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paper. We are not only willing, but anxious, that all such be on our list
constantly.

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MILLENNIAL DAWN, VOL. IV., IN GERMAN.

Some months since we noted the fact that our German friends
were urging its publication in their language, and were unwilling
to accept our refusal. We finally offered that, if a sufficient
number were ordered in advance, to amount to \$500, we would
consider it the Lord's will to proceed with the matter and grant
the request.

We are gratified to be able to state that the required sum
has been subscribed. The translating is being done by Brother
Pillichody of Switzerland and Sister Giesecke of Germany, and
will then be criticized by Bros. Koetitz and Kuesthardt of this

country. All this, and the typesetting, printing, etc., will require several months; but the work is already started. May the Lord's blessing attend it to the praise of his glory and the blessing of his people of the German tongue!

OUR NOVEMBER EXTRA.

The demand for our Sept. issue was so great that it speedily exhausted our 20,000 edition: so we got out another 40,000 edition of the same "Parousia" article and other matter as a Nov. 7th Extra, and sent a copy to each subscriber. You will not need it for your file and can give it to any friend known to be interested in our Lord's second coming. Send us addresses of others, and we will mail them samples, free.

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"BIBLE TALKS IN SIMPLE LANGUAGE."

This book, described in our Nov. 7th issue, we find we can supply for less than stated: hence we are sending six of our booklets to each person who has already ordered, and will do the same with future orders.

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THE BIBLE VERSUS THE EVOLUTION THEORY.

--A LIVE TOPIC DISCUSSED BY TRAVELING MINISTERS.--

Report of a friendly discussion, on board a crowded "Lightning Express," witnessing the fulfilling of Daniel 12:4.

ALPHA.--Is this seat engaged?

Betha.--No, it is at your service, and I will be pleased to have company--sit down. You are a minister?
--Of what denomination, may I ask?

A.--I am a Presbyterian minister, and now en route to a meeting of the synod of which I am a member.

B.--Ah! this affords me a good opportunity to inquire how the Presbyterian ministry in this vicinity stands on the subject of Evolution. My observation leads me to believe that the Evolution theory, which I consider quite unscriptural, is becoming very popular in all denominations;--amongst the ministers as well as amongst their parishioners. I will be glad to know the attitude of the Presbyterians hereabouts. I know, of course, that Presbyterian doctrinal standards, like the doctrinal standards of all orthodox churches, uphold the Scriptural doctrine that man was

created perfect and fell from his perfection into sin and degradation: and my question, therefore, in substance is,--Are Presbyterians in this vicinity holding to the Bible and to their creeds on this point, or are they abandoning both in favor of the speculations of Darwin, Huxley, et al?

A.--Not being authorized, I cannot speak for my brethren of the Presbyterian ministry as a whole, but I can speak for myself, and I assure you that I am a firm believer in Evolution: and I have every reason to believe that my views on the subject are in full accord with the sentiments of the best educated people in my own and other denominations.

B.--I concede the point that the tendency of education for the past twenty-five years has been in the direction of Evolution and against the Bible: I incline, however, to the opinion that the majority of the advocates of evolutionary theories are not aware of the violent and irreconcilable difference between these theories and the Bible. It appears to me that if it were generally known that if evolutionary theories are true, the Bible doctrines are false, and that if the Bible is of God, his inspired Word, evolutionary theories are absolutely false, many Evolutionists would give the subject deeper study before accepting and advocating a theory which gives the lie to the words of our Lord and of his Apostles and all the holy Prophets.

A.--Oh well, I do not go to the extreme of some Evolution theories--to claim that there was no divine interposition in the operation of Nature, no life-giving at the beginning: that inert matter became vitalized without supernatural aid I deny. Even Prof. Huxley on this subject says,--"At the present moment there is not the shadow of trustworthy, direct evidence that abiogenesis (life derived from the not living) does take place or has taken place within the period during which the existence of life on the globe is recorded."

B.--Yes, surely there are very few that go to the extreme you mention. But I maintain that the entire philosophy of Evolution is opposed by the plainest statements both of the Old and New Testament Scriptures. (1) The extreme view, if it does not deny the existence of God, claims at least that he had nothing whatever to do with the creation of man; but that Evolutionary processes began with inert matter. (2) Also extreme hypothesis assumes that divine power did operate upon inert matter, but that it began at the very lowest point of living organism, and created a microbe, or more exactly speaking a "protoplasm" which became the parent of all living things, including man, by a supposed process of Evolution. (3) The most conservative theory of Evolution hesitates to go so far back as the "protoplasm," and ignoring the method by which divine power operated in the development of the lower animals, begins its philosophy with man: searching amongst the lower animals, for the

one most nearly resembling humanity in structure and shape, it lights upon the monkey, the baboon and the chimpanzee, and asserts that human nature represents a second step in advance of these (for it is forced to admit many dissimilarities), and that "a missing link" is still being sought--a grade or condition of life between the highest monkey-developments and the lowest form of the human creature known.

Those who accept this last theory often strenuously object to tracing their genealogy back to a microbe, a "protoplasm," but feel less hesitancy about thinking of Adam's grandfather as a monkey, and Adam himself as but one remove from the monkey family, and himself the very lowest and most degraded of his own species. This last is the thought, I believe, that is the most prevalent throughout Christendom; and those who entertain it, while somewhat abashed at the humble

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origin which they attribute to our race, nevertheless pass over it lightly, to expatiate in glowing terms respecting the great progress that mankind has made, and especially on the high degree of development attained in this nineteenth century.

A.--Well, do you dispute the greater general intelligence

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of the masses to-day, as compared with the past? And if you do not dispute that, is it not an unanswerable argument in support of the Evolution theory?

B.--Assuredly I do not dispute the fact that we of to-day are enjoying a higher degree of general knowledge and civilization than has ever before been known to the world. But instead of accepting in explanation of present conditions a theory which makes void the Word of God, I accept the explanation of present conditions which the Bible presents,--stronger and sounder by far, and more reasonable every way, than the Evolution theory.

The Bible foretold the present conditions, and explained how they would come about, and how they are to result, with a detail and an accuracy which evolutionary speculation knows nothing about. I call to your remembrance the revelations given to the Prophet Daniel, concerning the things to come to pass in the closing epoch of the present age. I remind you of the Prophet's deep interest in the stirring scenes of that vision, and how he prayed and fasted seven whole weeks, desiring to know of these things--the purposes of God: and how then an angel was sent to him who delivered the divine message, "Go thy way, Daniel, for the declarations [of the vision] are closed up and sealed until the time of the end." This "time of the end," you will remember, is elsewhere in the Scriptures

spoken of as "The day of His Preparation"--the day or period in which the Lord will be preparing the world for the new dispensation, the Millennial Age.

Perhaps you will recall also the testimony of the angel sent to Daniel respecting some of the peculiar characteristics of this "Day of Preparation" or "time of the End"--he said: "In the time of the end many shall run to and fro and knowledge shall be increased--and the wise shall understand, but none of the wicked shall understand." (Dan. 12:4,10.) This inspired statement, it seems to me, is most remarkably fulfilled before our eyes to-day, and not only proves that we are now living in this period, "The Time of the End," the day of God's Preparation, but also furnishes a much clearer and more satisfactory explanation of the present day enlightenment and progress than any Evolution theory extant. It begins by calling attention to what every one will concede is one of the most notable features of our time, differentiating it from all past time, viz., the fact that everybody travels. The whole world seems to be "running to and fro;" just as was revealed to the Prophet twenty-four hundred years ago. Here we are ourselves, at this very moment running at the rate of fifty miles an hour and the car crowded full: and we know that similar trains are rushing in every direction, similarly laden with people. We wonder why there should be so much "running to and fro," and yet it is on the increase every year. And mark you, my friend, the railway, and the steamboat and the trolley car, which permit this running to and fro, belong to this century. Remember, again, that you and I have probably traveled over more miles of country within the last twenty-five years than did all our ancestors back to Adam, during that period of six thousand years.

Take the next feature of the Lord's revelation to Daniel respecting the present time: "Knowledge shall be increased." I hold, in harmony with this Scriptural statement, that the present wonderful increase of knowledge is not the result of Evolution, but the result of divine interposition at the present time: that it is one of the features of this "Day of His Preparation" --making ready for the Millennial Kingdom. If the theory of Evolution were correct, this increase of knowledge should have been gradual, during the past, and not sudden, now, toward the close of six thousand years of man's history--within the present century, and particularly within the past fifty years.

I call your attention also to the fact that the increase of knowledge has accompanied and followed the running to and fro of the past sixty years. In his own due time it has pleased the Lord to draw to man's attention the powers of steam and electricity, and to quicken him with intelligence for the handling and harnessing of these to his service. (See Exod. 31:6; 36:1.) Pots had boiled and kettle-lids had rattled for

centuries before the mind of Watt was led to reflection on the power of steam, and how it might be utilized in human affairs. Similarly simple were the first thoughts respecting contrivances for making use of steam power, and subsequently electrical power. But for those simple thoughts to which we believe divine providence led in God's due time, these great factors in our nineteenth century awakening might have lain unnoticed for centuries to come, as they did for centuries in the past. But in his own due time God made these the bases, the starting points, for the fulfilment of the divine prediction--"in the Time of the End many shall run to and fro, and knowledge shall be increased."

As the discovery of the power of steam led to the construction of engines by which, on boats and cars, the people by running to and fro and commingling with each other gave fresh impulses to thought and action, so also the same steam power was attached to printing presses; and as a result the world is flooded with literature in every language, and thus again the world's thinkers and writers are brought in contact with the millions of its population, and increase of knowledge became unavoidable--as God foreknew. Electricity coming in assists in this commingling of mankind and their thoughts, throughout the world, by telegraph, telephone, etc. Very evidently the all-wise God, the Author of the Bible, which he caused to be written by his various instruments and agents, knew well what would be the result of letting in of the proper light at the proper moment, to cooperate with all the features of his great and wonderful plan of the ages.

Moreover, you will bear me witness that the stoutest Evolutionists stand somewhat in awe of what may be the outcome of present conditions, viewed along the lines of Evolution. They begin to fear that the increase of knowledge signifies eventually a danger of social wreck and possibly of ultimate anarchy, or, to avert this, a return to some degree of restraint of education or of liberties. They see that the increase of knowledge of our day permits a twelve-year-old child to have before him the accumulated knowledge of centuries, as well as of modern investigations and discoveries, gives him much more theoretical knowledge at his command than had his grandfather (mainly of his own personal experience) at seventy years of age. They see also that a century ago the educated were extremely few, whereas to-day knowledge is so increased that in civilized

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lands education is compulsory, and comparatively few are without its privileges and advantages. And yet they see, contrary to all their Evolutionary expectations, that these hitherto undreamed-of blessings and comforts of our day are not apparently favorable in the masses of the people to the cultivation of happiness

and contentment. On the contrary, it is manifest that the more and the greater the blessings enjoyed, the more and the greater will generally be the discontent in unregenerate hearts. Thus Evolutionists stand in dread of a retrograde movement, the logic of which disputes their hypothesis.

On the contrary, all of these facts are in most absolute accord with the Scriptural delineation of the cause, object and result of the present running to and fro and increase of knowledge. The Scriptures indicate that the present increase of general knowledge and skill is now due, in order to the preparation of machinery, and the various mechanical arrangements and contrivances for the benefit of mankind during the Millennial age; nevertheless, it points out also that this knowledge is premature, so far as mankind in general is concerned--that mankind is not in proper condition to appreciate and use with wisdom the knowledge and opportunities, liberties and blessings thus thrust within his grasp, because of innate, inherited selfishness,--which left to itself would turn blessings into curses. The Bible points out that unregenerate man needs a strong superhuman government, which will give him practical lessons along the lines of wisdom, righteousness and the spirit of God, Love: and it points out that God is preparing to establish such a strong superhuman government, which will prove a blessing and an uplifting power to all who will come into accord with it, after its establishment. This superhuman government is the Millennial Kingdom, the kingdom or dominion of heaven, for which our Redeemer taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

A.--Pardon the interruption, but I should have considered you too logical a reasoner to hold the theory that Christ will come a second time in "glorified flesh," sit upon an earthly throne, hold earthly court, etc., during the Millennium. It strikes me that is a very gross conception of divine government--a retrogression as compared to the present spirit dispensation.

B.--I agree with much of your criticism of a common view of Christ's Kingdom. Such is not my view: I understand the Scriptures to teach that our Lord Jesus is no longer a man, a human being, in any sense, but a spirit being, "the express image of the Father's person." And when his kingdom shall come into control in the world, the heavenly king and his associates (the glorified Church) will no more be visible to mankind than are the holy angels now. The coming Kingdom will be a spiritual and invisible one, but will operate and rule through human representatives. As an illustration of a spiritual ruler operating and governing through earthly agents, take "the present evil world" or age, of which Satan is the prince. A spirit being, he is invisible to humanity, and rules for evil through his

human servants. With the end of this age comes the binding of Satan and the overthrow of his dominion-- God's due time for the establishment of the Kingdom of Heaven having come. Christ's Kingdom will be the reverse of Satan's in respect to its character in that it will be a Kingdom of light, a Kingdom of righteousness, but it will resemble it in that its King and his associates will also be spirit beings of a still higher order, of "the divine nature," and equally invisible to men.

A.--I could not object to that view of the Kingdom. Proceed, please, as before.

B.--The Scriptures point out that the present blessing and preparation for the incoming Millennial age, will prove eventually a curse in the end of this age-- in that the increase of knowledge and of liberty, combined with the innate selfishness of the depraved man, will eventually lead to the very condition which our Evolutionist friends foresee and dread. But the Scriptures point out that even this dread condition of anarchy, with which the present age will terminate, will be overruled of God so as to make of it a practical lesson for mankind, humbling the power and the pride of the great and of the small, and teaching all the great lesson that human perfection is not attained through processes of human evolution, but only through divine interposition for the uplifting of mankind, through the agency of the Kingdom of God, long promised through the Prophets and Apostles, and by our Lord himself, to be the divine agency--the Seed of Abraham, in which all the families of the earth shall be blessed.

The prophecy already mentioned calls special attention to this. It will be as a result of the running to and fro and the increase of knowledge, and the strange parallel increase of dissatisfaction, that the prophecy declares, --"There shall be a time of trouble such as never was since there was a nation"--and at that time, to intercept that trouble, and to save mankind from self-destruction in anarchy, Michael, the great Prince (Christ) shall stand up, the leader and the commander of the people. "And it shall come to pass that whosoever will not hear [heed] that Prophet shall be cut off from amongst the people."--Dan. 12:1,4,9,10; Acts 3:23.

A.--What you say is very interesting and certainly does account for present-day enlightenment and progress in a manner different from my previous thoughts on the subject. I do not yet see, however, what ground you have for your assumption that the Evolution theory is in direct conflict with every teaching of the Bible, and that the one gives the other the lie, so that whoever holds to the Evolution theory must ipso facto deny the teachings of the Bible, and whoever holds to the Bible must, to be logical, renounce all faith in the Evolution theory. I would be pleased to have you substantiate your statement, if you can, with as keen logic

as you have just used in accounting Scripturally for our nineteenth century intelligence.

