered by the robe of Christ's righteousness.

If we would have the peace of God reign in our hearts, we must never let go our anchor, "nor suffer Satan's deadliest strife to beat our courage down." The language of our hearts should always be, "Though he slay me, yet will I trust him." With this faith the peace of God, the peace which the Master bequeathed to us, ever abides. Thus the peace of God which passeth all understanding will keep our hearts and minds through Christ Jesus; for it is written again, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

In the midst of the Christian warfare let our hearts be cheered and our minds stayed, not only with such assurances that all the divine purposes shall be accomplished, but also with such promises of personal favor as these,--

"Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." "Can a woman forget her sucking child?...Yea, they may forget; yet will I not forget thee. Behold I have graven thee upon the palms of my hands." "The Father himself loveth you," and "It is the Father's good pleasure to give you the kingdom." "Such as are upright in their way are his delight." "Delight thyself also in the Lord, and he shall give thee the desires of thine heart"--the peace of God which passeth all understanding, even in the midst of storm and

tempest.

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IF WE HAD BUT A DAY.

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WE should fill the hours with the sweetest things,  
If we had but a day;  
We should drink alone at the purest springs  
On our upward way;  
We should love with a life-time's love in an hour,  
If the hours were few;  
We should sleep, not for dreams, but fresher power,  
To be and to do.

We should hold our wearied or wayward wills  
To the clearest light;  
We should keep our eyes on the heavenly hills  
If they lay in sight;  
We should hush our murmurs of discontent  
At a life's defeat;  
We should take whatever a good God sent  
With a trust complete.

We should waste no moment in weak regret,  
If the days were but one,  
If what we remember and what we forget  
Went out with the sun;  
We should be from our clamorous selves set free  
To work and to pray;  
To be what the Father would have us be,  
If we had but a day.                   --Selected.

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THE GOLDEN CALF.

--JULY 14.--EXOD. 32:1-8,30-35.--

Golden Text--"Little children, keep yourselves from idols."--1 John 5:21.

AS soon as Israel had been delivered from the bondage in Egypt, God began to educate and deal with them as a nation, and his dealing was such as to distinguish them from all the other nations on the earth. The first step to this end was the giving of the law from Mt. Sinai, through Moses, their divinely appointed leader. The import and character of that law we considered in our previous lesson.



This lesson calls to mind the peculiar circumstances of the giving of the law, and the covenant based upon that law, instituted through their mediator, Moses, and solemnly assented to by all the people, who, with united voice, responded to the Lord's proposal, saying, "All that the Lord hath spoken we will do." For the Lord had said, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:4-8.) And it was in pursuance of the conditions of this covenant that God at once called Moses up into Mount Sinai and delivered to him the law.

But how quickly Israel violated their part of the covenant this lesson shows. While yet Moses was in the Mount with God the whole nation lapsed into the most degrading idolatry, utterly ignoring their covenant and forsaking the Lord who, with a mighty hand and a stretched-out arm, had so recently recovered them out of Egyptian bondage, led them triumphantly through the Red sea, destroyed their enemies, fed them with manna in the wilderness and refreshed them with water from the barren rock. In this sudden and disgraceful apostasy, there is not the record of a single dissenting voice. Even Aaron, who had

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been so intimately associated with Moses, and had been left in charge during Moses' absence, weakly hearkened to the demands of the people and became their leader in their idolatry. Thus the whole nation, within the brief space of forty days, forsook the Lord, despised their covenant, and plunged into sin. "Up, make us gods," they said, "which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." So, at Aaron's call, they brought their earrings to Aaron and he made them a golden calf; and they praised the work of their own hands and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

This tendency to idolatry on the part of any people, and especially of Israel, manifested on various occasions, may seem strange to many, but the evil had its root, both with Israel and with other nations, in the depravity of the fallen nature which gravitates toward sin and yet seeks to silence the protests of conscience with the sanction of religion. Man is naturally inclined to worship. In his fallen condition, however, it is not love or gratitude or reverence for superiority of wisdom, power or goodness, but superstitious fear, that prompts it. He desires to do evil: conscience protests, and fear and superstition suggest the joining of the desired evil practices with a form of worship; and the form of worship seeks some central figure, real or imaginary, to receive it; and that central figure is the god.

And this god is supposed to have just such characteristics as the evil mind of his inventor and worshiper desires. Idolatry, therefore, is not the blind reverential adoration of superior dignity or power or moral worth; but it is wilful and sinful devotion to degrading self-gratification.

It is clear, therefore, that idolatry is the synonym of evil; and it precludes the recognition of the one true God, whose purity and holiness are directly adverse to the spirit of idolatry. The Apostle Paul gives an apt description of it in Rom. 1:21-32,--a description which not only fitted the ancient heathen nations, but which also characterizes very prominently the heathen nations of to-day. It reads thus: --"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore, God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor

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their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. For this cause God gave them up unto vile affections."

The sin of idolatry is most prominently set forth in the Jewish law, the very first commandment being,--"Thou shalt have no other gods before me;...for I, the Lord thy God, am a jealous god." The worship of the one true and righteous God, whom we are commanded to worship in the beauty of holiness (Psa. 29:2; 96:9), is elevating and ennobling, and calculated to develop in us the glorious moral likeness of God; and only those do truly worship him in the spirit of the truth--in the beauty of holiness--whose fruit is always unto praise and honor and glory.

In considering the gross idolatry of Israel, acquainted as they were with God by such marvelous experiences of his goodness and grace, we may smile at the puerility which would erect a golden calf and call it a god, as well as despise the faithless degeneracy of a people so favored; but before we judge Israel harshly let us see to it that no semblance of the same sin lies at our own door. Not forgetting that Israel after the flesh was a typical people, let us beware of being identified with her antitype in sin.

The Apostle Paul in Col. 3:5 and Eph. 5:5 says that all covetousness is idolatry; and the Lord, in reference to the same disposition, says, "Ye cannot serve God and Mammon." (Matt. 6:24.) The sin of covetousness, the worship of Mammon, the idolatry of money, is the great sin of "Christendom," the antitype of fleshly Israel. Nor is she less blameworthy in this idolatry than was fleshly Israel in the worship of the golden calf; for if fleshly Israel had witnessed many manifestations of the divine favor, "Christendom" has surely seen many more. It is a lamentable

fact, too, that while all "Christendom" is plunging into this idolatry of money, so that even the heathen nations about us say that money is the Christian's god, the religious leaders of the people make no resistance, but, like Aaron, weakly assent and throw their influence also into the common current.

We have already called attention to the fact that Moses, the mediator of the law covenant, was a type of Christ, the mediator of the New Covenant. His return to the people from Mount Sinai corresponded to the second coming of Christ, which marks the idolatrous worship of the golden calf as corresponding in time also to the present worship of mammon on the part of Christendom.

The action of Moses in the destruction of the calf, burning it in the fire and reducing it to powder, then sprinkling it on the waters of which the people must drink, aptly symbolizes the foretold destruction of hoarded wealth in the great time of trouble due in the end of this age, and the bitter experiences of the rich while their wealth is burned in the fire of trouble and becomes to them bitterness.

But while Mammon is the popular god that commands the worship of Christendom in general, let us not forget that there are also many other forms of covetousness less general, and beware of being overcome by them. Only God is worthy to be enthroned in our hearts; only those principles of righteousness and truth so gloriously exemplified in his character are worthy to control our lives; and only those incentives which his wisdom and goodness present are worthy of our ambition and effort. And every thing that is short of this partakes of the spirit of idolatry. Therefore the beloved Apostle said, "Little children, keep yourselves from idols."

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THE OFFERING OF STRANGE FIRE.

--JULY 21.--LEV. 10:1-11.--

Golden Text--"Do not drink wine nor strong drink, thou, nor thy sons with thee."--Verse 9.

THE text of this lesson introduces to us the typical religious service of the Tabernacle in the wilderness, instituted by God in connection with the giving of the law to Israel.\*

The tabernacle, with all its appointments and service, is of special interest to Christians, not merely as a matter of Jewish history, but because, both in its construction and in its service, it was typical of spiritual things in store for the Gospel Church. The plan and materials of its construction,

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\*See TABERNACLE SHADOWS.