B.--I will be pleased to submit to you the proofs that the hope set before mankind in the Scriptures is most radically opposed at every point to the Evolution theory: but first let me call your attention to a few other facts bearing upon the subject, aside from Scriptural declarations respecting the divine purpose and plan for man. I would have you notice that the world's history does not accord with the theory of Evolution, as evinced by the following facts:

While conceding that this is preeminently the day of increase of knowledge, as the Scriptures foretold, I hold that it is not preeminently the day of increased ability. We do not find that the world is becoming greater in ability, but merely, as the Scriptures declare, greater in knowledge, which is generally diffused as never before.

(1) In the domain of Art. Modern artists point us back to Raphael, Michael Angelo, and others, as the masters whom they still copy, in the matter of artistic skill.

(2) In Poetry. If we inquire respecting poets,

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without disparagement to any of the able ones of recent years, we are, nevertheless, pointed back to the greatest poets, and told that the poetry of the Book of Job has no equal to-day in literature. We are pointed also to the Psalms of David, and to Homer, Virgil and Shakespeare, all past-masters, whose works and style are studied and to a large extent imitated to-day.

(3) As for Laws. It is well known that the Mosaic laws have served as a basis, pattern and guide in the formation of the laws of Christendom, special adaptations being made to harmonize with present conditions: and yet there were features of the Mosaic law not incorporated into the laws of Christendom, which it is generally admitted would be blessings, if adopted in some measure; for instance, the law of the Jubilees, the cancellation of all debts every fiftieth year, the beneficial results of this law being attained in part only, and for a limited class only, by modern bankruptcy laws.

(4) In the Sciences. Of present day arts and sciences special boast is made; and we are ready to admit generally the claim, accounting for it as before explained. Nevertheless, it behooves us to remember that the people of the past accomplished wonders without our modern appliances. For instance; the great pyramid at the delta of the Nile gives evidence of having been oriented in harmony with late astronomical deductions; and even in its mechanical structure implies a skill which causes modern architects and builders to wonder, when they find some of its immense stones so closely fitted at their joints that the dividing line is not thicker than a knife-blade. It is admitted that it is doubtful whether such immense

stones could be raised and thus accurately placed in position even with the aid of modern mechanical appliances. We are not to forget, either, that some of the valuable arts of the past were so thoroughly lost that even with all our present-day enlightenment they have not yet been re-discovered: for instance, the process of manufacturing flexible glass; and the process of tempering steel which gave the swords of Damascus a world-wide fame for flexibility; and the process of tempering copper so as to render it useful for tools.

And while considering these matters we are to remember that the Scriptures indicate not only that the Children of Israel became much degraded through their several centuries of bondage in Egypt, but also that among all the Gentiles there was a retrogression. This is particularly stated by the Apostle Paul in his letter to the Romans (1:21-28), where he points out that the degradation of the Gentile nations was not the result of their creation in a depraved condition, but resulted from their not choosing to retain the knowledge of God in their hearts--for which cause he gave them over, abandoned them to their own way, permitting them to hasten and to increase their degradation, so that to-day throughout the world there are some, indeed, sunken so low as to be only a few steps removed from the brute creation.

A.--I thank you for this dissertation, but urge that you come directly to the point of my question now, and mention specifically the antagonism between the Bible and the Evolution theory.

B.--I will do so, and to begin with I call your attention to the Scriptural account of man's creation, as given in Genesis--that man was created, not as a microbe or protoplasm, nor one step removed from a monkey, but, as specifically stated,--"In the image of God created he him." Man was created a moral image of God (--not a physical image, because God is a spirit, while man is of another nature, human, fleshly, earthly). And this thought, of man's original perfection of being, is borne out by the context, which declares that God looked upon his creature with approval, seeing him to be "very good." It is borne out also by the general testimony of Scripture respecting God as a Master workman--"His work is perfect." (Deut. 32:4.) It is borne out by the statement of the Prophet, "Thou madest him [man, Adam] a little lower than the angels, thou crownedst him with glory and with honor [his moral likeness to his Creator]; thou didst set him over the works of thy hands,"--the beasts of the field, the fish of the sea and the fowl of heaven--"and didst make him ruler over them all"--giving to man the rulership, the dominion of the earth, with its lower orders of creation, in likeness of God's dominion over heavenly things. (Psa. 8:5,6.) It is borne out again by the statement of the Prophet, that God made man upright, but he sought out many inventions, and defiled

himself.--Eccl. 7:29.

Additional to all these evidences of man's condition, is the fact that he was placed on trial for eternal life. It is not supposable that an imbecile creature, one remove from a monkey, would be in a fit condition to be tried before the bar of Divine Justice for eternal life, with the assurance that he might live forever in the condition then enjoyed, provided he maintained it by obedience. Surely the fact of Adam's trial implies that his condition was then a good condition, that his abilities were then perfect abilities, and that his only lack was in experience, in the use of his good abilities and the knowledge which the use of those perfect abilities would bring. It would be thoroughly unreasonable, inconsistent with divine justice, and out of harmony with expression of the divine Word, to suppose the Lord would have given everlasting life to Adam, with the prospect of maintaining it forever, and with the risk of losing it forever, had he been but one remove from the brute creation, or had he been even as low as are the majority of mankind to-day.

On the contrary, the facts that Adam is Scripturally termed a "son of God," and that he maintained that sonship and fellowship with God while in the Garden of Eden, prior to his transgression, and came under the penalty of death, with its concomitants,

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sickness and pain (the results of mental, moral and physical decay), assure us most unmistakably that the Almighty intended us to understand by this Genesis account of man's creation that man was created perfect, and that whatever has come upon the race since has been the result of transgressions against the divine commands--has been the penalty of sin.

Furthermore, note the Scriptural consistency, for while the Apostle Peter tells us that "a day with the Lord is as a thousand years," Genesis tells us that the sentence upon Adam was that he should die "in the day" of his disobedience, and that he did die within the limits of that thousand-year day. Nevertheless, the record that the dying process in him lasted for nine hundred and thirty years fully corroborates and sustains the declaration that God's creation was perfect, and possess powers of vitality, mental and physical, which since have almost entirely disappeared--for the average of human life to-day does not exceed thirty-five years.

This story of man's creation in the image of God, in sinlessness and perfection, the very reverse of the Evolution theory, is fully confirmed by all the testimony

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of the Old Testament. The Prophets pointed out the fallen condition of Israel and the world, and

pointed forward to the coming of the Messiah as the only hope of relief and blessing. Our Lord himself was announced by his Forerunner, John the Baptist, as "The Lamb of God which taketh away the sin of the world." These declarations that there are sins of the world to be removed, and which would require the sacrificial death of Christ as the Lamb of God, a Messiah, a Deliverer, are in direct contradiction to the Evolution theory, which claims that man has been gradually and grandly climbing upward into the likeness of God. According to Evolution, there is no sin of the world, unless it be a sin to evolve, to progress, upward. According to Evolution also, the world needs no Redeemer, for as it could not be claimed to be a sin to progress upward to perfection, neither could it be claimed that man was a sinner while thus progressing upward, nor could it be claimed that Justice could require any redemption price for that which had not fallen from grace, but which was approaching more and more to the divine standard.

At our Lord's first advent he found some Pharisees "who trusted in themselves that they were righteous;" and in reproving these he declared that he had not come to call the righteous, but sinners, to repentance: declaring also that those who feel themselves to be whole do not feel their need of a physician, but that he himself, nevertheless, is the Good Physician. The Evolution theory is in accord with the Pharisaical view of matters;--theorizing that it is progressing grandly upward it does not recognize the necessity for the great sin-offering which God has provided.

Again, we remember that our Lord declared that he "came to seek and to save that which was lost." (Luke 19:10.) According to the Evolution theory nothing was ever lost, all that we have as a race is gain: according to this theory, therefore, our Redeemer's statement was worse than void of meaning--a falsehood. But from the Scriptural standpoint, as presented in Genesis, and confirmed by the Prophets and Apostles, the whole world was lost in father Adam; because when he came under the penalty of sin the impairment of his dying process extended to all his posterity as yet unborn,--according to the laws of his nature. From this standpoint our Lord's words are full of meaning. They mean that he came to recover Adam and all his race from the sentence of death, and to give to all an opportunity to attain eternal life through him.

The Apostle Paul (Rom. 5:12-19) states this matter most forcefully. He places himself, as a teacher and expounder of the divine dealings with humanity, in absolute and direct opposition to the Evolution theory. He says: "By one man's disobedience sin entered into the world, and death by [as a result of] sin: and so death passed upon all men, in that all are sinners [inheritors of their father Adam's blemishes]." The significance of this clear statement is unmistakable.

It tells us that there was no sin in the world prior to father Adam's transgression. It tells us that there was no death in our race until the divine sentence fell upon Adam as the penalty for his sin. It thus accords with Genesis, in showing us that father Adam in the image of God occupied an exalted position, and not a low and almost bestial condition, as the Evolution theory teaches. It teaches us that Adam fell from divine favor and lasting life (which the Apostle assures us was not through ignorance--1 Tim. 2:14) into sin, alienation from God, and under the sentence of death, with its associated sickness, pain, decay and degradation: and hence that these evils are not our inheritance through poor workmanship on the part of the Creator, but are our inheritance by heredity, by reason of father Adam's transgression, disloyalty, disobedience to God.

Nor does the Apostle leave the matter here, but pursuing the same thread of thought, he assures us that all hope of escape from this sentence of death, and this alienation from God, centers in Christ Jesus our Lord. He thus implies most distinctly that Evolution hopes are worse than useless, inasmuch as they would frustrate and make void the very faith in Christ and his redemptive work which is essential to the blessed condition of reconciliation with the Father.

Notice now how the Apostle contrasts the first man, Adam, and his failure, and the blight which came through that failure upon all his posterity, with the faithfulness of "the man Christ Jesus" who bought us with his own precious blood, to release us from the Adamic penalty. He says, "As through one offence sentence came upon all men to condemnation [death]; so also through one righteous act, sentence came upon all men to justification of life. For as through the disobedience of one man the many were constituted sinners, even so through the obedience of the One [Jesus] the many will be constituted righteous,...that as sin reigned unto death, even so grace [favor] might reign unto eternal life, through righteousness, by Jesus Christ our Lord."--Rom. 5:18-21.

In harmony with this same thought is the Apostle's expression in his letter to the Corinthians (1 Cor. 15:21,22), "Since through a man there is death, through a man also there is a resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive"--brought back from present dying, imperfect conditions to the perfection of life.

Indeed, all the Scriptural statements--that "Christ died for our sins," that he "suffered, the just for the unjust, that he might bring us to God," that "God was in Christ reconciling the world unto himself, not imputing our trespasses unto us [but unto our substitute, our Redeemer]," that God "might be just, and yet be the justifier of them that believe in Jesus," that "he is the propitiation [satisfaction] for our sins, and

not for ours only, but also for the sins of the whole world," and that "by his stripes we are healed"--all these and many other Scriptures of similar import, which will occur to your mind, most positively contradict the Evolution theory, and with equal positiveness uphold the Scriptural theory that man was originally created perfect, "upright," in God's image,-- and that he fell from that exalted position into sin and degradation, mental and physical, from which he needs first to be ransomed with a corresponding price, and secondly to be saved or recovered to perfection of being and everlasting life.

Have you ever read the Plan of the Ages--the first volume of the MILLENNIAL DAWN series?

A.--I have not; altho I have in my library four volumes of the series which were presented to me by a dear Christian brother who seemed very solicitous that I should investigate their teachings.

B.--Taking my own experience as a criterion, you have been missing a good thing. For while you might not at first or second reading agree with all of the author's presentations, it would be impossible for you

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to leave even the first volume without some increase of knowledge respecting the divine Word and character and plan of salvation. I assure you that the thoughts therein suggested have brought a great blessing to me, and a much greater reverence for the Bible than was before possible in my limited knowledge of it, and of the lengths and breadths, and heights and depths of the divine character and plan therein set forth. However little of it you may ultimately accept, I certainly urge upon you its careful investigation.

The author begins with his subject at the very point to be desired by thinking minds: viz., an examination of the Scriptures themselves to see what proper claim they have as to credibility. In the light of the presentations therein made, I have a deeper love and reverence for the Bible as the Word of God than I ever before had, and was thoroughly forearmed against the form of modern infidelity known as "Higher Criticism." Otherwise the bold assertions of present-day scholarship, that Isaiah wrote nothing beyond the twenty-eighth chapter of the Bible-book which bears his name, and similar statements respecting other portions of the Word, might indeed have unsettled my confidence in its divine authorship and inspiration: but armed with the internal evidences of the truth of the Scriptures which MILLENNIAL DAWN presents, my faith can rest secure and unassailable.

Now I can see that the claims of these worldly wise professors, Higher Critics,--that our Lord and the Apostles in their various quotations from the twenty-ninth chapter of Isaiah, and onward, erred in saying

that they were written by Isaiah, whereas they were

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written by some other and unknown writer--these claims, so far from causing me now to lose confidence in the wisdom and inspiration of our Lord and the Apostles, and in general in the Bible, have quite a contrary effect: they cause me to utterly lose confidence in worldly wisdom, and the more firmly to rely on the wisdom which cometh from above, so that I am enabled to see in this very matter of "Higher Criticism" a fulfilment of Isaiah's prophecy, "The wisdom of their wise men shall perish."--Isa. 29:14.

A.--I think myself that much of the boasted knowledge of self-styled higher critics is merely guesswork, and a desire to be highly esteemed amongst men for their erudition. Some of their startling claims furnish cheap advertising, and bring men into notoriety who would be little known in the world except for these extravagant and unsustained and frequently unsustainable pretentious claims,--assertions.

B.--As we still have a little time before reaching your station, let me give you a little outline of the divine plan, as set forth in the book I mention--MILLENNIAL DAWN. As you are a Presbyterian I will first give you its presentations respecting the doctrine of Election, for I know that will be of special interest to you.

A.--We Presbyterians are not preaching the doctrine of Election, nor holding it so stoutly as we used to do.

B.--Ah yes, I know--I know--not that you are disinclined to be elected, nor that you wish to drop that feature of it; but because the doctrine of an election implies the opposite doctrine of a non-elect class: and the theory that that elect class is a "little flock," composed only of the "saints," implies that the non-elect class is of terribly large proportions. The difficulty which confronts you is that neither your own hearts, nor the hearts of intelligent worldly people, can any longer countenance the thought that all the hundreds of millions of the non-elect were predestinated before their birth to an eternity of torment;--as the catechism puts it, "passed by" of the Lord, and not "elected to salvation."

A.--Yes, there are difficulties, insurmountable difficulties there; and hence the matter is very rarely preached upon now. As you are probably aware, an effort was made to alter the statements of our Confession of Faith along these lines; but the majority did not favor a change, evidently fearing that any tampering might shake confidence in the Confession as a whole, and deprive the denomination of the prestige which attaches to others of its old, established and long revered dogmas.

B.--Just so; and undoubtedly their course was worldlywise. But now, seeing these difficulties in the Calvinistic view of the doctrine of election, yet remembering

that the Scriptures distinctly teach some kind of an election, you will be all the more interested in noticing what a beautiful doctrine it becomes under the light shed upon it by the book I mention--MILLENNIAL DAWN.

It shows that there was an election during the Jewish age, by which that one nation, and it alone, was God's people, the recipient of his promises and providences, as says the Prophet Amos (3:2), "You only have I known [recognized] of all the families of the earth." The Apostle Paul also points this out, saying, "What advantage hath the Jew? Much every way, chiefly because to them were committed the oracles of God." (Rom. 3:1,2.) But the writer of MILLENNIAL DAWN points out that the Scriptures say nothing whatever respecting the damnation or eternal torment of the other non-elect nations outside of Israel. He points out, further, that there was a system of election in vogue to some extent before the Jewish age, viz., that Abraham was elected or chosen to be the father of the faithful; that his parents and relatives were not chosen, nor in any manner connected with him in his election; that even his friend and nephew, Lot, was debarred from any share in that election; that the elect line proceeded from Abraham, not to his firstborn son, Ishmael, but to his second son, Isaac, and that the same election proceeded through Isaac, not to his first-born son, Esau, but to his second-born, Jacob, surnamed Israel. The author of DAWN points out that the Scriptures say nothing whatever respecting a condemnation of Abraham's non-elect relatives and friends and children, but, on the contrary, mention some of them favorably, and promise them other blessings, outside the special line or purpose of the election.

Our author proceeds to point out (and to cite abundant Scriptures in evidence) that the work of this Gospel age--the selection of the Gospel Church--is likewise in the nature of an election, in that God during this age is not attempting to bless the whole world, but merely certain portions of it,--not attempting to save the whole world, but merely to elect a Church, a "royal priesthood, a holy nation, a peculiar people," out of it. But he points out that no Scriptural statement either says or implies that all the remainder of mankind not thus elected during this Gospel age are to be damned and tormented forever, but quite to the contrary.

A.--Some of those thoughts are decidedly good and helpful--but I am not prepared to endorse the thought that God has not been trying to save the world, during this Gospel age.

B.--Yes, that thought strikes us peculiarly at first, because we have been inclined to decide for God what he is to do, and how and when he is to do it, instead

knows anything about the divine arrangements. Rather, we should humbly and teachably inquire at the divine oracle, respecting the divine program.

The Lord declares through the Prophet, "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." (Isa. 55:11.) Since, therefore, "All his purposes shall be accomplished," and since we know it to be a fact that the Gospel has not in the past reached more than one-tenth of humanity, and even to-day reaches very few more than that proportion, it follows that if "All his purposes shall be accomplished," it cannot have been the divine purpose to have sent the Gospel message to every creature during this age,--thus far at least.

A.--That is sound enough logic, and it is Scriptural, however it may conflict with our prejudices. But since the author you mention is such a stickler for the Scriptures, how does he account for the breadth of the Gospel commission, "Preach the Gospel to every creature," and for the Apostle's statement, "The Gospel which is preached to every creature under heaven?"

B.--The answers are very satisfactory, I think you will admit: the author shows that as the Law was given to Israel alone, and not to the other nations, so the Gospel was preached "to the Jew first," and to the Jew only, up to the time that they rejected the Messiah and their national favor ended. This turning point is clearly marked in our Lord's words, "Now I say unto you, Your house is left unto you desolate." This statement was made just five days before his crucifixion, at which time his work took on its larger proportions; for our Lord Jesus died not only for Israel, --"to redeem those who were under the Law,"--but the value of his death extended beyond that people, as it is written, "Jesus Christ, by the grace of God, tasted death for every man." (Heb. 2:9.) And it was after he had thus "died for all" and had risen again, that he gave his disciples the broader commission for the Gospel, to which you have referred. Previously, when sending them out two and two to the cities of Israel, he said "Go not into the way of the Gentiles," and his declaration after his resurrection, viz., "Go ye into all the world and preach the Gospel," was meant to contradict their thought that the Gospel message was to be to the Jews only. He would have them understand that henceforth the message is for any member of the human family, because every member of it has been redeemed. Of similar import is the Apostle's statement, "This Gospel which is preached in all the world:" it is no longer a Gospel restricted to one nation of the world, but is open to any who have ears to hear and hearts to receive it--"even as many as the Lord your God shall call."

A.--Even so, while accepting that as a satisfactory answer to my question, I cannot see that God is a

"respector of persons," and that there is any special election now in progress, even tho my church so teaches, and I have so confessed to believe.

B.--Let us look at that point. I will voice the arguments of MILLENNIAL DAWN on this subject, and you shall tell me afterward whether or not they meet the question fully, broadly, satisfactorily.

I call your attention to the fact that the Gospel light arose in Palestine, which lies at the juncture, we may say, of three continents--Europe, Asia and Africa. It would have been nearest to have sent the Gospel southward into Africa, to its benighted millions: but Africa still lies in darkness, touched with the light of truth only a little upon its northern borders. It would have been almost as near to have sent the Gospel light eastward to India's hundreds of millions, and into China with its hundreds of millions: but India and China have lain in darkness for eighteen centuries, except as little glimpses or flashes of the light of truth have reached them. Europe lay farther away, but to Europe, and through Europe to America, the Lord has been pleased to send the light of the Gospel, "A light to lighten the Gentiles."

Nor are we to suppose that the coming of the Gospel light to these lands that have been so greatly blessed by it was a matter of chance or accident. Quite to the contrary, a few words recorded in the Acts of the Apostles (16:6,7) relating to the mission of the great Apostle to the Gentiles, St. Paul, show us unquestionably that the sending of the Gospel to Europe was of divine intention--predestination--choice or election. The narrative is that, while Paul and his company had purposed to go into Asia, the spirit suffered them not to do so, but providentially hindered their going; and while they were thus perplexed and seeking to know the mind of the Lord, the Apostle Paul had a dream in which he saw a man of Macedonia beckoning to him and saying, "Come over and help us." As a consequence of these divine providences, and gathering from them the Lord's will in the matter, the Apostle and his co-laborers at once proceeded to Macedonia, there beginning the preaching of the Gospel in Europe. When Paul returned to Palestine, and apparently with no thought of further prosecuting the work in Europe, divine providence permitted him to be arrested and sent a prisoner to Rome: and there the same divine providence held him a prisoner for a long time, but gave him sufficient liberty to preach the Gospel there for a number of years. It was from these providential lightings of the Gospel lamp in Europe that all the great blessings which have reached us proceeded.

Now tell me, Do not these facts prove that divine providence has had much to do with the progress and direction of the lamp of truth?--Are they not a manifestation of divine election or selection? Mark you, I am following the hypothesis presented in MILLENNIAL

DAWN, that the non-elect and non-enlightened are similarly and proportionately uncondemned. Nor am I claiming in this that God is a respecter of persons. It is quite another thing that God may have been, nay, evidently has been, a respecter of races, and has specially blessed and favored certain branches of the Aryan race in Europe and America. But the fact, that the white race has been more abundantly blessed with the light of the Gospel than others, is not to be understood to signify that when members of other races heard and appreciated the Gospel, they were repulsed or rejected by the Lord. This view is in full harmony with the suggestion that God is no respecter of persons, but that "In every land he that feareth God and worketh righteousness is accepted of him." In harmony with this, the author of MILLENNIAL DAWN holds that, while the elect Church will probably be composed chiefly of the highly favored white race, nevertheless, it will probably have in it representatives out of "every kindred, people and tongue."

A.--The theory as you present it is certainly consistent at every point with the facts of history, and the statements of Scripture; and if our theological

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opinions have been at variance with these, it is high time for correction.

B.--Let me interrupt myself to say that the author of MILLENNIAL DAWN, in harmony with your last expression, claims that his presentations are not the result of superior wisdom or ability on his part; but are discernible now because God's "due time" for their unfoldment to his people has come. He points out that we are now in "the Time of the End," spoken of in Daniel's prophecy, and evidenced by the running to and fro and general increase of knowledge. He holds that the unfolding of spiritual and Scriptural truths is also referred to in that prophecy, in the statement that "The wise shall understand." He is particular, moreover, to distinguish between the wisdom of this world (much of which is at this time to be proved foolishness) and the wisdom from above; and holds that the truly wise are those humble ones who are willing to be "taught of God" through the Scriptures.

A.--Consistency certainly marks all the features of the theory you are presenting; and I am glad to see that the author of MILLENNIAL DAWN takes so humble a view of his own work, ascribing the merit and the wisdom of what he presents to the great fountain of wisdom, Jehovah himself; but proceed with the outline, please, for we are nearing my station.

B.--Our author holds that the election of the Church, which is progressing during the present or Gospel age, is by the Heavenly Father, Jehovah, through his Son, our Lord Jesus. He quotes our

Lord's statement, "No man can come unto me, except the Father which sent me draw him," and applies it and limits it to the present age, and to this selection or election of the Church,--variously called the Body of Christ, the Bride of Christ, the Royal Priesthood, etc. He then quotes the words of our Lord Jesus, "I, if I be lifted up, will draw all men unto me" (John 12:32), and applies this to a future age--the Millennial age--in which Christ and the glorified Gospel Church (in the glory of the heavenly condition and power) shall both rule and bless the world of mankind, and bring back into harmony with God and to human perfection all who will then accept God's grace, eternal life under the conditions of the New Covenant. Thus seen, the election of the Church, so far from meaning a damnation of the non-elect, implies a future blessing for the world of mankind in general (the non-elect), in that a favorable opportunity for attaining eternal life will be granted to all.

A.--But I see several objections. Let me put them to you. Wherein would be the consistency of first making an election from amongst the world, and subsequently dealing with all the remainder in exactly the same manner?

B.--I see your difficulty, which arises from the fact that I am endeavoring to state the great divine plan very briefly, whereas really what I am telling you fills four volumes. To answer your objection: Our author shows most clearly, fortifying every point with Scriptural texts and citation, that the elect Gospel Church is called to a "heavenly calling," to a change of nature,--from human nature, a little lower than the angels in its perfection, to be partakers of the divine nature, far above angels, principalities and powers. But very different from this will be the blessing which God will offer to mankind in general, through the elect Church, during the Millennial age, viz., an offer of restitution. One of his proof texts on this subject I remember is Acts 3:19-23. Here the Apostle Peter, speaking on the day of Pentecost, under inspiration, refers to the second coming of Christ, and the blessings which then shall come to the world in general. He refers to the complete Christ (Jesus the Head and the Church his Body) as the antitype of Moses, the Lawgiver, declaring that this Great Lawgiver then raised up in power and authority over the whole world shall bless those who will hear and obey him, and shall destroy in the second death all who will not then obey him. And the Apostle speaks of this period of the reign of the glorified Christ (Head and Body) as "the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."

Restitution is the blessing which God has in store for mankind in general,--for all who shall gladly accept this blessing at the hands of the Redeemer when the due time shall come for it to be offered to them. And by accepting it, we mean accepting the then to

be proffered blessing of restitution upon the terms or conditions of obedience which will accompany the offer. The word restitution is simple enough and easily understood: it signifies neither more nor less than a return to primeval conditions. Those who shall ultimately receive at the Lord's hands this blessing of restitution to the full, will have gotten fully back into the divine favor, and fully free from all the blemishes and imperfections of humanity which have tainted the entire race to putrefaction. It will mean, therefore, not only physical health, strength and perfection, but also mental and moral ability restored. In a word, it will mean a return to that moral image and likeness of God in which Father Adam was created, and from which he fell, and we by him under the law of heredity.

The author claims that as God had already created various orders of spirit beings before creating man, he determined that as a further exercise of his creative power, he would make an earthly creature in his own likeness, and put him in possession of the earth for his home, adapting him constitutionally to it, and providing the earth with various orders of animals, also adapted to it, and placing man as lord of earth in charge, subject, however, to Jehovah as his Overlord. He points out that the intrusion of sin was not unforeseen by divine wisdom, and that its permission for six thousand years has not in any degree altered the original divine purpose; and that, consequently, when the time shall come, there shall be no more dying, no more sighing, no more crying, because the former things will have passed away (Rev. 21:4); the condition of things which will be permitted to remain, and that to all eternity, will be--this earth, a Paradise, fully peopled with a human race, who, through knowledge and experience shall have learned to know their Lord and Creator, and to have absolute confidence in his wisdom, his love, his justice and his power, having learned that his ways are ways of pleasantness, and all his paths are peace;--a race which shall have passed through experiences and tests which will have destroyed from amongst it all who in any degree are in sympathy with unrighteousness; leaving only those who shall, of their own free will, delight to do the will of the Father who is in heaven.

He points out that in the divine plan God, foreseeing and not preventing Adam's disobedience, and thus the entrance of sin and death into the world, decided to utilize that evil for the special trial, testing, proving, of an elect Church, whose members, by a change of nature,

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will pass from being men, a little lower than the angels, to be new creatures of the divine nature, far above

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angels in glory and power. Calling these to so very high exaltation, even his own divine nature, "to glory, honor and immortality," it is appropriate that they shall first be subjected to crucial tests, as to obedience to the Father, and be perfected for that new nature through sufferings and disciplines, otherwise described as presenting their bodies living sacrifices, holy and acceptable to God through Christ and the merit of his sacrifice. It is for this reason that the Gospel Church is called during the present age, while sin abounds and the prince of this world, Satan, is permitted to have much power through those who possess his spirit. Those who would make their calling and election sure to a place in this Heavenly Kingdom, as heirs of God and joint-heirs with Jesus Christ their Lord, are required to show their fidelity, their love, by such zeal for God and for righteousness during the present time, when sin prevails, as will surely imply to them self-sacrifice --the sacrifice of human interests. It is this class, now being called, that is required to walk in the "narrow way." The way is narrow, because of the prevalence and power of sin in the world: and this is permitted of God in order to thus test the elect Church "whose names are written in heaven--regardless of earthly denominational lines and systems.

On the contrary, as our author points out, the Scriptures everywhere indicate that the Millennial age, in which the world will have blessings from him, will be a period of blessing, of refreshment, of restitution, when "the Sun of Righteousness shall arise with healing in his beams," and "all the knowledge of the Lord shall fill the whole earth as the waters cover the great deep;" because "all shall know him, from the least unto the greatest."

We get, in the words of the Psalmist, the strong contrast distinguishing between the present age when evil holds sway, and the coming age, when the Lord our righteousness shall assume control of the world, establishing his Church with himself in glory as the Kingdom of God; comparing the Gospel age to a night, to be followed by a morning of light and blessing, he says, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5.) Again, the Scriptures represent that the Millennial age will be introduced by the binding of all evil influences represented by Satan, that the world may no longer be deluded, deceived, misguided by Satan and his servants, willing or ignorant.--See Rev. 20:1-3.

A.--Your presentations have given me considerable to think about, dear brother, and have answered several of my objections. And this thought of restitution being the Lord's promise for the obedient of the world of mankind, which Peter declares is more or less the theme of all the holy prophets since the world began, certainly deals a death-blow to my Evolution theory:

for nothing can be plainer than the inference that the restitution to be inaugurated at the second coming of Christ is in the nature of a blessing to mankind, a great blessing, whereas, if the Evolution theory be in any sense of the word true, restitution would be the worst thing that could possibly happen to poor humanity. If our race began life as a protoplasm, or even as one step removed from monkeys, "restitution" would signify a loss of all that Evolution claims has been gained in human development: it would mean his return to bestial conditions--an injury, an evil, a curse.

I see clearly, as I never saw before, that we must decide between this human Evolution theory, and the teachings of the divine Word. And as one result of our conversation I feel my old love and reverence for the Bible springing up again--indeed more than I ever had, because I am seeing new beauties, yea, grandeurs in it, of which I had never dreamed. I now begin to appreciate the Apostle's expression respecting the lengths and the breadths, the heights and the depths of the love of God, which passeth all human understanding.