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every board and curtain, every article of its furniture, and the colors and designs of its ornamentation, as well as its priesthood, its sacrifices and all its forms and ceremonies, were full of significance as "shadows of heavenly things," of the divine plan of redemption and reconciliation through Christ, which began to be wrought out in Christ at his first advent, has been gradually working out all through the Gospel age and will be completed in the Millennial age.

There are three points to which special attention is called in this lesson; viz, (1) The sanctification or setting apart of Aaron and his four sons to the priesthood; (2) The abuse of the office on the part of two of the sons, and (3) The penalty which followed. While these things would have but small interest to us as mere matters of history, they are seen to be of immense importance to all Christians, when their typical significance is considered.

The High Priest, Aaron, and the under or subordinate priests, his sons, in their typical official capacity, represented Christ Jesus and his Church during the Gospel age, whose chief duty during this age is to offer the acceptable sacrifices of this antitypical day of atonement, as represented in the type. (Heb. 9:22,23.) It should be observed that the number of priests, five, in comparison with the hosts of Israel, who represented the whole world, was very small. So, in the antitype, it is but a "little flock" (Luke 12:32); and they are chosen for their office for the purpose, not of condemning, but of serving and blessing the world, as shown in the type and indicated by the term priesthood.

It is a great honor now, as it was then in the type, to be called to this high office of service with Christ our Lord and Head, to be, with him, a royal priesthood, a holy nation a peculiar people; but as such let us not forget that we are to be a people zealous of good works--a people cleansed from sin, as symbolized by the washing and the clean white linen robes of the typical priesthood. We must by faith appropriate the robe of Christ's righteousness; and then, as the typical priesthood was anointed with the holy anointing oil, so must we be anointed with the holy spirit, and thereafter fully submit ourselves to the leading of the holy spirit of God, which speaks to us in no uncertain tones through his precious Word.

While it is a great privilege and honor to be called to the priesthood, and to be robed and anointed for its service, the typical incident of this lesson conveys to us a solemn warning of responsibility. Nadab and Abihu, the two eldest sons of Aaron, without authority presumed to offer incense before the Lord. This duty was appointed to Aaron only. It was to be performed in a particular way, and only on the day of atonement, and with fire taken from the altar of sacrifice. (Lev. 16:2,11-13.) In offering the incense these two members of the priesthood took upon themselves

to do what they were not commanded to do, and also in a time and manner unauthorized, taking the fire also from some other source than the altar of sacrifice. Their burning incense was therefore called "strange fire" --unauthorized. Their sin was a presumptuous sin, and the penalty was death. As immediately following the record (verses 9-11), there is the prohibition of wine or strong drink to the priests in the service of the tabernacle, the intimation seems to be that the two offenders were to some extent under such influence when they offered the "strange fire"--strange or unacceptable incense.

What is the lesson here shadowed forth for the antitypical priesthood, the truly consecrated and anointed Church of Christ? The special lesson to all such is, Beware of presumptuous sins! The offering of incense by Aaron, the typical High Priest, and made by fire from the altar of sacrifice, represented the sweet odor unto God of the perfect obedience of Christ, our great High Priest, even when tried in the fires of the altar of sacrifice. As thus on the day of atonement, after the offering of the sin-offering, Aaron burned the incense in the holy place before the Lord, so Christ, after offering his great sacrifice for us, entered into heaven itself with the sweet incense of his perfect obedience, and his sacrifice was therefore acceptable to God on our behalf. (Heb. 9:24; Rev. 8:3.) And as the offering of the sacrifice with the incense was on behalf of the under-priests and of all Israel as well, so the offering of Christ is for the priesthood, the Church, as well as for the whole world. (1 John 2:2.) True, we are to be laid with him on the altar of sacrifice; but our sacrifice would avail nothing were it not for his sacrifice and the sweet odor of his personal merit ascending God with our prayers for a share in his meritorious covering.--Rev. 8:3.

We, the Church, the antitypical under-priests, must therefore beware of the presumptuous sin of offering strange fire, strange incense, before the Lord, of presuming to approach God in our own righteousness. Only in acknowledgement of the sweet savor of Christ's righteousness, applied to us by faith in his blood, are we acceptable with God. Another lesson is that we should pay our vows unto the Most High with scrupulous exactness, and, to this end, keep the head clear and the heart right by obediently abstaining

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from the intoxicating spirit of the world; but "Be ye filled with the spirit"--the spirit of obedience and of a sound mind. (Psa. 19:13; Eph. 5:17,18; 2 Tim. 1:7.) In so doing we shall not be tempted to offer strange fire before the Lord, but will humbly trust in the acceptable incense of Christ our Redeemer, and ever observe a well defined line between the holy and the unholy, the clean and the unclean.--Lev. 10:9-11.

The displeasure of the Lord against those who presume to approach him with "strange fire"--knowing that they are not coming in his appointed way--is indicated, and the

penalty illustrated, in the fate of the two sons of Aaron. (Verse 2.) "And there went out a fire from the Lord [probably a lightning stroke] and devoured them, and they died before the Lord. Then Moses said unto Aaron [in explanation of the summary judgment], This is what the Lord hath spoken, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace."--Verse 3.

The destruction of the two presumptuous priests who thus attempted to present themselves before the Lord in other than his appointed way illustrates the teaching of the Lord and the apostles that the second death will be that "sorer punishment" which those of the antitypical priesthood will incur who attempt to appear before the Lord and to offer strange fire--strange incense which he did not authorize and cannot approve. The righteousness of Christ is the only acceptable incense; and we dare not come in our own. That we have been called to the priesthood and anointed with the holy anointing oil (the holy spirit) is no guarantee that we shall retain that office if we do despite unto the spirit of favor, despise God's appointed way, and so forfeit his approval. (Heb. 10:29,30.) Nor is the penalty indicated merely the forfeiture of the official honor; but it is death, the second death, from which there shall be no awakening. Let us not lose sight of the fact that the Lord has declared that he will be sanctified, that his name shall be honored before the people in those whom he owns as his consecrated priests. And those taking upon themselves the vows of the priesthood and receiving the divine anointing, who afterward at heart despise the Lord's appointments and ignore their covenant relationship with him,

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have no other hope than that indicated in the death of the two typical priests who offered strange fire.

"And Aaron held his peace." In the office of high priest, Aaron was a type of Christ, the High Priest of our profession, who will make no intercession for the recovery of those who sin unto death. His silence approves the judgment of God.

And Moses called the relatives of the two dead priests and said unto them, "Come near, carry your brethren from before the sanctuary out of the camp. So they went near and carried them in their coats out of the camp, as Moses had said. And Moses said unto Aaron and unto Eleazer and unto Ithamar, his sons, Uncover not your heads; neither rend your clothes, lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled [bewail the fact that these had so incurred the wrath of God]. And ye shall not go out from the door of the tabernacle of the congregation [--ye shall not leave the holy place to follow after and lament the dead ones], lest ye [also] die; for the anointing oil of the Lord is upon you [--i.e., you are consecrated to full submission and obedience

to the will of God]. And they did according to the word of Moses"--the representative of God.--Verses 4-7. So all who remain loyal to God will approve his righteous judgments. Nor will they leave the holy place of fellowship and communion with God to follow those spiritually dead into the outer darkness. And all who have the spirit of God will show by their conduct that, while they approve God's righteous sentence, they feel as he does about it, when he says, "As I live, I have no pleasure in the death of him that dieth."--Ezek. 33:11.

It is a fact worthy of notice that one-half of those called and consecrated to the typical priesthood (as under-priests, representing the consecrated of this age) forfeited their lives by offering the strange fire. If this proportion is typical of a similar loss amongst the called and consecrated of this age, it bids us be all the more upon our guard to make our calling and election sure.

While the death penalty was promptly visited upon the erring typical priests we must not forget that theirs was not the "sorer punishment"--the second death--due to a violation of the New Covenant obligations by the antitypical priesthood. They forfeited only the present life, or rather the few more years they might otherwise have lived. In the resurrection-day they also will come forth to trial for everlasting life under the favorable circumstances of Christ's glorious reign.

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THE MEMORIAL ANNIVERSARY.

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BROTHER Mott's letter, below, may be of general interest as supporting the views already presented in this journal on the subject. See our issues of March '91, April 1, '94 and March 15, '95.