B.--I am glad to hear you thus express yourself; and glad to tell you that you but echo the sentiments of my own heart and mind: and I urge that you begin at once, not merely a reading, but a systematic study, of these books which you say you have in your library. But before we part let me mention another point of their teaching, viz., that the seed of Abraham meant the larger Christ,--not Christ Jesus our Lord merely (altho all the merit of salvation is fully accorded to him, and his sacrifice), but also his redeemed, called, chosen and faithful followers of this Gospel age are members of this Seed of Abraham. This is supported by Gal. 3:16,29. The latter verse declares that, since we belong to Christ (as the bride belongs to the bridegroom; or, as the body belongs to the head of the body by which it is directed and represented), we are thus and therefore members of this promised Seed of Abraham, and heirs of the promise made to that Seed.

That promise, you will remember, reads, "In thy seed shall all the families of the earth be blessed." There can be no question that the promise has never yet been fulfilled, and that it never can be fulfilled except through such a resurrection and restitution process as our author points out;--for all the families of the earth include not only the living families, but all who have ever lived, from Abraham's day to the present time, the vast majority of whom have gone down into the great prison-house of death, without the slightest blessing or enlightenment; and without any hope except as it is contained in this promise--that in due time the whole world of mankind, justly brought back from under the death penalty, shall be blessed with an opportunity of return to divine favor and the attainment of everlasting life, by God's grace, operating through the elect Church, Head and Body.--Rom. 11:31.

A.--This is certainly a grand hope for the world, as well as a glorious prospect for the elect Church. How strange it seems that Bible students for so long have overlooked these gloriously bejeweled promises!

B.--"In due time" is the secret which explains the entire matter. We are to remember, too, brother, that the six thousand years of earth's experiences with evil seem long to us because of the brevity of our lives and present conditions: from God's standpoint, as the Apostle points out, a thousand years are but as yesterday, or even as a watch in the night, after it is past. The night of sin has only had six watches after this measurement, and the morning of everlasting righteousness and blessing is just about to dawn.

A.--Another question: How about the Day of Judgment? What and when will that be?

B.--Our author shows conclusively from the Scriptures that it is not one of our days of twenty-four hours, but "a day with the Lord"--a thousand years: that it will be the thousand years of Christ's reign--the Millennium. During that Day of Judgment the world will be on trial or on judgment for eternal life, as we, the called out ones of this Gospel age, are now

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on judgment or on trial; only that our trial is, as already pointed out, severer, along a narrow "way."

The Apostle distinctly tells us that we, the Church, shall not come into condemnation (trial or judgment) with the world in the next age, but pass now from death to life, before the world's day of judgment begins. (John 5:24; 1 Cor. 11:32.) He also declared--"God hath appointed a [future] day, in the which he will judge [grant trial to] the world, in righteousness"--by Christ. And he distinctly tells us that when the world of mankind will be on trial (during the Millennial age), the overcoming elect Church then in glory, partakers of the divine nature, glory, honor and immortality, will be the judges of the world, associated with their Lord. He says,--"Know ye not that the saints shall judge the world?"--1 Cor. 6:2.

A.--And what about the finally impenitent at the close of the Millennial age, and those who in this age sin against the holy spirit? What will be their doom?

B.--God's law changes not. As it was expressed to Adam, and executed against him, so it still stands the same to-day--"The wages of sin is death." (Rom. 6:23.) The prophet, speaking of the Millennial age, declares that then none shall die for inherited sins, as all die now, but that it will be an individual trial, with an individual penalty against all who shall then sin wilfully. His declaration is, "The soul that sinneth, it shall die." He reminds us of the proverb now in general application, viz., "The fathers ate a sour grape [sin], and the children's teeth are set on edge [all of

Adam's posterity are fallen, depraved, dying, as a result of his transgression];" but assures us that this shall not be true in the next age. None will die except for his own personal wilful sin. God willeth not the death of him that dieth, but would that all should turn unto him and live.--Ezek. 18:23,32; 2 Pet. 3:9.

The Apostle, speaking of wilful sinners, declares that they "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Whoever will not have God's gift of eternal life through Jesus Christ our Lord, cannot have life at all, for "All the wicked will God destroy."--Psa. 145:20.

A.--What then about hell, purgatory, etc., so generally believed throughout Christendom?

B.--The general view is a great and serious error which has done much to hinder many of earth's best minds from careful consideration of the Word of God; because they believed the Bible to teach the God-dishonoring doctrine that the majority of his creatures, with his foreknowledge, consent and predetermination, would be eternally tormented. The simple teaching of the Scripture is terrible enough, without depraved human embellishments of flame and agony indescribable. The great hell to which the entire human family was consigned because of sin is the great prison-house

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of death,--the tomb. The wages of sin is death; and there would have been no resurrection, no future life, except for our Lord's great sacrifice on our behalf. Christ ransomed or bought us with his own life--he died for our sins and thus secured for man legal privilege to be resurrected, restored. Thus it is written, "I will ransom them from the grave."--Hosea 13:14.

You are probably aware that the word translated "hell" in our Old Testament Scriptures is in Hebrew sheol, and signified the death state, and never in any sense or use of the word a place or condition of torture. You probably have noticed also that the same Hebrew word has been translated still more frequently "grave" and "pit,"--much nearer its correct signification in our language. You have also noticed that the word hades of the New Testament Greek is the exact equivalent of the Hebrew word sheol, and is always used to translate it wherever a passage is quoted in the New Testament. Hades, therefore, signifies the same as sheol, viz., the tomb or the death state. In the New Testament the word tartarus occurs once, descriptive of the place or condition in which the fallen angels are reserved, waiting for their trial in the Millennial age (for the glorified Church is to grant them also a trial for life).--1 Cor. 6:3.

The only other Greek word of the New Testament, translated "hell," is the word gehenna, which, as all

scholars recognize, is applied in our Lord's parables to the Valley of Hinnom, outside the city of Jerusalem, where the offal of the city was destroyed. It was used as a symbol of the Second Death, in which all found unworthy of life shall be destroyed from amongst men as offal. But I will take pleasure in sending to you gratis a little tract, bearing upon this subject, entitled, Do the Scriptures Teach that Eternal Torment is the Wages of Sin? It points out various misconceptions and misinterpretations of our Lord's parables, and of the Book of Revelation, in which alone anything is found which has even a semblance of teaching eternal torment. The punishment of sin is death, and it will be an everlasting punishment in that there will be no resurrection from the Second Death.

A.--But will there be no future retribution of any sort for evil deeds, etc., of the present life?

B.--Oh, decidedly yes! Future retribution is distinctly taught in the Scriptures, but no punishment that will be hopeless except the punishment of deliberate, wilful sin, the Second Death. All other punishment will be reformatory in its character and tendency.

The Roman Catholic doctrine of purgatory is evidently a corruption or perversion of the Scriptural teaching respecting a future retribution during the Millennial age, which will be not merely a time of blessing, but also a time of retribution. All wilful sins against light and much knowledge will receive stripes in proportion to their wilfulness, and the light and knowledge sinned against. Every such transgression undermines character and debases the individual, and in the Millennial age each will come forth from the tomb in the moral condition in which he entered: hence he will have that much more of a journey before him as he shall attempt to "go up" on the highway of holiness --to return into full harmony with God. And his corrections in righteousness, his chastisements, his stripes, will be proportionately more than those who now, equally vile, were ignorant of the will of God, and hence did not violate knowingly nor undermine their consciences and characters.

A.--Grand! Sublimely grand! Reasonable, just, good, loving!--yet just what we should expect of him who declares, "My thoughts are not as your thoughts, nor my ways as your ways, saith the Lord, for as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways higher than your ways." Thank God that I have met you, dear brother, and that you so kindly, yet pointedly and forcefully have brought to my attention the fact that I was on the wrong track, and was fast losing whatever portion I ever had of the Gospel of the cross of Christ, and was laying hold upon a false gospel of

Evolution, which is not another gospel, but merely a theory, a human speculation, and as I now see it, radically in opposition to the divine revelation. This is my station. Good bye! I must preach this fuller Gospel.

B.--Good bye! I am glad to hear you say that you will preach the true Gospel, of which the Apostle Paul said that he was not ashamed. (Rom. 1:16.) And, my brother, let me assure you that if you fulfil this resolve it will doubtless mean that you are thus making your calling and election sure to a place in the elect Church.

A.--How so? Is the Kingdom the reward of preaching?

B.--Not exactly; the Kingdom is the reward of faithfulness to the Lord through evil and through good report--the reward of becoming dead with him to the world--the reward of suffering for righteousness' sake --the reward of laying down our lives for the brethren. All the brethren are preachers--declarers of the whole counsel of God to the extent that they have learned it and have ability and opportunities for presenting it to others. This is their duty as well as their joyful privilege now, as it will be, under more favorable conditions in the next age--telling the whole world of the privilege of reconciliation to God, through the blood of the cross.

But what I meant in your case is this: and I mention it to forearm you, and to strengthen you when the trial time shall come. While your heart is burning with the love of the Lord and the grandeur of his plan of salvation, you fondly hope that your brethren in the ministry, and Christian people everywhere, will receive the message of divine love which unlocks the Word of God, and is now "meat in due season:" you even anticipate that they will receive it with joy and gladness. But you are mistaken, dear brother. Only comparatively few have ears to hear the truth, or eyes to discern the real beauties of the exceeding great and precious promises of the Scriptures.

To your surprise, they will not only reject these "good tidings of great joy which shall be to all people," as was announced at our Savior's birth, and prefer the horrible inconsistencies received through tradition of the fathers, and utterly antagonistic to every proper idea of justice and love and goodness,--but more than this, so blinded are they by prejudice that they will hate you, just as the Jews hated our Lord and the Apostles in the end of their age, because they announced the truths of the Gospel then being ushered in. Remember our Lord's words, "Marvel not if the world hate you. Ye know that it hated me before it hated you." "Whosoever shall live godly in this present time shall suffer persecution."

The Master of our house was called Beelzebub, and we must not hope to be treated more kindly. Remember, too, that it was the nominal professors of the Jewish Church that opposed the Gospel, and that parallel requires that it should be the nominal professors of the Gospel Church that will oppose the Gospel of

the Millennial Kingdom. But, dear brother, be faithful to the Lord and to his truth and he will be faithful to you, and eventually say, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Remember, too, if you want further reading matter along these lines, and tracts for distribution, to address the WATCH TOWER BIBLE AND TRACT SOCIETY, at Allegheny, Pa. Good bye!

* * *

LATEST VIEWS OF EVOLUTIONISTS.--Prof. Japp, a distinguished biologist, has expressed as his latest conclusion that the decided difference between organic and inorganic molecules precludes the possibility of the spontaneous evolution of life.

Herbert Spencer, in Nature (Oct. 20th), discussing the same question, declares as his latest opinion that "Life is incomprehensible."

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FIGHTING AGAINST GOD.

--DEC. 11.--JER. 36:20-32.--

"The word of our God shall stand forever."--Isa. 40:8.

JEREMIAH prophesied in the days of Josiah and of his four successors, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. He was of about the same age as Josiah, and seems not to have been seriously ill-treated by that reformer: altho, as noted in our last lesson, he was passed by when the king sought heavenly counsel respecting the Book of the Law and the turning away of the penalties for sin therein recorded.

Jeremiah's position was a peculiarly trying one, for altho his prophesying evidently had a marked effect and greatly influenced the king and the princes and the people in cleansing the land of its idolatry and in reestablishing the worship of Jehovah, yet he was not permitted to compliment the people on these measurable reforms, and to promise them a return of divine favor, as did the false prophets of that time, and was considered unpatriotic. On the contrary, under the Lord's inspiration, he kept pointing out to Israel the flagrant sins of the past, and their natural tendency to leave the Lord and to follow other gods in idolatry. Under various pictures he represents Israel as wholly indifferent to the Lord's goodness of the past, wholly negligent of the covenant relationship entered into with him as a nation, except when they got into adversity, when their repentance would be but for a short time, and only from the selfish motive of desire to escape the troubles which

their own course had brought upon them.

The Lord's messages, at the mouth of Jeremiah, practically held out no hope for a permanent return of divine favor in the near future; but on the contrary predicted that Judah would be carried away captive as Israel (the ten tribes), her sister, had been. And as tho emphasizing this thought, the Lord declared to Jeremiah, "Tho Moses and Samuel stood before me, yet my mind could not be [changed] toward this people: cast them out of my sight."--Jer. 15:1-7.

Thus Jeremiah was what would be esteemed a prophet of evil--a pessimist. It is not surprising, therefore, that in his obedience to the Lord, in his faithfulness in speaking forth the word of the Lord, he became greatly disesteemed of his fellow countrymen, who doubtless would have honored him highly, had he prophesied unto them smooth things, promises of coming blessings and greatness as a nation. Thus we see that Jeremiah had not only the opposition of the idolatrously disposed people of the kingdom, but the disfavor also of the reformers of his day, who thought indeed that they were doing a grand work, and should be complimented thereon, and should have messages of divine favor.

We cannot avoid noting the remarkable similarity

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of Jeremiah's position to that of the Lord's people to-day, who are enlightened with the present truth, and who, as the messengers of God, declare this truth. Similarly these note with pleasure the fact that there are many great reforms in progress at the present time, in Christendom. Nevertheless, they are obliged to speak from the divine standpoint, "He that hath my word let him speak my word." (Jer. 23:28.) And in thus speaking the word of the Lord they oppose and contradict the many fanciful dreams of present day reformers who are vainly hoping that as a result of civilization and through human efforts, and especially those of their party, all the promised blessings are about to flow to the world of mankind, and thus by human efforts establish righteousness in the earth, and bless all the heathen.

The Lord's faithful mouthpieces of to-day, Jeremiah-like, are obliged to contradict these fanciful dreams, and to point out that they are unreasonable as well as unscriptural--that much of the present-day progress, civilization, benevolence and loving-kindness of Christendom is only an outward veneer, a drawing near to the Lord with the lips, and in some of the outward forms of conduct, while the hearts of Christendom are far from him, and far from the law of the New Covenant --perfect love toward God and toward the neighbor.

The Jeremiah class of to-day is obliged to point out that all the various efforts being put forth for the conversion of the world will never bring the desired result, "Thy Kingdom come, thy will be done on earth as it is

done in heaven;" but that on the contrary the increase of the earth's population is far more than keeping pace with the increase of even nominal Christian Church membership, so that, as someone has reckoned recently (basing the calculation upon the various censuses from 1833 to the present time), at the present rate of increase of the non-Christian world over the professedly Christian world, Christianity would entirely disappear from the earth within seven hundred years. The estimate shows a loss of about one per cent, every ten years.

And as Jeremiah was, in faithfulness to the Lord, bound to proclaim the coming overthrow of the kingdom, so the Lord's people of the present time who have his word of present truth, cannot disguise or withhold the fact that a great time of trouble is approaching--is nigh, even at the door--and that it will mean the complete obliteration of the present order of things in anarchy. On this account we are esteemed by many to be pessimists, and prophesiers of evil things only; our opponents, in their bitterness, entirely overlooking and ignoring the fact that we present at the same time and from the same Word of the Lord the most glorious optimism conceivable--and show most clearly that the approaching time is merely the precursor of the great blessing which God has promised shall come to all the families of the earth, not through the imperfect powers of fallen men, but through the perfect powers of our glorious Lord and his glorified Church, his Bride, who will then be with him, his joint-heir in the Kingdom.