DEAR BROTHER RUSSELL:--In the course of a study as to the origin and history of Easter Sunday, I discovered some facts which appear to confirm the view that the Lord's Supper should be observed as an annual memorial.

The Americanized Encyclopaedia Britannica, [We can supply this work at \$5.00 per set of 20 volumes, paper covers, postpaid.], under the title "Ecclesiastical Calendar," contains the following:

"So early as the second century of our era, great disputes had arisen among the early Christians, respecting the proper time of celebrating Easter, which governs all the other movable feasts. The Jews celebrated their Passover on the 14th day of the first month, that is to say, the lunar month of which the 1st either falls on, or next follows, the day of the vernal equinox. Most Christian sects agreed the Easter should be celebrated on a Sunday. Others followed the example of the Jews, and adhered to the 14th of

the moon; but these, as they usually happened to be the minority, were accounted heretics, and received the appellation of Quartodecimnians. In order to terminate dissensions, which produced both scandal and schism in the church, the Council of Nice, which was held in the year 325, ordained that the celebration of Easter should thenceforth always take place on the Sunday which immediately follows the full moon that happens upon, or next after, the day of the vernal equinox. Should the 14th of the moon, which is regarded as the day of full moon, happen on a Sunday, the celebration of Easter was deferred to the Sunday following, in order to avoid concurrence with the Jews and the above mentioned heretics."

It is conceded that there exists a great diversity of opinion as to the proper time for the observance of the Lord's Supper, indicating that early in the history of the Church this most important ordinance had been tampered with by the great apostasy, the mystery of iniquity, which began to work in apostolic times, but is now fully developed and recognized as the Man of Sin.

The difference of opinion which gave rise to the "great disputes" mentioned in the article quoted could not have been with reference to Easter, which, as every one knows, is intended to be in memory of the Resurrection--which could not by any process of calculation be made to fall upon the same day as the Passover of the Jews. It was clearly the Lord's death which was in question, and those poor "heretics" were contending earnestly for the faith once delivered to the saints, protesting, by their adherence to the true traditions of the Church, against the innovations of a corrupt and ambitious priesthood, who were willing to make any concessions to the pagan world in exchange for temporal power.

Pasch (Greek, pascha, for Passover) is defined by Webster as "The Feast of Easter."

The month of April was also called "Mensis Paschalis" (Passover Month), and "Easter Monath" in honor of the Anglo-Saxon goddess, Eastr; which further supports our position that Easter is nothing but a heathen substitute for the Christian Passover, wholly unauthorized by the Lord or his apostles, and another of the vile counterfeits of Babylon the Great, the Mother of Harlots and Abominations of the Earth.

Yours for the One faith, E. C. MOTT.

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DAY BY DAY.

"Make a fence of trust around to-day,

Fill the space with loving work and therein stay.  
Look not through the shelt'ring bars upon to-morrow;  
God will help thee bear what comes of joy or sorrow."

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#### A WISE WORLDLY CONCLUSION.

The Arkansas Baptist relates the following: "Three or four traveling men were stopping for a day and night in an Arkansas village, and having heard that a revival was going on, intended going to it at night; but after playing checkers for three hours in the afternoon with the preacher who was conducting the meeting, they concluded his ministry would do them no good. This is no idle tale, but a record of the facts."

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#### VIEWS FROM THE TOWER.

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ONE of the notable events of our day was the recent peace-demonstration on the occasion of the opening of the Baltic canal. The canal was projected by the grandfather of the present German Emperor and begun by his father; and, as intended, it will doubtless be of great benefit to Germany's commerce as well as to her navy. The German Emperor determined to make the occasion of its opening a forcible reminder of the blessings of peace on earth and good will toward men, and invited all the great governments of "Christendom," and Turkey as well, to send to it their representative battle-ships or peace-makers.

They came: over a hundred of the most awful engines of war; and they made, as they steamed through the canal, the most remarkable exhibition of the kind ever witnessed on earth. The cost of the vessels and their armament represented hundreds of millions of dollars; and one salute fired simultaneously by 3,500 guns consumed in an instant thousands of dollars' worth of powder, and produced, as it were, a voice of mighty thunder such as never before was heard. Of course, while telling them that this was a peace-demonstration, the Emperor feasted his guests royally. He could well afford to do so, for the people would foot the bill, which in this case is stated to have been in round figures \$2,000,000.

As the eye of the mind beholds the pageant we inquire --Who are these Christian nations? And for what purpose have they built these floating fortresses? Are they to defend civilization and Christianity from barbarous foes seeking their destruction? No; the barbarian savages never dreamed of such death-dealing devices. It was not the fear

of these that led to the construction of these vessels. Perhaps there once were such savages, and mayhap these are the vessels by which they were conquered long ago, and therefore they are symbols of peace and good will toward civilized man? No; not one vessel in the entire number had ever been in battle: they were all new vessels of the most modern type. Vessels launched ten years ago would be too antiquated for such a naval parade; indeed would be almost useless in warfare against one of these modern vessels. Why then were hundreds of millions spent in building these vessels? and why are other millions spent annually in keeping them manned, armed and provisioned for war?

Ah! the only answer is that the name Christian, as applied to nations, is a mistake. Although Christianity has done much for the nations of Europe and America--bringing them civilization and a measure of liberty and some ideas of justice and decency--it has not converted them as a whole, nor more than a small minority. To many it has merely brought enlarged ambitions of selfishness which are scarcely restrained by public weal and sentiment. The nations have not been converted from principles of selfishness to principles of love: and none know this better than the rulers. They know that they dare not trust each other--that if one got much more power than the other, so that she dared to do it with impunity, she would not hesitate to steal away their liberties for her own gain; "might would make right." Hence it is a race for power, for self-defence against each other. Such a peace evidently rests upon a poor foundation.

How much the world needs a general government, a good government, a righteous government, a paternal government, that would really "speak peace to the nations" and bid them spend time and treasure and blood in a nobler cause than destroying one another financially and literally. Six thousand years of experience proves that such a government cannot be organized amongst the fallen sons of Adam. For even though a few might be found able and willing to

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do their best, their efforts would be handicapped by others seeking to do their worst while deceiving the people and posing before them as patriots. And even the best intentioned would be in great danger of being corrupted by power.

But as God's people read the great, divine plan of the ages they see that God has for centuries been selecting and preparing, under Christ their head, a peculiar people, "a royal priesthood," who, with Christ their Chief Priest, shall shortly rule and bless and help up, out of sin, degradation and death, all the families of earth. They pray for that promised Kingdom of God--"Thy kingdom come, thy will be done in earth as it is in heaven." They realize that when God's Kingdom is in control, the present implements of human destruction will be of no further value, and human

energies will be otherwise invested. But first the great battle of the Great Day of God Almighty must be fought. The nations realize faintly, even while they cry, "Peace, peace," that a conflict impends: and hence in the language of Scripture the weak are saying, "I am strong." (Joel 3:10.) This is the real meaning of the naval display at Kiel. The nations desire to impress each other with their strength, hoping thus to put off the evil day of war.

But the world in general is not deceived by the cries of Peace! Peace! Even though they do not see the glorious outcome as we see it, they see the "battle," the "irrepressible conflict," and know the real meaning of the recent peace-demonstration. We quote from the London Spectator as follows:--

"And yet the irony of the situation is very keen. It was a grand festival of peace and constructive industry, but its highest glory was the presence of the fleets prepared at vast sacrifices of treasure and of energy solely for war and for destruction. An ironclad has no meaning, unless it is a mighty engine for slaughter. There is but one phrase which describes fully the grandeur of that 'peaceful' fleet, and this is that it could in a day destroy any port on earth, or sink the commercial navies of the world, if gathered before it, to the bottom of the sea. And what depths of human hatred were concealed under all that fair show of human amity. One squadron was French, and its officers were panting to avenge on that exultant Emperor the dismemberment of their country. Another was Russian, and its Admirals must have been conscious that their great foe and rival was the Power they were so ostentatiously honoring, and had only the day before broken naval rules to compliment the Emperor's most persistent and dangerous foe. A third was Austrian, whose master has been driven out of the dominion which has made the Canal, and jockeyed out of his half-right in the province through which the Canal in its entire length winds its way. And there were ships from Denmark, from which Holstein had been torn by its present owners, and from Holland, where every man fears that some day or other Germany will, by another conquest, acquire at a blow, colonies, commerce, and a transmarine career. The Emperor talked of peace, the Admirals hoped for peace, the newspapers of the world in chorus declare that it is peace, but everything in that show speaks of war just past, or, on some day not distant, to arrive. Never was there a ceremonial so grand in this world, or one so penetrated through and through with the taint of insincerity."

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We noticed not long since that in France some of the theaters were presenting scenes from the New Testament. Now a "Sacred Opera," Christ, composed by the celebrated pianist, Anton Rubinstein, now deceased, is being presented at the City Theater of Bremen, Germany.

The tone is reverent, the building is hung with dark drapery, and no applause is permitted. The prologue opens

with a shepherd scene in which the wondrous star appears over the manger. Soon the heavens open and the Annunciation angel appears surrounded by a heavenly host and declares the Redeemer's birth, when follows the joyful song, "Glory to God in the highest, Peace on earth, good will toward men." The music changes, a Moorish king and retinue appears, then one from the North, and finally a third from India. Each sings of his own greatness, but also of that longing which the whole world feels for something better. The door of the manger opens and the infant Jesus with his mother and Joseph are seen in a flood of light.

Then follow scenes in our Savior's life:--his baptism at Jordan, by John, who preaches the Kingdom of Heaven at hand, and who salutes Jesus as the Lamb of God which taketh away the sin of the world; the temptation in the wilderness, in which our Lord is represented in white garments, while Satan is represented behind him in black garb, etc. Scene 3 represents the sermon on the mount. (Matt. 5.) As each beatitude falls from the lips of the great Teacher, the disciples repeat quietly the word, "Blessed." But presently when the hungry clamor for bread, the miracle of the loaves and fishes is represented, followed by the awakening of the son of the widow of Nain.

Another scene represents our Lord driving the tradesmen and money-changers out of the temple, saying, "My house shall be called a house of prayer, but ye have made it a den of thieves." The scene shows the buyers, sellers, children, etc., in oriental dress, scurrying across the stage before the scourge of small cords. Then Caiaphas and the Pharisees appear, demanding his authority and taunting him. Our Lord's answers are given in dignified form, tone and music.

Then follows the scene of the Last Supper; Gethsemane's agony; the trial before Caiaphas, Herod and Pilate; the latter represented with great dramatic effect, followed

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by the dragging away of the Master to execution. The crucifixion scene is omitted because the stage is insufficient in size. A scene representing Judas' remorse is brought in and the whole concludes with a representation of St. Paul preaching in bold strains the gospel of the cross of Christ.

It is truly remarkable that worldly men, we presume as a financial speculation, are finding that the common people are hungering for the gospel of the Son of God, while the preachers of various denominations declare that they cannot attract them with grand organs, and singers, and free seats, and essays upon science, art, politics, etc., which contain but little food for the soul--little of the

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bread of everlasting life. Thus while the colleges and churches are explaining away our Lord's miraculous birth

and all of his miracles, God finds defenders and mouthpieces for his truth, even amongst non-professors.

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The latest development of Protestant union is called "The League of Catholic Unity," which, acting along the lines laid down in 1888 at the Lambeth (England) Conference, sets forth the following four rules as the basis of union:

"1. The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.

"2. The Apostles' Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

"3. The two sacraments ordained by Christ himself: baptism and the supper of the Lord, ministered with unflinching use of Christ's words of institution, and of the elements ordained by him.

"4. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church."

This league has been joined by quite a number of ministers.

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The Coptic Catholic Church of Abyssinia seems disposed to unite with the Roman Catholic Church; and the pope is supplying money for the establishment of Roman Catholic schools among them.

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A splendid specimen of Roman Catholic love for Protestantism, the Bible, the American flag and the Public School, was given in the great city of Boston, on July 4. Boston (like New York and several other large cities in the United States) has a large foreign population, and hence the Roman Catholics, under the name of the Democratic party have had control of the city government for years.

It is usual for Patriotic orders to celebrate by parade, etc., the Nation's birth, and this was done by the Patriotic Sons of America and the "American Protective Association," unsectarian organizations whose special object is the preservation of American liberties, and especially the protection of the Public School from the hostile attacks of Romanists. The R.C. Board of Aldermen refused permission to take along a "float" representing a New England school house, and two of their number, knowing the loving and liberal spirit of their supporters, prophesied trouble and it is believed encouraged it by their utterances, so that their expectations were realized. But the A.P.A. people thought that they should cling to a shred of liberty on the day of its celebration and obtained the Governor's consent and

that of the Police Commission, which is of his appointment, and did parade as intended.

The parade was to emphasize the value of the public schools as nurseries of freedom; and a miniature "Red School House," of the pattern general throughout New England, led the procession guarded by 300 policemen. It was mounted on wheels and drawn by horses covered with American colors. At its door stood a man dressed with striped pants and starry coat, representing "Uncle Sam," the promoter and protector of the public school system. At one of its windows stood the Rev. H. F. H. Miller, a Baptist minister, with an open Bible before him resting upon an American flag; and near him stood Prof. H. H. Lincoln, the first and for forty years a school teacher in East Boston.

The procession got along fairly well until Saratoga street was reached, when the mob, which lined the sidewalks hooting and using vile and insulting language, grew aggressive. The minister and the Bible were the mark for tobacco quids and gobs of mud. As the school house was known to be the chief objection, the police were massed near it; but when the school house and police were past the mob of Romanists closed in upon the rear of the procession with most foul and insulting language, and women joined in spitting upon and striking the marchers. The mob cut off the rear of the procession, assaulting it with stones, etc. The result was two killed and many wounded severely. Of course the decent people of Boston are all hurt by the wound given to the fame of their city.

The lesson is that however much the pope and his cardinals and bishops and Protestant ministers may desire unity between their system and Protestantism, the fact remains that there is a wide gulf of bitter feeling between their people and all the institutions of liberty. Poor creatures, they are so blinded by priestcraft and superstition that they are scarcely accountable. Thank God! the time is not far distant when they shall all "come to a knowledge of the truth" under the instruction of the "royal priesthood." Then the blind eyes shall be opened, and no doubt many will be saved by the Redeemer from their present malicious, antichristian, murderous spirit, which surely is unfit for any place in or under the Kingdom of God's dear Son.--1 John 3:15.

While God's consecrated saints should see all this clearly, they are to take no part in such parades and battles. We have a greater battle and labor: a battle with spiritual wickedness and an overcoming of our own carnal tendencies. The world will fight its own battles, some on each side, but we must wait for the salvation that shall be brought unto us at the revelation of our Lord and Savior Jesus Christ.

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CONSOLATION.

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"Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thy heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass; and he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord and wait patiently for him."--Psa. 37:3-7.

WHILE the Word of God abounds in precepts and admonitions, in warnings and instructions, and while it lifts high the standard of moral excellence--so high that in our weak and fallen condition we cannot attain unto it, and in our efforts to do so in the midst of a crooked and perverse generation we must of necessity encounter the

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wrath of all the powers of darkness strongly entrenched in the hearts of fallen fellow-men, this same blessed Word comes to the faithful children of God in the very midst of this battle of life with sweet and refreshing consolation.

Consolation! What is it? Oh, you who have never enlisted under the banner of the cross, you who have never made an honest endeavor to withstand the powers of darkness, to fight the good fight of faith, to stem the current of your own fallen nature's tendencies, or to contend earnestly for truth and righteousness in the midst of a crooked and perverse generation, what can you know of the sweets of divine consolation? It is the balm for wounded spirits on the battle fields of time; the cooling draught for fainting souls hard pressed by the relentless foe; the soothing caress of a loving hand upon the fevered brow of a noble contender for truth and righteousness; the gentle whisper of hope and courage when the heart and flesh begin to fail--that is consolation, divine consolation, the only consolation that has any virtue of healing and refreshing in it. But it is reserved only for those noble souls who are faithfully bearing the burden and heat of the day; while those who listlessly drift with the current of the world's favor, and of the downward tendencies of the carnal nature, can never have an intimation of its sweetness.