The method by which the Lord communicated his message to and through Jeremiah and the other Old Testament prophets is not distinctly set forth in the Scriptures; except that the Apostle Peter declares that they "spoke and wrote as they were moved by the holy spirit." Many Bible students overlook this fact, and hence attempt to explain the peculiar predictions, etc., of the prophets, as tho they were their own thoughts, the results of their own reasonings, expressions of their own views, or opinions. Quite to the contrary, they were God's views, God's expressions, and God's illustrations; and the prophets merely did, spoke and wrote what the Lord directed. The only wilfulness of the prophets, as we may understand it, was that they willingly gave themselves up to the Lord, thus to be his mouthpieces: the Lord would not take as his mouthpiece and prophet an unwilling, inharmonious person.

To our understanding, the Lord spoke to these prophets of olden time much after the manner in which the evil spirits now speak to spiritualist mediums--"clairaudiently." In other words, we believe that the fallen angels, personating the dead, make use of certain channels of human nature, which in time past God made use of in communicating the truth to his prophets.* As a guard upon this point, however, let us remember that God no longer speaks to his people in this way, but has closed the canon of his revelation by speaking

"unto us through his Son" and his specially commissioned and empowered apostles.--Heb. 1:1,2.

Our present lesson is located in the days of King Jehoiakim, the son of Josiah. Jeremiah had been restrained of the liberty which he possessed during the lifetime of King Josiah, the reformer, and altho not imprisoned was apparently forbidden to address the people in public. He therefore adopted (doubtless at the divine instance) the method of having a scribe take down his prophecy in writing, and Baruch was the one found worthy of this service, altho he well knew that it meant the loss of the king's favor and the putting of himself on the unpopular side of an unpopular matter. After Baruch had written the prophecy respecting Jerusalem, declaring its utter overthrow at the hands of Nebuchadnezzar, etc., he (as the representative of Jeremiah, who was not permitted to teach) entered into the court of the Temple and read the prophecy in the hearing of all the people, who came there to worship. Some heard with interest and astonishment, and as a result the prophecy was brought to the attention of the king, peradventure he, as the representative of the people, might take some steps toward repentance, which might save the people from some of the disaster, even tho as a whole it might not be prevented. When the king heard respecting the matter he was curious to hear it also, but he became so incensed and indignant at what he considered the extreme improbability of the prophecy that, taking the scribe's knife, he cut the manuscript into small pieces and burned it in the fire before him.

Jeremiah's God-directed course may serve as a lesson to God's people of to-day, who have "present truth" to present. Their message is to be delivered, and if they are hindered or restrained or forbidden to speak it in the temple (in the nominal churches), they should adopt some other method of presenting their message to the attention of those who are seeking to worship the Lord. They may do this either by the written or the printed message. As a result, the right ones will hear, and yet when the knowledge of the present condition is brought to the attention of those in power, they will be similarly disrespectful to the message, and skeptical respecting its divine authority. They may even attempt to destroy the printed page, or hinder its circulation, but the attempt will be futile, as it was in the case under consideration.

Amongst those who were present at the destruction of the Lord's message by the king, three only offered any protest, and they manifested no indignation, no

*See What Say the Scriptures About Spiritualism?--10c., this office.

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sorrow, but merely advised in a worldly-wise way that

the king be not too rash. So there are to-day those who

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have some interest in present truth, some knowledge respecting it, and who, nevertheless, for fear of their influence in worldly-church and political circles would do no more than advise a more liberal course. Meantime, realizing the king's attitude of heart and opposition to the message, Jeremiah and Baruch fled and hid themselves, or, as expressed in the lesson, "The Lord hid them"--prevented their royal enemy from finding them. We shall not be greatly surprised if in the not very distant future not only the message of present truth will be considerably in disrepute before those in high positions, but also its servants and promulgators: these also may need to hide from injustice, but the Lord is able to shield them.

The king may have thought that he had utterly wiped out the Lord's message and annulled it when he burned the roll, but the result was quite to the contrary. At the Lord's instance Jeremiah prepared another manuscript containing the same prophecy, and with additional matter, and the king brought upon himself additional trouble, as a punishment for his contumacy.

It is still possible to endeavor to destroy God's Word, tho all such efforts will fail: the Word of God will eventually triumph. It may be attempted variously:

(1) By rejecting the Word of God, the Bible--perverting its statements and ridiculing them.

(2) By speaking of its truths irreverently and connecting them with funny stories, and thus vitiating its influence upon speaker and hearers.

(3) By neglecting it, leaving it unread, unstudied.

(4) By forbidding people to read the Bible, or even by limiting or hindering Scriptural investigation.

(5) By persecuting those who preach and teach it conscientiously because their interpretations are contrary.

(6) By misrepresenting the Word of God, substituting for its teachings the traditions of men--hymnbook and creed theology, misrepresenting it to be Bible theology--and thus misrepresenting God's character and plan, while professedly serving him, honoring his Word.

(7) By skipping over and ignoring certain teachings of the Scriptures, because they do not harmonize with preconceived opinions and preferences, as on election, free grace, the Second Death, etc., etc.

All of these are modern methods of fighting against God, sure to bring punishments--darkness, divine disfavor.

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THE HOLY LAND DESOLATED.

--DEC. 18.--JER. 52:1-11.--

"Ye shall seek me and find me, when ye shall search for me with all your hearts."--Jer. 29:13.

MORE than a thousand years had elapsed from the time God led Israel out of Egypt to be his covenanted people, and during that entire period they had been rebellious. While manifesting toward them his favor, it had been accompanied with chastisements, defeats in battle, captivity to surrounding nations, pestilence and drouth, intermingled. God had faithfully kept his part of the covenant during all that time, chastising them for unfaithfulness, nevertheless in great mercy hearkening to their repentance and promise of reform, and delivering them, and blessing them. Now the time had come to give them a more severe lesson than they had ever previously had, and to take away their national independence completely.

The Lord's determination, as expressed through the Prophet Jeremiah, was that he would deliver them into the hands of Nebuchadnezzar, and that the land should lie desolate for seventy years, and that their King Zedekiah should be the last one who would sit upon the typical throne of the Lord. The prophecy concerning these matters was most explicit, declaring, "Thou profane and wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low [humble] and abase him that is high [proud]. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him." --Ezek. 21:25.

The Lord dealt with Israel tenderly, carefully, giving them every opportunity to learn the needed lessons: (1) In the separation of the kingdom into two parts, and the object lesson furnished to Judah (the loyal remnant) to notice the works of idolatry in Ephraim (the disloyal ten-tribe kingdom). To a certain extent this for a time was beneficial to Judah. (2) When they witnessed the captivity and dispersion of the ten-tribe kingdom because of disloyalty to Jehovah, the lesson should have been deeply impressed.

Judah represented those Israelites who were faithful to the Lord, those who trusted in the promises, all of which centered in Judah: and, as we have seen, into their territory many of the faithful of the ten tribes removed. Yet with all these lessons, and with the instructions of the prophets, the history of the nation was one of unfaithfulness to their great King, Jehovah. Now the time for the change which God saw best to bring upon them had come, and nothing could avert it, as we saw in the last lesson. Nevertheless, they were given a hope that at the end of a certain period of seventy years' chastisement the Lord would graciously bring back those who revered him. And it is worthy of note that

only those who had respect unto the Lord and to the promises made to their fathers would find any inducement to return; for the Land of Promise meanwhile had become a veritable wilderness, while seventy years residence in a new land would root and attach to it all who had not considerable faith in God's promises. And altho the edict of Cyrus gave permission to all of the multitudes of the entire twelve tribes then in captivity in his dominion to return to Palestine, less than fifty-five thousand persons availed themselves of it and returned. The others were faithless, better pleased to remain in Babylon. The whole number of the children of Israel at that time must have been at least two millions "scattered abroad."

Thus did the Lord sift out from that nation all except the more faithful families; to give them a better opportunity of profiting by his instructions and disciplines, and to the intent that, if possible, a sufficient number of that people should be brought to a condition of heart-readiness to receive Messiah at his first advent, and to be received by him as his joint-heirs, his elect Bride. God's dealings with that nation did develop, as we know, a considerable number who received the Lord, and to whom he gave liberty to become "sons" and of the Kingdom class. (John 1:12.) Nevertheless, these were but a "remnant" selected out of that nation, after it had been sifted, as we have seen, several times. And these, fortunately for us Gentiles, were not enough to complete the elect number, and hence the call to joint-heirship with Christ has been extended also to us.

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By Israel's failure to develop a sufficient number to complete the elect Body of Christ, this great privilege and blessing has come to the Gentiles;--"to take out of them a people for his name," to complete the elect number of the Seed of Abraham which is to bless all the families of the earth.--Gal. 3:29.

Another thought: there has been a parallel between the experiences of Fleshly Israel and Spiritual Israel. During the period of Moses and Joshua and the Elders that outlived Joshua, Fleshly Israel prospered, because obedient to the Lord: so the Church, Spiritual Israel, prospered during the days of our Lord and his apostles. By and by, neglecting the Lord, they became worldlike, and the result was the splitting off of the ten tribes: so the Christian Church, becoming worldly through neglect of the Word of the Lord, suffered the loss of the great majority in the "falling away" of Papacy, which substituted the mass for the ransom and worships the creature ("saints," relics, the Virgin, etc.) instead of the Creator. As the Lord sifted the faithful of the ten tribes into the two tribes (Judah), so he gathered the faithful out of Papacy. And as he sifted Judah, so he has been sifting Protestants to gather out the "jewels."

As only a remnant of the whole of nominal Fleshly Israel was found worthy in the Jewish "harvest," so only a remnant of nominal Spiritual Israel will be found worthy of the Kingdom in the present "harvest." But how glad we are to know from the Lord's Word that neither those sifted out during the Jewish age, nor those sifted out during the Gospel age as non-elect, were sifted into eternal torment: and that, altho they will be caused to suffer "stripes" in proportion as they knew to do well and did it not, yet they were all redeemed and are all to be brought into the clearer light of the Millennial Kingdom and thus be blessed with opportunity for restitution and eternal life through the elect Church--the Christ, Head and Body.

The captivity of Judah by Nebuchadnezzar was in two parts: (1) He carried captive the chief of the warriors and craftsmen, and noble people of the land, about eighteen thousand being specified--Daniel and his companions being of this number. (2 Kings 24:12-18.) He left the poor and less capable people in the land, appointing over them as under-king the uncle of Jehoiachin, viz., Zedekiah, whom he compelled to take an oath of allegiance to the Kingdom of Babylon. (2)

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The second captivity was eleven years later, and was the result of Zedekiah's unfaithfulness to his oath of allegiance, for he attempted to throw off the yoke of Nebuchadnezzar.

This is one of the points at which chronologists in general blunder. They begin to count the seventy years mentioned by the prophet from the captivity of Jehoiachin, instead of eleven years later, at the captivity of Zedekiah. They very generally fail to notice an important item; viz., that the Lord does not specify through Jeremiah's prophecy, seventy years of captivity, but seventy years of desolation of the land without an inhabitant.-- See chapter on Chronology in MILLENNIAL DAWN, VOL. II.

The fulfilment of two very remarkable prophecies is noted in the concluding verses of this lesson. The Prophet Ezekiel had explicitly declared (1) that King Zedekiah should be led into Babylon a captive, should live there and die there, and nevertheless never see the city. (Ezek. 12:10-13.) (2) Apparently to the contrary of this was Jeremiah's prophecy, while he was in a dungeon in Jerusalem during the siege; he declared that Zedekiah should speak with Nebuchadnezzar mouth to mouth, and see his eyes. Our lesson shows how both of these predictions were fulfilled: Zedekiah did indeed see the eyes of Nebuchadnezzar and did talk with him; then, his eyes being put out, he was carried a prisoner to Babylon, in which city he lived without seeing it. Thus sometimes the Lord speaks to us through his prophets matters which seem contradictory and require considerable faith; yet subsequently,

when we note the fulfilment of the predictions, these peculiarities of statement and fulfilment serve to strengthen faith, and to convince us that the affairs about us are not occurring haphazard or by chance, but so far as God's people are concerned (spiritual as well as natural Israel), they are all under the divine supervision and guidance.

In Ezekiel's prophecy of the dispersion of the Jews the Lord intimates that he would pursue them even in foreign countries with the sword and famine and pestilence, so that the worst characters amongst that people should be cut off, and thus the sifting be the more complete. If there were anything in the Scriptures to indicate that the Israelites, in coming under the terms of the Law Covenant at Mount Sinai, became liable to a penalty of eternal torment if unfaithful to it, it would be indeed a terrible thought; but there is no such intimation anywhere. The highest penalty of their Law was death: "He that violated Moses' law died without mercy." Consequently, even if our Lord Jesus had not come, or if at his coming he had accomplished nothing for those who were under the Law, the worst penalty they could be subjected to was death. Hence, if the death of Christ had effected nothing as respects the Jews under the Law Covenant, but had affected the Gentiles only, bringing them forgiveness and the possibility of a reconciliation to God and the attainment of eternal life, it would but prove that Israel according to the flesh was disadvantaged by the Law Covenant entered into at Mount Sinai. But the Apostle, divinely guided, points out to us explicitly that our Lord's death not only redeemed those who were not under the Law Covenant, but also that those who were under the Law Covenant were "redeemed from the curse of the Law."--Gal. 3:13.

Accordingly, we have the good hope that not only the living Gentiles shall come to the light and blessing of the Millennial Kingdom (Isa. 60:3), but also the living Jews at that time; and that eventually that Light shall be manifested to all the families of the earth (Isa. 40:5; Luke 3:6)--the dead as well as the living--and it is to this end that the Lord has promised that the hour is coming, in the which all that are in their graves shall hear the voice of the Son of Man, and come forth (John 5:29)--that all may have a trial, a judgment, under the favorable and righteous conditions which his Kingdom will inaugurate.

This future hope, as respects Israel, is expressed in our Golden Text, "Ye shall seek me, and find me when ye shall search for me with all your heart." The Apostle Paul assures us that during the present Gospel age natural Israel has been nationally "blinded," so as not to have been able to discern the Lord; but he also shows us that when the Gospel Church shall have been completed from amongst the Gentiles, favor shall return to Israel, they shall be saved from their blindness, and obtain mercy at the hands of the glorified Spiritual Israel: and then, through Spiritual Israel and reclaimed

Natural Israel, the blessings of the Lord, the knowledge of his grace, shall be extended, with all the blessed opportunities that implies, to all the families of the earth.
--Rom. 11:25-32.

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M. DAWN, VOL. III., SWEDISH, AND DANO-NORWEGIAN.

Our Swedish friends who have been anxiously waiting for this volume for some time will be glad to learn that it is now ready.

We regret to say that our Danish and Norwegian friends

must not expect the third volume in their languages: the demand is small, and the loss would be too great. These friends, we believe, can, if interested, gain from the Swedish edition considerable knowledge of the subjects treated.

The price of this volume is the same as the English--tho because of extra expense and smaller edition it costs us nearly double the wholesale figures.

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GATHERING THE LORD'S JEWELS.

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."--Mal. 3:17.

JEWELS have a value of their own, an intrinsic quality, and no doubt would be appreciated, if they were very plentiful, but their appreciation is all the more marked because of their comparative scarcity. The figures and similes used throughout the Scriptures by the holy spirit are full of significance, and this one as well as others. When the Lord likens his faithful people to the precious stones, jewels, it signifies that there is an intrinsic value or beauty that he appreciates,

and it implies also that such characters are in comparison to the world very scarce--a "little flock."