It is to the faithful soldiers of the Lord that the above words of the Psalmist are addressed--to the persecuted, tempted and tried. Hear them, tempest-tossed and fainting souls: they were long ago penned by the Lord's prophet

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for your edification--"Fret not thyself," but "trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." How strong is the Lord, how wise and good! His promises have never failed to those that put their trust in him. We may feel that our efforts to be good and to do good are very unproductive, and that the opposition from within and without is very strong; but



it is when we are weak--when we thus realize our own incompetency --that we may be "strong in the Lord and in the power of his might." Let us endeavor to make straight paths for our feet, lest that which is lame be turned out of the way, and then lay hold of the Lord's strength to help us pursue our course in the narrow way of difficulty and trial. The fact that we are weak and lame does not separate us from the love and power of God; for "he knoweth our frame, he remembereth that we are dust." He knows that we have the treasure of the new nature in earthen vessels, and therefore it is that, while we strive to overcome, we have his proffered sympathy and aid and the imputed righteousness of Christ for our all-sufficient covering. "Trust in the Lord and do good; so shalt thou dwell in the land; and verily thou shalt be fed." Our food and shelter will be sure: he will never leave nor forsake his own, but will make all things work together for good to them.

"Delight thyself also in the Lord, and he shall give thee the desires of thine heart." This delight in the Lord is a still more advanced step in the Christian life. It is a blessed thing to learn to trust in the Lord; but it is when continued trust and responsive providences have ripened into personal acquaintance and fellowship with God that we learn to delight in him. Yes, it is when heart answers to heart, when pleading prayer brings recognized answers of peace, when the divine care and love are specially seen in the guidance of our way: in a word, when we come to feel that the Father and the Son have so clearly manifested themselves to us that we can recognize their abiding presence with us. Ah! then it is that we begin to delight ourselves in the Lord. Then, however dark may be the way, or however heavy may be the storm that rages about us, the balm of divine consolation is always there, so that the child of God, though often troubled on every side, is not distressed; though perplexed, he is never in despair; though cast down, he is not destroyed; and though persecuted, he is never forsaken.

To delight thus in the Lord is to have the affections centered in him; it is to have the heart in such sympathy with righteousness and truth as to see in God the fountain of all goodness and truth, the one altogether lovely. The Psalmist expresses such an attitude of heart when, personifying our Lord Jesus, he said, "I delight to do thy will, O my God: yea, thy law is within my heart." And again, "O how love I thy law! It is my meditation all the day." And again, when he says, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is....Because thy loving kindness is better than life, my lips shall praise thee....My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me."--Psa. 63.

Such an experience springs only from the felt consolations of divine grace in times of sore and pressing need, and however great the afflictions or the trials of faith, patience and endurance that lead to such an acquaintance with God, there is great cause for rejoicing in them; for

"E'en sorrow, touched by heaven, grows bright

With more than rapture's ray,

As darkness shows us worlds of light

We never saw by day."

When the heart has been thus centered in God, it is its most natural impulse to commit its way to him. As one has beautifully expressed it--

"We'd rather walk in the dark with God

Than go alone in the light;

We'd rather walk by faith with him

Than go alone by sight."

And how precious is the promise to those who thus learn to trust in the Lord and go on doing good, no matter how obstinate or fierce may be the persecution it may excite, and who delight in the Lord and confidently commit their way to his loving wisdom. Surely they shall have the

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desires of their heart, and no good thing will he withhold from them. Their fervent prayers avail much, and in his own good time their righteousness, however misrepresented and evil spoken of now, shall be brought forth as the light --clear, cloudless and widely manifest; and their judgment, the justice and righteousness of their hearts, as the noonday. And even while we remain here as aliens and foreigners in the enemy's land, verily we shall be fed, both with the temporal bread and with the bread of heaven for our spiritual sustenance. "Rejoice in the Lord, O ye righteous, and give thanks at the remembrance of his holiness."

But the Psalmist adds one more important word of counsel to the Lord's beloved children. It is this--"Rest in the Lord, and wait patiently for him." Do not make the mistake of expecting him to give you the desires of your heart at the very instant of your request; to make your path peaceful, easy and pleasant as soon as you commit your way to him; and at once to bring forth your righteousness as the light and your judgment as the noonday. He has not promised to do that. Time is necessary for the working out of his kind providences in our individual affairs; for God works on philosophical principles and for lasting and blessed results. So--

"If not to-day, be thou content, poor heart!

God's plans, like lilies pure and white, unfold;

We must not tear the close-shut leaves apart;

Time will reveal the calyxes of gold."

This waiting, under severe trial or affliction, will indeed be a blessing in disguise, if the soul be rightly exercised unto patience, endurance, faith, hope, meekness, long-suffering, kindness and true Christian fortitude. And it

will be in the darkness of these waiting seasons that the blessed stars of hope will shine the brightest, and the bright Morning Star, the harbinger of day, will shed his beams into the deepest recesses of our hearts. "They that wait upon the Lord," says the Prophet (Isa. 40:31), "shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

Blessed promises! and, to the praise of his abounding grace, his saints of the past and present all bear ample testimony of their fulfilment.

"Who need faint while such a river  
Ever flows our thirst to assuage?  
Grace, which, like the Lord, the giver,  
Never fails from age to age."

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WALK BY THIS RULE.

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"And as many as walk according to this rule,  
peace be on them and mercy."--Gal. 6:16.

PEACE, rest of mind, tranquility of soul, is the happiness that all men crave, yet seek for in vain, because they seek it where it cannot be found. God created man for his own pleasure (Rev. 4:11; Isa. 43:7) and in his own image, so that man's true pleasure, happiness and peace should be found only in harmony, fellowship and sympathy with his Creator, that thus the fellowship of the Creator and the creature might be responsive. He wanted that love should respond to love, admiration to admiration, virtue to virtue, and grace to grace, in the Creator and the creature, as face answers to face in a glass. In this natural attitude of the Creator and the creature generous benevolence and filial gratitude combine in mutual happiness. God is happy in the realization and in the exercise of all the noble traits of his glorious character, which happiness is enhanced by appreciation of the same on the part of his creatures, and by manifestation in them of the same qualities and dispositions of mind and heart. And likewise man must both realize and exercise the noble endowments of his nature and form a character modeled after that of his heavenly Father and meeting his approval, if he would find that true happiness which consists in the approval of his own conscience and of his Creator and Judge, in whose favor is life, and "at whose right hand there are pleasures forevermore."--Psa. 16:11.

True, all men have lost much of the original likeness of God, but this does not alter the fact that they still crave the happiness and peace which can never be found except under the natural, original relations to his Creator. No

matter how deep a man may sink in sin, how far he may stray from the path of rectitude, how low and vile he may become, he still remembers that he is a man, a member of that noble though fallen race which God created in his own likeness, and he knows and feels his degradation. He knows that he was made for higher and nobler ends than those toward which he is ever tending, although he has

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neither inclination nor desire to strive toward those nobler ends, not having the fortitude to resist the inherited and long-cultivated bias of his fallen nature.

In this painful realization of the absence of true happiness and peace of mind and heart, men have sought for happiness and peace in ways in harmony with the more or less depraved tendencies of the fallen nature--in the poor substitutes which pride, ambition, strife, rivalry, wealth, fame, power, etc., have to offer; but the happiness they find in these is only delusive, and at most very short-lived. The bubble of success may burst in an instant, and the peace and happiness built upon it be utterly wrecked.

There is no peace, therefore, to any man except in the reestablished relationship between himself and his God. And since this relationship of sons can only be reestablished through Christ, there is no peace to any man out of Christ. "There is no peace, saith the Lord, to the wicked." (Isa. 48:22.) And "if any man be in Christ, he is a new creature; old things have passed away, and behold all things have become new" (2 Cor. 5:17): he has "passed

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from death unto life," and has found the peace which the world can neither give nor take away. He realizes himself a son and heir of God. And to these justified sons and heirs of this age God has not only granted his recognition, but also his special favor, in offering to them exceeding great and precious promises--to become sons of God on a higher plane, and joint-heirs with Jesus Christ, his only begotten Son, the conditions of which relationship are that we follow in his footsteps of sacrifice, even unto death.

Those who thus covenant with God are begotten of the spirit of God, and as many such as are thenceforth led of the spirit of God, they are the recognized sons of God (Rom. 8:14), while those who fail to recognize, appreciate and accept the great favor offered, lose the benefit of their reckoned justification in this age.

It is to these new creatures, begotten and led of the spirit of God, that the words of our text are addressed--As many such as walk by this rule, peace be on them and mercy. The rule referred to is the rule of the new creature mentioned in the preceding verse--"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Forms and ceremonies are not the rule, but the new life itself, the new creature filled with

the holy spirit of God and led of the spirit. "Walk in the spirit," says the Apostle, "and ye shall not fulfil the lust of the flesh; for the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other."--Gal. 5:16,17.

To as many as walk by this rule are promised peace and mercy--mercy, because our best efforts to walk after the leading of the holy spirit will be imperfect; but God who judges our heart's desires and efforts is merciful and will not exact from us more than we are able to perform. And therefore, notwithstanding our lameness and halting steps in following the lead of the spirit, he gives his blessed peace to all them that walk by this rule--the rule of the holy spirit, the rule of the new creature.

Now if any man be in Christ, a new creature, he has put away the old man--the carnal nature, which is enmity against God and is not subject to the law of God, neither indeed can be--with all his evil deeds, which the Apostle thus enumerates (Gal. 5:19-21), "Now the works of the flesh [the carnal nature] are manifest, which are these: Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

While we might wonder that the Apostle, in addressing the saints, should make mention of the grosser forms of sin which could only be predicated of those who have fallen from grace, when we consider, we see that it would not have done to leave these out, because they belong to the category of evils which are opposed to the spirit of God, and can have no place in his Kingdom. Then, again, they are the abominable ends to which the lesser evils inevitably tend, as the nature of sin is always progressive. The Apostle gives fair warning that those who do such things, no matter how loud may be their professions, have no inheritance in the Kingdom of God; and therefore they have no right to the fellowship of the saints upon whom, and the cause of Christ in general, they bring only disgrace.

But the effect of the rule of the spirit, in all those who are truly new creatures, begotten of God and led of his spirit, is very differently described by the Apostle. He says, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and desires." If we are living according to the rule of the new nature, following the leading of the spirit of God, then we must have these fruits in some measure, even from the very start of our Christian experience; and if we are following on to know the Lord and to walk in the spirit, these fruits are surely growing and becoming more and more manifest to all with whom we are associated.

If those who are in Christ would observe this principle, and deal with each other as new creatures, much discord

would be avoided; for the motives and endeavors of the "new creature" would be considered, and not the frailties or mistakes of the "earthen vessel." "Let us follow the things that make for peace."--Rom. 14:19; 1 Thes. 5:13.

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JOURNEYING TO CANAAN.

--JULY 28, NUM. 10:29-36.--

Golden Text--"Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel."

THERE are two phases of Israel's typical character; one in connection with the tabernacle service, in which the whole camp of Israel represents the world, and in which the priesthood, Aaron and his sons, and the tabernacle service of sacrifices, etc., represent Christ and the Church and the great work of atonement for the sins of the world. The other phase of its typical character is that in which the whole nation, regarded as the chosen people of God, represent God's chosen people of the Gospel age and their journey, under the divine direction and leading, from the bondage of sin into the blessed Canaan rest of justification by faith in Christ, which is also a foretaste of that still more glorious rest that remains for the people of God beyond the Jordan of death, in the heavenly Canaan, whence all the hosts of sin will have been forever expelled.

To this latter phase of the type the Apostle Paul refers in his letter to the Hebrews (3:8-19; 4:1,2). Here the Church is warned against failure to enter into the heavenly Canaan, by the example of fleshly Israel in its wayward course from Egypt to Canaan; and the fact is pointed out that a whole generation of them forfeited that privilege and died in the wilderness, because of unbelief and departing from the ways of God. In unbelief, they murmured against the divine leading, and their carcasses fell in the wilderness.

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Then he adds, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."--Heb. 3:12.

While he speaks (Heb. 4:9) of the rest that remaineth for the people of God, referring to the final rest, the heavenly Canaan, the glorious spiritual condition beyond the vail of the flesh, he also speaks of a present rest--the blessed foretaste of the rest that remaineth in the heavenly Canaan, the rest of faith, saying,--"For we which have believed do enter into rest."--Heb. 4:3.

In this view of the type, let us examine it, that we may see the more clearly our own blessed privileges and our responsibilities on the higher plane of the spiritual Israel of

God; for though we who have believed do enter into the Canaan rest of faith now (4:3), our course with reference to the rest that remaineth for the people of God (4:1) --the heavenly Canaan--is still aptly represented, as the Apostle Paul shows, by the wilderness journey and its wonderful divine leading. Think of it! There was a numerous host of men, women and children suddenly emancipated from four hundred years of bondage, with only a few days' preparation and but a scanty outfit, traveling through a barren, trackless wilderness toward an unknown land promised to their fathers. There were hostile nations about them, and many privations and dangers to be expected by the way. But what had they to fear? Had not the God of heaven promised to go before them and to lead them all the way?

Just so it is with the Church. The true Church is the Church in the wilderness (Rev. 12:6,14; Luke 15:4; Hos. 2:14; Isa. 51:3; Cant. 8:5)--separate from the world, and under the divine protection and guidance. It is a company of widely varied degrees of growth and development in the spiritual life. There are babes in Christ and a host of those more or less slowly approaching maturity. And God is leading us all through the trackless wilderness of this present evil world. He is our shield and our guide, our glory and our defence; and it is our part to faithfully,

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follow where he points the way. Our bread and our water are sure, and our joy is to realize that his presence is in our midst, and that he is able to bring us to the promised inheritance. Let us follow his leading, and not be wayward, as was the faithless generation which fell in the wilderness.

Referring again to the type, and comparing our own experiences, we see that the Lord pursues much the same methods with his people now as then. The leading of the Lord is by the way of that experience and discipline which tend to develop character. And to such discipline every "Israelite indeed" will faithfully submit, while those who will not do so are thereby proved unworthy of the promised inheritance. Let us not be of that unworthy class, but humbly and patiently seek to profit by the experiences, rough though they be, and by all the discipline and teaching so necessary to fit us for the glorious inheritance of the saints in light.--Col. 1:12.

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THE REPORT OF THE SPIES.

--AUG. 4, NUM. 13:17-20,23-33.--

Golden Text--"The Lord is with us; fear them not."--Num. 14:9.

STILL bearing in mind the typical character of Israel's experiences; that the consecrated Gospel Church is her antitype; and St. Paul's statement (1 Cor. 10:11) that these things are written for our admonition, let us consider the important lessons of the scrap of history before us. In reading the full account, included in Num. 13:14; Deut. 1:1,2,19-36, several thoughts are brought forcibly to our attention; viz., (1) That "without faith it is impossible to please God." (2) That the faith which God expects to find in us is a reasonable faith, having for its basis a good, solid foundation justifying its exercise. (3) That treason against God will not go unpunished. (4) That God hears and answers intercessory prayer on behalf of his people, except in the one case of treason. (5) That fidelity to the truth will in due time be gloriously rewarded, though for a long time the faithful may suffer to some extent on account of the unfaithful.

Let us consider the illustration of these principles. God gave to Israel abundant evidence of his love and power and of his special favor toward them above all the families of the earth. With a mighty hand and an outstretched arm he brought them out of Egypt, across the Red sea, fed them with manna in the wilderness, caused the barren rock to bring forth refreshing waters, gave them his law amidst the inspiring scenes at Sinai and led them through the desert with the pillar of cloud and of fire, the emblems of his presence.

When they came to the borders of the promised land their faith was put to the test by the reports of the spies and their conflicting counsel as to the ability of Israel to go up as the Lord commanded and possess the land. Ten of the twelve discouraged the undertaking and counselled disobedience to the divine command, while the other two, with Moses, reminding the people of the fact that the Lord in whom they had abundant reason to trust would go with them, counselled that they go up immediately and possess the land, and that, with the Lord on their side, they were abundantly able. The latter was the language of faith and obedience; the former of cowardice and rebellion.

To the evil counsel the people hearkened and became mutinous against Moses and the faithful spies, declared their purpose to return to Egypt, and were about to stone these faithful ones to death and choose from among themselves a leader to guide them back to the land from which God had delivered them.--Num. 14:1-4,10.