Our text points to the close of the Gospel age, and not only tells us that the Lord will not gather his jewels sooner, but implies also that the only class to be gathered at that time will be the jewel class--he comes to make up his jewels. We have here a contradiction of the ordinary thoughts on this subject: (1) That the Lord has been gathering his jewels all along for the past six thousand years: evidently an erroneous thought, since he has appointed a day, in the end of this age, in which he will gather or make up his jewels. (2) It exposes the fallacy of the thought that everybody who is respectable, half-way decent, is to be gathered to the Lord, and share in his Kingdom, for it distinctly points out that a very exceptional class only will be sought for and gathered.

The class here described as jewels are contrasted with other classes in the context (vs. 15), "the proud," who have much of the success of the present time, and workers of wickedness, who tempt God, and are not careful to please and serve him--and such evidently are the majority of mankind. The jewel class is described in vs. 16 as "They that feared Jehovah"--that revered him, "and that thought upon his Word."

But we inquire, where are jewels usually found? The answer of the figure is that jewels may be found in very unexpected places, as for instance the diamonds of South Africa are sometimes mingled with the ordinary gravel, and sometimes embedded in a bluish black clay. They all require to be searched after, and generally require to be washed from the mire, before being prepared to refract the light. So some of these "jewels" whom the Lord is now seeking out from the world, are found in the ordinary walks of life, and some come from deep down in the mire of sin. The Lord does not expect to find in the world of mankind the jewels which he seeks in perfect order, shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of his servants he lifts them out of the mire of sin and out of the horrible pit, and washes them, cleanses them from sin through the merit of his own precious blood, and through his Word: and then through other servants and providences he polishes them with divine skill, to the intent that they may reflect and refract the light of the glory of God--the divine character,--justice, wisdom, love.

As the diamond, in its rough state, uncut, unpolished, would have no more value than any other common stone for ordinary purposes, so those whom the Lord is selecting and preparing as his jewels are to derive their ultimate value from the cutting, shaping, polishing of their characters under divine providence: as it is written: "We are his workmanship." (Eph. 2:10.) We cannot suppose the illustration to be perfect in every particular, yet we may readily see that, while

divine grace is to be credited with the entire outcome, the beauty and grace of the finished jewel, yet nevertheless, divine grace operates according to principles and conditions, under divine law. As the experienced diamond miners reject the soft clay and various of the

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hard stones, in seeking for those of the desirable kind, so the great Jewel-Gatherer operates according to a principle in seeking for his jewels.

"EVEN AS MANY AS THE LORD SHALL CALL."

The hardness of the diamond may be used to represent character, and we are to remember that character belongs to the individual, and not to God. Each of us must have his own character, and only in proportion as each has character, can he hope to be accepted finally as a jewel, for those without character will not endure the tests. As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so divine grace, operating in the diamond field of the world (Christendom, and wherever the Word of the Lord has gone), lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact with divine grace are passed by. Only such as give evidence of character are thought even worthy of washing and testing.

The hard crystallization of the diamond corresponds to willingness towards righteousness in the individual; and unless there be such willingness toward God and righteousness, there is none of the jewel quality which the Lord is now seeking. It is those whose wills are formed, crystallized, set, determined, for righteousness, that the Lord is now seeking. And here we have the imperfection of the simile; for, while all diamonds are alike hard, the great Jewel-Seeker accepts some in whom the crystallizing process is incomplete, and "helps our infirmities," developing in us by his providences the quality of firmness for righteousness, at the same time that he polishes us.--Rom. 8:26.

But even when the rough diamond has been found, as before observed, it would be of no value, except as it could be cut--indeed, of less value than other stones and clay for many purposes. So it is with those whom divine grace finds in the mire of sin, as having, nevertheless, will or character desiring righteousness, truth, goodness, justice,--"feeling after God" (Acts 17:27): the great Jewel-Cutter, the great Lapidarist, must really give them all their value, by his wisdom and skill in shaping, cutting and polishing them. Yet, on the other hand, he could not cut, shape or polish that which

had not the quality or character, the will for righteousness, essential to the receiving of such a polishing.

Those, therefore, who are in the hands of the great Lapidarist, and undergoing his polishing process, must first have passed through the previous experience of having been found of divine grace--found of the Lord Jesus; must first have been washed; and must have been accepted as having wills desirous of harmony with the divine mind. Therefore, they may take pleasure in all the trying experiences and difficulties through which our Lord Jesus causes them to pass, as various parts of the grinding and polishing process, necessary to their completion as Jehovah's jewels, to be made up with the close of this Gospel age, and to be set in the gold of the divine nature, to reflect the beauties of the divine character forever.

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It is in harmony with this thought that the Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly-kindness, love,--the various facets of the jewel essential to it in the eyes of him who is shortly to gather his jewels. The Apostle again speaks of even the most trying and difficult experiences of the Christian life as being "light afflictions," and he speaks of the present life as being, in comparison to the eternal future, but "a moment," saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;"-- Rom. 5:3-5; 2 Cor. 4:17.

"ABANDON US NOT IN TEMPTATION."

The lapidarist takes firm hold upon the jewel which he has already tested, and proved to have the requisite jewel quality, and encasing it in a suitable instrument, he presses it against the friction, a lap-wheel, with just the required amount of pressure to cut away the roughness and unevenness, and to effect the necessary shaping and polishing. The process requires great skill, otherwise at times much of the value of the stone might be lost through misshaping; hence only skilled workmen are employed in this department.

For instance, the celebrated Kohinoor diamond originally weighed nearly 800 karats, but in the hands of a poor cutter was reduced to 280 karats. Yet so much of a diamond's value depends on skilful cutting, that more than one-half of its size was subsequently sacrificed in recutting it, to obtain symmetry, beauty and refractive power, and now it weighs less than 107 karats.

So it is with the polishing of the Lord's jewels: their value depends much on proper cutting; and this

is entrusted only to the skilled hands of our Lord Jesus Christ, of whom we are assured in advance that he was tempted in all points like as we are--that he himself passed through similar experiences of testings, etc., at the Father's hands. He knows just what we need to perfect us, so that we will be pleasing and acceptable to the Father, to reflect and refract the light of his glory when it shall fall upon us in our finished state. A part of our lesson is to have faith in this great Master-workman whom the Father has appointed to shape and polish us. We may require much more trimming on some sides of our characters than on others; and the disposition often is to "draw back," to be not fully

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submissive, to fear that the Lord has forgotten and abandoned us in trial. But infinite wisdom assures us, guarantees us, that this is not so and that to draw back would leave us "unfit for the Kingdom."--Heb. 13:5; Luke 9:62.

The earthly lapidary imbeds the jewel he is polishing in cement, except the facet which he is grinding, so that neither he nor others see it during the operation, except as he lifts it, cools it and examines the progress of his work; but all the while he knows just what is being done, for he has an instrument called a "Lapidary's Dial," which indicates the position of the jewel exactly and avoids the poor cutting of olden times.

And just so it is with the Lord's jewels: "The world knoweth us not"--it has seen the wheel of discipline which has been cutting the Lord's jewels for centuries, but it has not understood the necessity and value of the process. It may even have caught an occasional glimpse of the jewels but not to any advantage --not so as to be able to know the real merit of their characters nor the value of the cutting and polishing, for even the already finished facets are smeared with the cement and the slime from the grind-wheel. But the great, loving Master-workman and Lapidarist-in-Chief knows and has explained it all to the "jewels;" and they know in part now, and by faith are trusting all the remainder, singing in their hearts, "He knows, he knows!" "He will not suffer us to be tempted above that we are able to bear, but will with the temptation provide also a way of escape." Yes, the Lord knows just how much pressure to apply,--just how much friction is necessary--and will not willingly afflict us, nor cause tribulation which he cannot and will not overrule for our good. And being thus assured that all things are working together for good to them that love God, his living jewels can "rejoice in tribulation," knowing that it is working out in them the peaceable fruits of righteousness--of love, and that such experiences are essential, and that without them

they could never be amongst the gathered jewels.

"WHAT SON IS HE THAT THE FATHER CHASTENETH
NOT?"

Our text, after speaking of the gathering of the jewel class, drops the figure, and refers to the same class as God's sons, saying, "And I will spare them, as a man spareth his own son that serveth him." Here we have the distinction always held out, as between those who are servants merely, and those who are serving sons. Moses was faithful as a servant over his house (natural Israel), but Christ is faithful as a Son over his house (the elect Church)--the house or family of sons, who have received the spirit of adoption, the holy spirit. Altho sons, yet they must learn obedience no less thoroughly than if they were merely servants. Indeed, as sons, it is all the more necessary that they learn the lessons of obedience to the Father; more, much more, is to be expected of a son in his father's service, than of one who is not a son. He is expected to engage in the service in the spirit of his Father, moved by the same impulses of justice and love, because "begotten again" by that spirit of holiness. As a son he requires not less careful but more careful training than a servant: more careful disciplining at the Father's hands; for is he not his representative and to be his heir?--Heb. 3:5,6; 12:7; Rom. 8:15,17.

While these sons are not to be spared from the polishing processes necessary to make them acceptable as sons,--"accepted in the Beloved,"--nevertheless, they are to be spared from something, our text assures us. Other Scriptures show us that this class is to be spared, (1) from the great time of tribulation which is to come upon the whole world of mankind in the end of this age: in harmony with our Lord's words, "Watch ye, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (2) They are to escape the thousand years of judgment or trial, coming upon the world, which has its beginning in the time of trouble of "the time of the end." Thus the Apostle declares that this class of faithful sons, the jewel class, "shall not come into condemnation [judgment] with the world."--Luke 21:36; 1 Cor. 11:32; John 5:24.

Nor does this imply that the world's trial or judgment will be an unendurable one, for, quite to the contrary, we are assured that it will be most favorable, that the Lord "will judge the world in righteousness" during the Millennial age. But for the Church to have share in that trial would mean a prolongation of the period of trial; it would mean also a thousand years of delay of entering into the joys of the Lord in the fullest

sense,--a thousand years of delay in attaining to that which is perfect. And not only so, but, as we have seen from other Scriptures, and as is implied in this Scripture, the class now being selected is a jewel class, differing in many respects from the world of mankind in general, all of whom have been redeemed, and for all a way of escape has been provided, from the inherited Adamic sin and penalty.

"AFTERWARD IT YIELDETH THE PEACEABLE FRUITS OF RIGHTEOUSNESS."

Nor are we to suppose that those who are now pressed against the wheel of tribulation, trial, affliction, difficulty, are thereby made miserable. Quite to the contrary, they realize, as the Scriptures point out

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they should, a joy and peace which the world knows not of,--which the world can neither give nor take away. And when it is remembered that their severe experiences and polishings are "but for a moment," as compared with the longer disciplines of those who will be dealt with in the Millennial age,--when it is remembered also that in proportion to their trials and difficulties they are granted the "more grace," and additionally that the reward shall be exceedingly, abundantly more than they could ask or think, according to the exceeding great and precious promises of the divine Word,--then we can see that this house of sons, these "jewels" now being prepared by the Lord, are truly highly favored above all men, and may well take the spoiling of their goods (worldly reputation, etc., included) joyfully: knowing that these things are but working out their "far more exceeding and eternal weight of glory."--2 Cor. 4:17.

In speaking of us as sons of God, the Scriptures declare that we are in the school of Christ (the same thought as the cutting of the jewels): and of those who will ultimately be accepted as sons, they show that they will be such as finish their course with joy,--such as will have complied with the predestinated conditions; viz., that all who will be of that son class (the jewels) must be copies of God's dear Son, who himself is the greatest, most brilliant and absolutely perfect one.--Rom. 8:29,30.

This process of seeking the house of sons, the jewels, and polishing them, has already been in progress for over eighteen centuries; and the Scriptures indicate to us that now the end of the age is upon us, the time for making up or gathering these jewels, and setting them in the glory of the divine nature, preparatory to the new age in which they shall be exalted

as the light of the world. The signs of the times clearly indicate, in harmony with this, that the great time of trouble for the world is nigh, even at the door, to prepare the world for the coming blessings. Hence we see that if we are to be amongst the acceptable jewels, amongst the sons who shall be spared from the calamities approaching, we have need to give diligence, and to cooperate with the great Master-Workman,

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that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part, when he comes to make up his jewels, his loved and his own.

"THEN SHALL YE...DISCERN BETWEEN THE RIGHTEOUS AND THE WICKED."

The Lord, through the prophet, indicates that as soon as the jewels shall have been gathered there will be a general change in his dealings with the world of mankind. Verse 15 shows how it is at the present time, while the polishing of the Lord's jewels progresses: --the unfaithful and the worldly frequently seem to have the advantage; but vs. 18 points out that after this polishing of the jewels is completed, and they have been set in the great crown of rejoicing at the end of this age, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now, while evil predominates, while "the prince of this world" (John 14:30) reigns unbound, and while "they that tempt God are even delivered," it would be difficult, by outward evidences, to judge of who are the Lord's favored ones. Indeed, his favored ones, his "jewels," seem to be less favored and have more afflictions, more trials, more persecutions, more difficulties, a narrower way, than others. And amongst them, consequently, are not found many great or rich or wise, but chiefly the poor of this world, rich in faith, and prospectively heirs of the Kingdom (Jas. 2:5). But when these shall be glorified with their Lord in the Kingdom--then there shall be a general change, a turning round. No longer will the wicked and those who tempt God be found in power and in influence and in prosperity, and the humble, the meek, the godly, suffer persecution and tribulation: but contrariwise, of that time, when Christ's Millennial reign shall be inaugurated, it is declared prophetically, "In his day the righteous shall flourish," and the "evildoer shall be cut off"--Satan shall be bound also.--Psa. 72:7; 37:9; Rev. 20:2.

"THEY...SPAKE OFTEN ONE TO ANOTHER."

But glancing back at the context, we see another suggestion respecting the disposition of this "jewel" class during their time of polishing. We read, "They that feared [reverenced] the Lord spake often one to another." (vs. 16.) Ah yes! What could be more natural than a desire for communion with all who are of "like precious faith," all who are similarly in the hands of the Lapidarist, undergoing polishing, all who are of the same character, disposition, as respects God and his righteousness? Our Lord points out that "love of the brethren" will be a marked quality in all his servant-sons, for he that loveth him that begat loveth also him that is begotten of God. (1 John 5:1.) And the tendency of the mutual love of the "brethren" is to meet frequently and (personally or through the printed or written page) to speak to each other. The Apostle Paul distinctly calls to our attention the propriety, yea, the necessity, for this class meeting together. He exhorts, "Forget not the assembling of yourselves together,... and so much the more as ye see the day [the day of gathering of the 'jewels'] drawing nigh." It is to the same end that our Lord has made some of his promises to his people collectively, saying, "Where two or three

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of you are met in my name, there am I in the midst."

--Matt. 18:20; Heb. 10:25.

There is a thought also in the word "together:" the sons of God are not merely anxious for a meeting, in which the world, the flesh and the devil will commingle --they are anxious specially for fellowship with each other, with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher, to be prepared for association in glory. This desire for fellowship with one another is not selfishness, nor an impropriety; on the contrary, our Lord declares that those who love the light come to the light, while those who love darkness shun the light, and the Apostle inquires, "What communion hath light with darkness?" and he points out distinctly that while Satan and the children of darkness may simulate the table of the Lord and the grace of his truth, yet there is no real harmony or fellowship between their table and the Lord's table, upon which he sets forth the precious truth for his loved and his own. --1 Cor. 10:21. See WATCH TOWER for Dec. 1st, '95, "The Cup of the Lord and the Table of the Lord."

When we read that these faithful "spake together," we naturally inquire respecting the topic of their converse, the subject upon which they communicate. it is not stated here, but is clearly stated elsewhere in

the inspired Word. The Apostle points out that such "mind heavenly things," and contrasts them with others of the earth, earthly, who "mind earthly things," and whose god is their belly. Their converse, therefore, will not be respecting earthly pleasures, food and raiment, the ambitions of the natural mind, the pride of life, etc., but will be respecting "the things which belong unto their peace," the things which are uppermost in their hearts: for these are all seeking first the Kingdom of heaven and its righteousness, and in earthly matters are "content with such things as they have," --as the Lord's providence shall arrange for them.

THE NEW SONG IN THEIR MOUTH.

Neither do they come together to lament the trials and difficulties by the way, altho there may be some occasions when the majority may "weep with those that weep." Usually, however, the proper condition is that in which each should live so in the light of the Father's countenance that the trials and difficulties of the present life, which would be terrible and burdensome to the world, unsustained by divine grace, will be to these but "light afflictions:" and as children of the heavenly King, instead of going mourning all their days, they will rejoice--rejoice in tribulation and adversity, as well as in prosperity. Accordingly, as the sentiment of this class, it is written,--"He hath put a new song into my mouth, even the lovingkindness of our God."

It is quite in harmony with this that the Apostle prays for some, that they may be enabled to "comprehend with all saints the length and the breadth, the height and the depth of the love of God, which passeth all understanding." Those who have received the "new song," and have comprehended its meaning, with the saints in general, will have, in this love of God, and in the wide and deep and high, glorious plan of God for the salvation, first of the elect Church and subsequently of the world of mankind--"whosoever will"--an abundant theme, a never-ending theme, a theme above all others, which will fill their hearts and fill their minds. It will crowd out worldly topics, as being not worthy to be compared. It will crowd out complainings and murmurings, as being wholly improper on the part of those who have been recipients of so many divine favors, and "much advantage every way," in that we have delivered unto us the divine oracles,--and especially in view of our adoption into the family of God as sons and "joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."--Rom. 8:17.

"HIM THAT IS WEAK IN THE FAITH RECEIVE."

While it would be wholly improper for the consecrated ones to thrust out others who desire to meet with them, or to attempt to judge the hearts of those who profess faith in the ransom and full consecration to the Lord, yet to the extent that those who have received the holy spirit of adoption let their light shine out properly, and seek to "edify one another," and to "build one another up in the most holy faith," in that proportion the insincere, the unconsecrated and the hypocritical will find less and less to attract them. And in consequence "those who fear the Lord and who think upon his Word" find all the more of blessed spiritual communion and edification.

The class of whom the Apostle says that they are sensual, earthly, having not the spirit of the Lord, make disturbance when they come amongst the true sons of God, and do injury, because with them, as well as with others, it is true, as it is written, "Out of the abundance of the heart the mouth speaketh," and their hearts, filled with pride, selfishness, vain-glory and ambition, overflow through their mouths; and communication with such is unprofitable. From such evil hearts come evil words of envy, slander, hatred, malice, strife, selfish suggestions contrary to the word and spirit of the Lord. Such edify no one; their influence is always pernicious; they build not up in the most holy faith, but, on the contrary, tend to develop and to cultivate roots of bitterness, whereby often "many are defiled." --Heb. 12:15.

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Those who fear the Lord, who reverence his name, who think upon his Word, who are seeking to copy his disposition, and to be fashioned under the hand of divine providence, should see to it that the class we have described, of whom the Apostle declares that their envy, malice, hatred, strifes, etc., are works of the devil, do not get opportunities to work their evil works. They should do this, first, by showing their disapproval of all evil-speaking and evil works: and those who cannot show their disapproval by words of kindly admonition, pointing out that such things are not from God, but from the Adversary, should at least manifest their disapproval in their withholding any look of sympathy with such a course, and by breaking off the conversation, and very generally avoiding the company of such; and by the more strict attention to their own words and conduct, that therein they may "show forth the praises of him who hath called us out of darkness into his marvelous light."

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"AND THE LORD HEARKENED AND HEARD."

Another thought in this connection, that we should not overlook, is that brought to our attention in the words, "And the Lord hearkened and heard it." How often would the sons of God be greatly blessed as they meet together to talk over the divine plan, the divine goodness, wisdom, love, justice, and to help one another, and to encourage one another with psalms, hymns, spiritual songs, and by refreshing one another's minds with the exceeding great and precious promises which belong to them that reverence the Lord,--how much would such be blessed, if they could always have in memory this statement, that the Lord is hearkening, is listening to our conversation when we speak together. He listens to see which, out of good hearts, speak forth those things which are loving, gentle, pure, good, true, as distinguished from those who are careless of the truth, and whose words are vain or frivolous, or worse than this, slanderous, enmitous and selfish.

And even amongst those who are on the Lord's side, amongst those who are showing forth his praises, endeavoring to build one another up in the most holy faith, and in the fruits and graces of the spirit, --we may be sure that our Lord hearkens to such teachers and helpers, and takes knowledge of the purity of their motives, as well as of their words; he takes knowledge of whether they are seeking to glorify themselves, or to glorify him in their use of such privileges and opportunities. If their words are boastful, it would indicate pride in the heart, a flaw in the "jewel," which would make it unworthy to be amongst those to be "gathered." If vaingloriously any attempts to take to himself the honor which belongs to the Lord, he is showing himself disloyal to his Master, Christ. Such would thus prove that he had not the spirit of the Master, who humbled himself, and who gave all glory and honor to the Father, in respect to every feature of the great salvation.

Let all the sons of God remember the importance of honesty, "truth in the inward parts," when they come together as members of the body of Christ, to study the divine Word, and to help one another, and "let nothing be done through strife or vain glory," but let each esteem the other greater in saintliness than himself,--seeking to see, so far as possible, in each other the good, the noble, the true: and let each seek to watch his own heart, and to know of his own blemishes. Thus let personal humility and love of the brethren keep pace with our growth in knowledge of divine things; otherwise let us be assured that we are in the sifting and separating time, and that all who have not this spirit of humility, patience, gentleness, brotherly-kindness,

love, will surely be separated.--1 John 2:19.

Some will not be amongst those who are gathered as jewels, because the jewels which the Lord will gather will be pure, "first-water" diamonds--stainless. They are to be faultless in love before the Father; and perfect love not only casts out fear, but casts out also selfishness, animosity, evil surmisings and evil-speakings, as well as self-love, pride. O how beautiful will be the Lord's jewels! How full of meaning is the statement that our Lord Jesus, the great Jewel, polished by the divine hand, and after whose likeness we are to be polished, "shall come to be glorified in his saints, and to be admired [head and body] of all them that believe in that day"--by all those who, during the Millennial Day, come into harmony with God, through Christ, under the terms of the New Covenant sealed by the precious blood.--2 Thess. 1:10.

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WATCH TOWER BIBLE AND TRACT SOCIETY.

--REPORT FOR FISCAL YEAR ENDING DEC. 1, 1898.--

WE ARE confident that many of our readers, deeply interested in the present "harvest" work are anxiously awaiting this annual report: for such reports show, as nothing else can so accurately show, the real status of the work in which you as well as we are absorbingly interested. There is a wide difference between interest and curiosity; and it is the former that we seek to serve. We seek no publicity for our affairs before the world; but feel it a privilege as well as a duty to report yearly for the satisfaction of our many colaborers, who otherwise might judge of the work merely from their own surroundings and experiences and be either unduly elated or depressed and discouraged.

It will be interesting for those of our readers who preserve and file their WATCH TOWERS to look back over these annual reports to their first appearance-- for 1891. The progress for these eight years is encouraging to the friends of the truth and astounding to its enemies. The lesson is that the work of grace is progressing; for zeal must be either the result of superstition or of grace: and as it must be admitted that WATCH TOWER readers, translated out of darkness into the marvelous light of present truth, are freer from superstition and from bondage to human creeds than others, it is but reasonable to credit their zeal to growth in grace and knowledge and to increasing thankfulness for the liberty wherewith Christ makes free.

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If each year has seemed to bring intenser trials, testings and siftings, and to inspire opponents to more bitter and yet more unscrupulous envy, hatred and slanderings, each year has also found those who are walking as "children of the light" stronger, more on the alert against "the wiles of the devil," and better prepared to resist him and his blinded servants: because better armed with the panoply of divine truth and forewarned by the Captain of our salvation to expect such things. To such the divine promise is fulfilled so that they are enabled to realize that all things are working for good to those who love God,--the called ones according to his purpose.

For several years back we have felt (when making out these reports) that we had reached the highest limit, and that of necessity the showing of the following year would be smaller: but thus far we have been agreeably disappointed, and the year 1898 quite outranks its predecessors, as will be seen from a study of the following reports and a comparison with those of previous years.

By the Lord's favor the present year has brought to the Society the ownership of the entire plant at Allegheny: --the WATCH TOWER, the Bible House with its complete outfit of office fixtures, type, stock of Bibles, DAWNS, booklets, tracts, etc., together with tons of valuable electroplates of DAWNS, tracts, etc., in various languages. The Bible House is a four-story building, built for our use and intended from the first to be sooner or later presented to us. It is valued at \$34,000, and has against it a mortgage of \$15,000, which may remain indefinitely--the interest on it being more than provided for by extra rooms rented out. The net equity of this entire donation is appraised by the Society's Board of Directors at \$164,033.65. This much of an explanation is necessary, that you may understand the Treasurer's financial report which follows --which of necessity will assume a slightly different form from previous ones. Formerly the Tower Publishing Co. met all expenses and furnished the books, tracts, etc., to our Society at an agreed upon price: now the Society pays its own expenses, buys its own paper--in a word, does its own publishing. Formerly the Tower Publishing Co. furnished the capital, and all debts of colporteurs, etc., were owing to it: now this Society furnishes its own capital, and all such accounts are owing to it.

We have separated this special donation in the account, because it is out of the usual, and so that the records of future years may not be overshadowed thereby. It will hereafter appear as "Plant, Real Estate, etc."

The items of borrowed money need explanation. Several friends of the cause who have already contributed liberally had money which they desired should go to this Society at their death; but they desired that it

be actively in use in the service of the truth while they

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live, and presented it to us on these terms: if they should ever come to need a portion or all of it, they are to call for it--giving reasonable time. If they never need it and do not call for it, it shall at their death be credited in their names as donations. Some of these need interest on their deposits to live on, and get it: others do not need interest, having other income, and get none.

Envious enemies will as usual whisper that these reports and the "Good Hopes" blanks are solicitations for money. We deny this: we neither covet, nor ask for any man's silver or gold, and entreat that those who feel thus send us nothing. Our God is rich. He tells us that all the gold and silver are his, and we believe him. He is abundantly able to give us ten times as much annually, if he choose. What he supplies for the spread of the truth is but a drop in the bucket, as compared with the millions spent annually in the propagation of error. But we are satisfied and thankful, and appreciate his wisdom. We perceive that as the lack of "laborers" in the harvest-field is a call and an incentive to some to enter who would not enter if the supply were abundant, so with those who have the financial "talent"--the fact that the means for the propagation of the truth is so meager as compared with the plethora of error, furnishes opportunity and incentive to the consecrated to do with their might in this direction also. And our experience is that all who are active in the Lord's service, using in love whatever talents they possess, are the most blessed and stand the firmest. Is it then wrong for us to make known to such opportunities for service that will bring them spiritual returns and blessings? No! It is duty! It would be wrong to withhold the knowledge and the opportunity. It would be withholding a means of grace.

Our report of the work we classify as follows:--

(1) ZION'S WATCH TOWER we esteem as a messenger used by our present King to stir the hearts and minds of his people whom he is feeding with the meat of present truth. As such it is your servant, and its editor rejoices greatly in this privilege. Respecting its service during the year, that is not for us to report --the Lord knoweth. We have merely done what we could, regretting that we could not serve the "brethren" more and better. We have, however, been encouraged by many letters telling us of help by the way rendered to pilgrims on the "narrow way" to the Celestial City. But we are waiting, hoping, praying and striving, trusting that the Master's decision may be, "Well done, good and faithful servant,--thou hast been faithful over a few things."

We hear almost daily of some who are deeply interested

in these things and who long for the regular visits of the WATCH TOWER but find themselves financially unable to spare even one dollar a year. Every issue of the TOWER contains our offer to supply such, as "the Lord's poor," free, if they will write us to this effect, yearly. We know not what more to do for this class: those who think they can pay later may have credit indefinitely, while to the hopelessly poor it is sent as cheerfully as to those who do pay. Possibly the fact that the WATCH TOWER is no longer of individual ownership, but the property of the Tract Society may encourage more of these classes to ask that they may receive--freely.

(2) CORRESPONDENCE DEPARTMENT.--During the year we received 29,523 letters and sent out 14,371, --our largest record thus far. We value very highly the privileges of the mail, which bring us into so close touch with so many of the Lord's people throughout the world: from your letters we are the better enabled to appreciate and sympathize with your varied experiences of joy and sorrow, your trials and triumphs, and to reflect these in turn upon you all, through the WATCH TOWER,--blending these with the light of divine revelation through the lenses of the Scriptures, to our mutual benefit. As an evidence of the general character of much of this correspondence (that it is not merely "business") we note the fact that we received about twenty-five special requests for remembrance at the throne of grace each week, or thirteen hundred during the year. These are remembered regularly, specially, and are personally mentioned in prayers, in addition to our general requests for the welfare of all the Lord's flock, at our WATCH TOWER home which is on the fourth floor of the Bible House, and shared by the office assistants. Moreover, those who ask our prayers usually assure us that we are remembered in their petitions, morning and evening, daily. The very knowledge of this loving interest and sympathy is a blessing, a strength, an encouragement, and helps us to esteem our share of the trials of life as "light afflictions, which are but for a moment," designed of the Lord to "work out for us a far more exceeding and eternal weight of glory." Thus--

"We share our mutual joys, our mutual burdens bear;
And often for each other flows the sympathizing tear."

"Blest be these ties which bind our hearts in mutual--LOVE!"

(3) THE COLPORTEUR WORK. This we sometimes describe as the Evangel branch of the work; for by it the good news is being borne everywhere, much after the manner of the work of the disciples at the first advent--when they went from house to house and from city to city to make known--the Kingdom of Heaven at hand. The dear brethren and sisters engaged

in this service often endure hardness as good soldiers of the cross of Christ. And they need, and because of their self-sacrificing service deserve, the love and sympathy and prayers of all of the Lord's faithful people,--they have ours daily. Theirs is the pioneer work, so indispensable.

It is a mistake to suppose that this service is merely for those who are out of other employment: it is for those who seek first the King's business, preferring it to all other. These colporteurs forsake other vocations of greater ease and profit to use their talents in this fullest, best and truest sense, whether the world so recognizes them or not. Moreover, in going from house to house they get better opportunities for presenting the true gospel than can be had in any other method known to them or to us.

It will be noticed from the Secretary's report following that the number of DAWNS disposed of this year fell behind that of last year; but really the quantities were about the same--the difference being accounted for by the eight thousand copies of VOL. IV, sent to TOWER subscribers in 1897. Besides, the booklets have become quite a feature--very effective in the spread of the truth. Nor do the Colporteurs merely circulate the DAWNS: they leave tracts where DAWNS are refused, note the interested ones and call in the evenings and help them, and before leaving a city introduce them to the WATCH TOWER, or, if possible, start them as a little meeting of truth seekers and servers. God bless these noble servants! There are evidences that the improvement of times is encouraging others to enter this service with all their time.