Just here God interfered on behalf of his servants, and declared his purpose against the disloyal hosts of Israel, saying to Moses, "I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they." (14:12.) What a suggestion of personal honor and preferment was this to Moses--that his own posterity should inherit the blessing, instead of this rebellious host. And then it would relieve him at once of all the labor and care and weariness of leading, instructing and judging this people, and permit him to spend the



remainder of his days in the tranquility of domestic life. Such a course, too, on the Lord's part would have been entirely consistent with his plan and perfectly just; yet for the time it would have been misunderstood by the world at large; for the attention of all the nations had been attracted to the wonderful power of Israel's God, and in such a case they would be ready to take up a reproach against him and say that his power had failed and that he was unable to fully accomplish the deliverance of his people.

But Moses was more mindful of the Lord's honor than of his own. "And Moses said unto the Lord, Then

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the Egyptians will hear it,...and they will tell it to the inhabitants of this land; for they have heard that thou Lord art among this people....Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness." How beautiful this self-forgetfulness in its zeal for God, this humility and patient endurance and the loving spirit that could so tenderly pray for the wayward and even mutinous hosts that conspired against his life! What a lesson is here for every one filling a responsible position in the body of Christ!

But mark how the faithful man of God frames his petition in harmony with God's law. He does not ask that the Lord might clear the guilty, persistently wilful sinners, contrary to his law, but that only so far as might be consistent with his just and holy law he would pardon the iniquity of his people as he had done in the past, and not utterly consume them in his just wrath. Hear him: "And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now."--Num. 14:17-20.

Now mark the answer--"And the Lord said, I have pardoned according to thy word"--according to the word of his own holy law, whose promise of mercy to the erring (though not to wilful, determined sinners) Moses had pleaded on behalf of Israel. This mercy could be extended to the young, but not to the adults who were inexcusable; and this was now the tenth time they had rebelled against the Lord, showing their hearts strongly set to do evil. In this they were a type of a class of wilful sinners in this still more favored Gospel age who, having been once enlightened, etc., nevertheless, afterward prove disloyal to God and come under condemnation to the second death.

The Lord told Moses and Aaron to say to them, "As truly as I live, saith the Lord, as ye have spoken in mine

ears, so will I do to you. Your carcasses shall fall in this wilderness;...but your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."--Num. 14:28-33;1-4.

Here was a type of the value of intercessory prayer on behalf of those who sin not unto death. (1 John 5:16.) Let us bear in mind this privilege and duty of intercessory prayer for all such, and for our encouragement let us remember God's dealings with his faithful ones of old. And let us beware of any thing approaching to disloyalty to God--of any disposition to rebel against him and return to Egypt, the world; and also of that lack of faith which indicates a serious lack of appreciation of all of God's favors and leading in the past and which therefore fails to trust him for the future.

Beloved, the Lord has led us in the past by a way we knew not. It has not always been an easy way, but it has always been a safe way, a profitable way though often a rough and thorny one. True, it has been a way of privation, a lonely, wilderness way, but it has been good for that discipline and training so necessary to fit us for the greater blessings of the Canaan beyond. And has not the glory of the divine presence and favor been sufficient to compensate for all the barrenness of the wilderness way? Ah, yes! we hear you say; and our hearts respond, Amen!

"Oh, what are all earth's gilded toys  
Compared with heaven's eternal joys?  
Or even to the feast now spread  
For pilgrims through the desert led?  
Oh, sweeter far the wilderness,  
With all its bleak, wild barrenness,  
Than all the city's pomp and pride  
Without our heavenly Friend and Guide.  
Its manna is a foretaste sweet  
Of heavenly bounty all complete;  
Its cloudy pillar, guiding light,  
Are earnest of the future bright."

Let us keep the wilderness way and rejoice as we go.  
See Poems and Hymns of Dawn, p. 57.

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ENCOURAGING WORDS FROM FAITHFUL WORKERS.

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DEAR BROTHER:--I enclose report and order for more books. The small-pox scare is about over, and I am again taking orders--nearly as many orders for sets as for single copies.

To-day I have been confined to the house, and a Seventh Day Adventist has been with me nearly all day, talking on the plan of the ages and reading the DAWNS. He can find nothing in the DAWN to object to, and he is now

reading the TOWER, of Nov. 1-15, '94, which I think will clear him on the subject of the Law. I have met him often, and we have had many talks and prayers together.

I placed several DAWNS in the East End when I first came here, and a group of six now meets once a week at a private house for prayer and the reading of the DAWNS. Pray for us, that we may all remain faithful and do all the Lord would have us do.

Yours in the Lord's service, WM. T. McCLAIN.

[This city in Mississippi was threatened with small-pox and cut off from communication with other cities. The colporteur was unable to get away and the people were too excited to be canvassed for DAWN; so he sought out some who had already purchased and read, started a meeting and introduced the WATCH TOWER. God is ready and willing to make all things work together for good to his people, if they are but willing, obedient and faith full.--Editor.]

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DEAR BRO. RUSSELL:--We are unable to colporteur to-day owing to the inclement state of the weather, and I take this opportunity to write you.

I heartily thank you for the concern you seem to have for me, and also for the help and encouragement that you have given me in the past. My brother, you do not know how anxious I am to serve the Lord in an acceptable manner. I realize that the Lord has been very gracious in leading me out of Babylon; and the fact that I was glad to withdraw from the Presbyterian church and the Y.M.C.A. shows that my love for the truth is pure and that I greatly appreciate the call to run for the glorious prize that is to be rewarded to the Church of Christ. I believe I know now what consecration is, and daily I strive to be

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an overcomer--to please the Lord in all things. I remember that it is one thing to be called, but quite another thing to be chosen. The Lord says--"To him that overcometh will I grant to sit with me in my throne." It is the faithful overcomer who is chosen. And then I want to be more zealous in the Lord's work--in disseminating the truth. I realize that now is the time to work, because the dark night is fast approaching when no man can work.

Your Brother in Christ, WM. P. CAUSER.

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DEAR BRO. RUSSELL:--Many thanks for your kind and welcome letter. It is always so refreshing to my soul to

receive a letter from the office.

Well, praise the Lord! He has yet his people, filled with his spirit of love and peace, left in the world, though they are but few. Then it is a comfort to know that one is not entirely alone yet; and I am so apt to think so, sometimes, when I look around me and find only such a little handful who care to walk not after the flesh, but after the spirit--so few who want to be fully the Lord's and to follow the Lamb whithersoever he goeth, in the narrow way to life; so few trusting in the great and glorious promises of God, or believing in so great and blessed salvation as we do.

I am glad that the Lord has not left his children in darkness concerning his plan, but has made everything so plain for us, even informing us of the appointed times and seasons for the accomplishment of the different features of his wonderful plan. It would indeed be a gloomy thing for us, if God had left us entirely in uncertainty and darkness now, so we could see nothing of the impending great events, the time of trouble, the harvest work, the Lord's presence and the soon establishment of his Kingdom, "the restitution of all things spoken," the Jewish question, and all these important truths now so clearly seen and so much appreciated by God's saints. I am glad we are yet in the path that is shining more and more for the just and the faithful children of God, being led by his spirit to see and understand the promised "things to come."

In answer to your inquiry about the number of Danish DAWNS disposed of in Denmark up to date, I am pleased to say that five hundred of the books are already among the Danes, most of them in good hands, I believe. The English lot is nearly all sold; but as yet I have sold only a few single copies of the German, and about half a dozen of the Swedish translations.

The Swedish brother here, Bro. Holm, would be very happy to engage in the work, but is hindered now; he will write you a letter soon. The Danish brother, who I mentioned to you was canvassing around in his neighborhood, has opened his house for meetings where the truth can be freely proclaimed by voice. I was there on Easter Sunday, and about twenty intelligent people were present to listen to the discourse on the plan of the ages. Many questions were asked and answered.

My new-found brother in the Lord is daily growing in love and knowledge of the truth. He has been with me two weeks now, canvassing.

Wishing you all an abundant measure of the favor and blessing of God, I am

Yours in Christ, JOSEPH S. WINTER.

[This is the Brother mentioned in our last issue, laboring as Colporteur in Denmark.]

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DEAR BRO. RUSSELL:--I went up to Wesson on Sunday, and talked on the Scriptures to a little gathering there.

Had a good delivery of DAWNS on Monday. What a stir the books have made there! Some oppose it very bitterly, while others defend it fervently. Some are searching it just to find something to criticize, and they accuse it falsely of many things, but their accusations do not agree. Even this I believe results in good, for the few who defend it read it with the more care. God is able to make the wrath of men to praise him. One brother said that he had heard much against it, and read it carefully to find the statements attributed to it, but he read it through without finding them. He said it cost him a few cents, but he would not take five dollars for it.

In love and haste, H. W. DEMING.

[Yes! the truth is a sword in the present harvest, as it was in the Jewish harvest. (Matt. 10:34.) As the Apostle declares, it is either "A savor of life unto life [tending toward life eternal], or of death unto death [tending in some toward the second death, as they array themselves, in prejudice, in opposition to the truth]."

We are pleased to see the colporteurs growing more earnest and careful, not only to plant the truth, but to water it.--EDITOR.]

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DEAR BROTHER:--Brother McPhail's visit has stirred up the people of our little village more than anything else has done for years. Both believers and infidels say, "What new doctrine is this? This restitution is something we have never heard of." Although we have been talking about this truth and distributing tracts and lending TOWERS and DAWNS for years, they do not seem to grasp the idea until they receive an object lesson such as the chart is capable of giving. One infidel neighbor, who attended one of Brother McPhail's meetings, was deeply impressed. At the close of the meeting he asked a very reasonable question, and our good brother answered it satisfactorily to all present. Previous to that he could not be induced to read anything but Ingersoll; but now he is investigating the truths contained in the first volume of DAWN. May the Lord, by his wondrous truth, open the blind eyes!

The Church here also has been awakened to renewed energy and closer fellowship as a result of our dear brother's visit and ministry. Much of the misunderstanding has been removed, for some existed as a result of early training and preconceived notions. A neighbor, who is an unbeliever, kindly offered us the use of a vacant room in his house in which to meet for worship and study of the Word, and we meet once a week.

Our desire is to keep close to Christ and let him lead us in all things, and to grow in grace and knowledge of the truth. Of course we are misjudged and evil spoken of by some; but we expect that; and we are endeavoring by his grace to show the true spirit of Christian love toward all. May the good Lord help us to stand in this evil day against all the wiles of the enemy!

I must tell you of a remark that was made before Brother McPhail reached us. One of the brethren was speaking of his coming to hold some meetings to some parties, and they replied that they presumed he was like all other preachers--that he would hold a few meetings, take up a collection at every meeting, get all the money he could, and then leave the village. But to their surprise the brother came quietly, without any pomp or show, held four good meetings, and went as quietly as he came, without even mentioning money, and left an influence which no other man has ever left. And they do not know what to

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make of it. We thank the dear Lord for sending him to us to help us; and I take the liberty to tender to you, on behalf of the Church here, our thanks for the part you have had in this matter of sending the brother here. We hope that he may find it convenient to come again.

I send greeting on behalf of the Church.

Yours in the one hope, JOHN N. LATHWELL.

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DEAR BROTHER RUSSELL:--Herewith is a letter from Brother James A. Church, which nearly explains itself. I need only add that Mrs. Church is a daughter of a Presbyterian minister to whom (Dec. 27, '87) I sent DAWN, VOL. I., and (Apr. 27, '89) VOL. II. Some portions of the letter, underlined with my blue pencil, are of general interest, and I would suggest that they be printed.

Mr. W. M. Wright. Dear Sir:--You will probably be surprised to receive a line from me a stranger, but the matter will explain itself as you read.

You probably remember that some years ago you gave my wife's father the first two volumes of M. DAWNS. How long they laid in his library, I do not know, but about five years ago my wife, while at home on a visit, saw the books and became interested.

When we took God's Book and drew our theology from it instead of man's teachings, we find that now we have discarded all the theology that we were brought up on except the Ransom; and how different that is as set forth in the DAWNS and TOWERS from the limited and emasculated doctrine as taught in the theology of the churches.

I write to let you know the results (or some of them), for it is sometimes a pleasure to find after many days the result of the bread cast on the waters; and it is an encouragement that if one only sows the seed that it will spring up somewhere, though perhaps not at the point we intended and hoped to reach. I know that we would like much to hear from some of the seed we have scattered since we made up our minds on this subject. Some fruit (a very little) we can see, but with the majority it is all a matter of

faith as to how it germinates or where. Fortunately we are not held responsible for the fruits, all our part is to do the present duty and sow the seed, and leave the results with the Master.

Our old associates in the church regard any one that has cast off human tradition as of course gone to the bad, and their reports as to our views and belief are not much to be relied on, for they class all that do not accept tradition as astrays and out-casts. We would not for the world go back to the views that we were brought up on. I wonder that Christian people can be so blinded by their prejudices that they will not read or examine the subjects. If they did, and took the teachings of the Bible, I cannot see how they could escape coming to our conclusion.

Very truly yours, JAMES A. CHURCH.

Another brother has written me, among other matters, the following commendable sentiments:--

"My desire is to make the things of the 'Kingdom' more and more my care, that I may appreciate more clearly the blessings coming to all in it, and to be infused more and more with earnestness in making my calling and election sure.

"Thank God, his plan is so consummately arranged that in due time it will be fully wrought out without the jarring of one imperfection in the agents he commits it to. Corruption, incapacity, ignorance, envy, strife and every form of sin and imperfection may mar present man-made plans, teaching all the exceeding evil of evil; but when the fulness of time has come, God's elect, selected because they loved righteousness and hated wickedness during the time iniquity abounded, will come on the scene and put an end to the troubles from which no man could escape, if God, even the Most High, did not thus provide a Savior.

"Thus holding, and, as we can, proclaiming God's purposes in Jesus, and using all diligence to add to faith, virtue, to virtue, knowledge, to knowledge, temperance, to temperance, patience, to patience, godliness, to godliness, love, we may know that we will gain an abundant entrance into the Kingdom.

"This course will naturally separate us from those relying on, and working to maintain, present governments, thinking them to be of God, and our views to be erratic and anarchistic; and the more they affiliate with present kingdoms, and try to bolster up their waning powers, and, added to this, the more they understand the trend of our faith, the more surely we must become unpopular."

Your fellow servant, W. M. WRIGHT.

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DEAR BROTHER AND SISTER RUSSELL:--It is with great pleasure that I am trying in my weak way to do what I can to serve my Master, as I deem it my duty to do. I have been holding meetings every Sunday for nearly two months, though the attendance is somewhat small; but this is because the locality is thinly settled. I can say that the

people seem to take great interest and that these doctrines, although new to them, they find when rightly administered are old and reliable. I tendered them my services free of charge, if they were willing to spare the time to come and listen, although it is quite a task for me to walk five miles and back as I do every Sunday and I am getting quite old and crippled somewhat with rheumatism; yet I thank God that I am able to this much. Pray for me, that I may be able at all times to do my Master's will, and that though the road be rugged and steep I may have the strength and ability to climb to the top.

Enclosed you will find a small order for DAWNS. I could not have succeeded in getting any one to subscribe, had I not first got them interested. I think before long nearly all in the neighborhood will have a set.

Yours in Christ, PETER HEBERT.

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DEAR BROTHER RUSSELL:--Please send as soon as possible the Plan of the Ages Wall Chart. Brother Draper wishes to give a lecture on the Chart before going home. I wish you could have seen him yesterday, as he was looking it over with my husband and myself. Tears would fill his eyes and his face light up with a deeper appreciation of God's love and his plan for the Church. It is truly grand!

Some of the people here say of us as a little band, the reason they live such good, pure lives is, they want to reign over some one. Is not that encouraging? I tell you this to let you see how we are holding up the banner of Christ. Praise God for his spirit! It seems strange that back of all their treatment of us they look to us to live a better life than other professing Christians; and I am very glad of it, for it makes us stronger. We long to hear some voice other than our own proclaiming the truth, and would be glad of a visit from one of the brethren sent out by the Tract Society.

Yours in the truth, MRS. S. J. PORTER.

[Yes; surely we who have a knowledge of God's great plan should also be "partakers of his holiness," if we partake at all of the spirit of the Truth: and "If any man have not the spirit of Christ, he is none of his." "What manner of persons ought we to be in all holy living and godliness."--EDITOR.]

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