Nor should we neglect to mention the many noble souls, whose family duties hinder continuous service for the truth, who are nevertheless doing with their might what their hands find to do, to find the "lost sheep" of Spiritual Israel and to bring them to the green pastures of present truth, and to point out to them the glories of our Heavenly King and the beauties of his Word and plan. These sent out thousands of DAWNS and booklets the past year--loaning, selling or giving them gratis, according to circumstances and judgment--together with millions of tracts. These also are faithful soldiers and overcoming, and being blessed accordingly.

(4) PILGRIM LABORS.--The "Pilgrims" are chosen from amongst those whose age, experience, knowledge of the truth, general "moderation" and ability for public speaking, and freedom from domestic cares and obligations fit them specially for their service. They visit the friends at different accessible points where there are as many as five WATCH TOWER readers and hold meetings with them--counseling them in the good way. Four brethren are continually engaged in this

work at present, besides a number who give a portion of their time.

These take up no collections, either publicly, or privately. Their expenses are met out of the Tract Fund and are very moderate. Receive them joyfully as ministers (servants) of the Lord. And be prompt to avail yourselves of their ministries, for their stay will be short--from one to three days. They come prepared to speak at least twice a day, so drop other matters, so far as possible, and enjoy with them a feast at the Lord's table. Cards are sent out by the Society notifying you of the coming of these "Pilgrims." It is desirable that some, at least, of the meetings be for believers of "this way"--but you may rely upon it that any thus introduced to you by card, as "Pilgrims," are fully competent to hold public meetings that will be both creditable and profitable.

(5) TRACT DISTRIBUTION.--All WATCH TOWER readers are considered representatives of the tract work, and are supplied on application with all they can use judiciously as sample copies. Some who can and do supply the funds have fewer opportunities for tract distribution than others who are unable to contribute to the fund--and thus this service is blessedly divided. The report of our Secretary and Treasurer on quantities of tracts distributed and of the economy with which such large results were attained is surely good cause for rejoicing. No other Society in the world ever attained anything like such results at so proportionately low cost. The secret of this is, that the WATCH TOWER force labors for the love of the truth and for a future reward--accepting merely their very moderate expenses, from the Society's funds.

"Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified."--
2 Thes. 3:1. Very truly your brother and servant in
Christ, C. T. RUSSELL, President.

TREASURER IN ACCOUNT DR.

To Cash on hand, Dec. 1, '97,..... \$ 191.80
" " "Good Hopes,"..... 9,286.65
" " Other Donations,..... 2,114.07

Amount,.....\$11,592.52
Special Donation:--ZION'S WATCH TOWER,
office, plant, books, tracts, type, electroplates,
etc., etc., including the Bible
House building. Value, appraised by
Board of Directors,.....\$186,000.00
Less--Mortg. on Bible House, \$15,000.00
Obligations to friends, 6,966.35

\$21,966.35

Net Value of Special Donation,.....\$164,033.65

Total Amount,.....\$175,626.17
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TREASURER IN ACCOUNT CR.

Net Appraisalment of plant, stock, cash,
etc., approved by Audit Committee of
Board of Directors,.....\$188,401.53
Less--Mortgage on Bible House,.....\$15,000.00
Obligations to friends,..... 6,453.32

21,453.32

Working Capital, Dec. 1, 1898,.....\$166,948.21
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SECRETARY'S REPORT.

Copies of MILLENNIAL DAWN, circulated
during the year 1898,..... 62,027
Copies of various "Booklets," circulated
during the year 1898,..... 20,658
(This department of the work is self-supporting.)
Copies of ZION'S WATCH TOWER supplied
gratis, to "the Lord's poor," and other
sample copies, sent out free,..... 228,313
Copies of Tracts sent out during the year,..... 2,091,875
This, represented as usual when referring
to tracts, represents tract pages,..... 40,778,102
E. C. HENNINGES, Sec'y & Treas.

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"UNTO YOU IS BORN...A SAVIOR."

--DEC. 25.--HEB. 1:1-9.--

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."--Luke 2:10,11.

"CHRISTMAS Day," in celebration of our dear Redeemer's birth, has for long centuries been celebrated on December 25th; and altho it is now well known that this date is in error, and that it more properly corresponds with the date of the annunciation

to Mary, nine months before our Lord was born, and that he was born about October 1st,--nevertheless, since the Lord has given no instructions whatever upon this subject, and since it is proper to do good deeds and think good thoughts upon any day, it cannot be improper, in harmony with general usage, for us to remember in a social way our dear Redeemer's birth at this time.

Our Lord Jesus was God's great gift to Israel and to the world, as yet appreciated fully only by the Spiritual Israelite. Through him also all of God's gifts are promised and to be bestowed. (Eph. 4:8.) In view of these things, the custom throughout Christendom of making Christmas Day a joyful one, by the interchange of little tokens of love in the family, and to the poor, seems most appropriate.

The central thought of our Golden Text is that Christ is a Savior, provided for the world--for "all people."

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And while all may gather something of the force and meaning of the word "Savior" as signifying deliverer, its underlying force and significance are not generally recognized. It is supposed that the Lord and his disciples spoke the common language of Palestine, the Syriac, and in that language this word, rendered Savior, signifies "Life-Giver." How much force this adds to the meaning of this beautiful text! Jesus was born to be a Life-Giver, and this joyful news is to all people. He may give life to whomsoever he chooses; and he chooses to give it, in harmony with the divine will, only to those who come unto the Father through him, by faith and obedience.

A life-giver is a father, and it is from this point of view that our Lord Jesus is prophesied to be, by and by, known as the Everlasting Father--the Giver of everlasting life--to the obedient of the world, not to the Church. (Isa. 9:6; 1 Pet. 1:3.) Adam, the father of the race, failed to give to his posterity perfect and lasting life: through sin he came under the sentence of death himself, and transmitted to his posterity only a blemished, dying condition. What the whole world needs, therefore, is life--eternal life,--and in sending Jesus into the world, God was meeting our necessities most bountifully.

But God does not propose to give eternal life to any of his creatures unless that gift would be a real blessing: and we know that eternal life would be a curse, instead of a blessing, to any not in full accord with the Lord and his righteous arrangements. Accordingly, we are told that all who would have the life which Jesus came to secure for mankind, and to offer to all, must accept the same according to the terms, conditions and limitations of the New Covenant--faith in the Redeemer and heart-harmony and obedience to God, to the extent of ability. In the present time (sin abounding and

Satan deceiving and blinding) not many can appreciate this great gift of God's love, and not many become his disciples in verity. This is the time, therefore, in which the Lord selects, "elects," from the whole world of the redeemed ones the "little flock," who shall be joint-heirs with Christ in the Kingdom.

But thanks be unto God, we can now see that the plan of salvation does not stop with the gathering of the elect Church, but that in the full sense of the word it is merely beginning there. And the testimony of the angelic choir which sang at our Savior's birth, and of the angel who declared, "Behold, I bring you good tidings of great joy, which shall be to all people," shall yet be completely fulfilled.

In the lesson above set forth (Heb. 1:1-9), the Apostle calls attention to the fact that our Lord Jesus and his testimonies were but further developments of the great divine plan of which God had been speaking to his people Israel, "at sundry times and in divers manners" in the past. He points out that if it was always appropriate to hearken to the Lord's messengers, it is much more appropriate that we hearken to the great Chief Messenger of Jehovah, our Lord Jesus, "whom God hath appointed heir of all things."

He next points out the basis of our good hopes of salvation through Christ--the basis on which divine justice and love may operate toward fallen mankind; viz., that this Jesus "himself purged our sins and has sat down on the right hand of the majesty on high," far above angels and principalities and powers.

When the Apostle points out the high exaltation of our Lord Jesus, and that it was a reward for his obedience in suffering death on our behalf, he proves four things: (1) That our Lord Jesus did give a ransom for our transgressions, which was satisfactory to the divine justice; so that through his stripes we might be healed, notwithstanding the sentence of eternal death which was against us through father Adam's transgression. (2) He proves this by the fact of our Lord's resurrection and high exaltation above angels, to share the Father's throne and nature in glory. (3) This exaltation of the Savior implies power--power to carry out the blessed provisions of the New Covenant, which he merely sealed with his precious blood. It must yet be made effective to mankind. (4) To make it effective

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will imply the use of the power and exaltation granted to this Life-Giver by Jehovah. Having bought the world from under the sentence of death he will in due time proceed to the establishment of the heavenly Kingdom: thus he shall bring in everlasting righteousness as the law of earth; lay judgment to the line and righteousness to the plummet; sweep away all the refuges of lies; bind the great Adversary, Satan; and, opening the

eyes of the blind and the ears of the deaf, he then will cause all mankind to know respecting the love of God which passeth all understanding, which would not that any should even perish, but that all might turn unto him and live.--Isa. 11:9; 28:17; 35:5; 2 Pet. 3:9,13; Rev. 20:2.

The exalted and fully empowered Life-Giver will then stand ready, not only to make known to all mankind the terms of the New Covenant under which all may have eternal life, by obedience to God in him, but as the great Prophet he will stand ready to teach, and as the great Priest he will stand ready to help their infirmities and to direct their paths in the way of righteousness.

"Hallelujah! What a Savior!"

"He is able to save unto the uttermost all that come unto the Father by him." "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth."

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"THE TRUE LIGHT THAT LIGHTETH EVERY MAN."

--JAN. 1.--JOHN 1:1-14.--

"In him was life, and the life was the light of men."--John 1:4.

REACHING far into the past, to the beginning of earth's creation as mentioned in Genesis, our lesson informs us that even then the Logos, the Word, existed, with God. "The Word" is a very good title for our Lord Jesus in his prehuman condition: it is the translation of the Greek word Logos, which might more literally be rendered, "the Expression:" for the great and honorable one, the heavenly Father's companion "before the world was" made, who is declared to have been "the beginning of the creation of God," was in every sense of the word a full and complete expression of the divine will, mind, purpose, character. Of this First-begotten-one the Apostle writes that he was "in the form of God"--a likeness of Jehovah (Phil. 2:6), but he does not claim, as our common version would appear to make him say, that the Logos thought it not robbery to be equal with the Father, Jehovah God. The Apostle's argument is to the very contrary of this: he is showing that the Logos was fully subservient to Jehovah; and that it was a proof of this subserviency and obedience and humility, that the Logos became flesh, the "man Christ Jesus." And further, in harmony with the same humility and obedience to the Father, he became obedient to death, even the death of the cross; and on this account ("wherefore") Jehovah God highly exalted him by a resurrection to the divine nature,

far above angels, principalities, powers, and every name that is named,--to a position higher than any other, higher than his prehuman condition, next to the Father, and an associate of his throne, his glory, his power, his nature.

What the Apostle does say is to the very contrary of the statement of our common translation. A good translation is furnished in the Emphatic Diaglott:-- "Who, tho being in God's form, did not meditate a usurpation to be like God, but divested himself, taking a bondman's form." This is in agreement with the rendering of the passage by various Greek scholars, thus: "Who...did not think it a matter to be earnestly desired," --Clarke; "Did not earnestly affect,"--Cyprian; "Did not think of eagerly retaining,"--Wakefield; "Did not regard...as an object of solicitous desire,"--Stewart; "Thought not...a thing to be seized,"--Sharpe; "Did not eagerly grasp,"--Kneeland; "Did not violently strive,"--Dickinson; "Did not meditate a usurpation,"--Turnbull; "Who, being in the form of God, counted it not a prize [margin, a thing to be grasped] to be on an equality with God, but emptied himself, taking the form of a servant."--Revised Version.

But altho the Scriptures nowhere place the only begotten and well-beloved Son of God on an equality with Jehovah himself, either while he was here on earth, nor while he was the Logos, before he was "made flesh," they do assure us that now, in his highly exalted condition, the Logos still, Christ Jesus still, he is partaker of the divine nature, glory and all power in heaven and in earth; and accordingly we are instructed that "all men should honor the Son, even as they honor the Father." (John 5:23.) However, our lesson introduces us to our Redeemer in his prehuman condition, a spirit condition, higher than the angels, and assures us that all things were made by him: literally, "Without him was not one thing made that was made." Thus we see that in all of Jehovah's creative work on every plane the Logos had preference--"that in all things he might have the preeminence."--Col. 1:18.

The number of Bible students who are non-critical is very large. It is not, therefore, surprising that many have fallen into the error of supposing that this first verse of John's Gospel is a declaration that the Logos was the full equal of Jehovah--that the Word, the message, was the full equal to the one who sent the Word, the expression, the message. Yet this is contradictory to reason, as well as contradictory to the testimony of our Lord Jesus himself, who unequivocally declared, "Of mine own self I can do nothing; as I hear I judge;" and again, "The Father is greater than I."--John 5:30; 14:28.

Scholars are all aware that the word that is translated God in the Old Testament is not equivalent to the word Jehovah. Altho its significance is "mighty one," it is frequently used for others besides the All-mighty,

Jehovah: it is used for angels; it is used for great men; it is used for false gods. The word Jehovah is the specific name for the All-mighty One, to whom all other elohim (gods--mighty ones) are subject. So in the New Testament, the word theos is the equivalent to elohim, and signifies mighty one. It is used in the New Testament most frequently in reference to Jehovah himself, but sometimes, in referring to man, and to false gods, and several times in referring to our Lord Jesus. The first verse of John's Gospel is a marked instance of the use of theos in referring to Jehovah's Logos, his Only Begotten Son, "the beginning of the creation of God." (Rev. 3:14.) But the critical Greek student should find no difficulty in distinguishing between these two Gods, and noting that the one is distinctly referred to as the superior of the other, for this distinction is clearly shown by the use of the Greek article before theos in referring to Jehovah, and the absence of that article when theos is used in referring to the Logos. The effect of this, expressed in our English language, would render the passage thus:--

"In the beginning was the Logos, and the Logos was with the God, and the Logos was a God. The same was in the beginning with the God."

This translation will not be disputed by any Greek scholar; and it sets at rest all ground for dispute respecting the primary relationship between the Father and the Son. Indeed, the expressions, "Father" and "Son" imply what is elsewhere stated,--that the Son "proceeded forth and came from God" (John 8:42). Otherwise these terms, Father and Son, are meaningless. A son can never be his own father, nor can it be claimed that a son never had a beginning, for the term, son, implies a life, existence, being, which had a beginning, and which was derived from a father. The Scriptures, when permitted to interpret themselves, are beautifully consistent, and harmoniously reasonable. But when warped and twisted by preconceived ideas and false doctrines, the light of truth becomes darkness, and mystery is written upon everything connected therewith--not the

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mystery of God, however, but "the mystery of iniquity," of darkness, of error.

"In him was life." Our Lord's separateness from the human family is thus pointed out: in no other man than "the man Christ Jesus" was there life. In all the race of Adam, the entire human family, aside from Jesus, death was working; it thus reigned in the entire race from the time father Adam became disobedient and forfeited the life that was in him originally, and was able to impart to his posterity only dying conditions. It was this life in Christ--the fact that he was separate from sinners, holy, harmless, undefiled, that constituted this Savior, whom the Father sent, a beacon light of

hope for our race. Had he in any manner forfeited his rights to life, either before he came to human conditions, or while he was the man Christ Jesus, our light of hope would have been extinguished: but possessing his rights to life he, according to the Father's program, laid down his life on our behalf--a corresponding price for the life of Adam, which had been forfeited through sin;--a corresponding price, therefore, for all who had a share in Adam's death penalty.

Having thus bought us with his own precious blood, he thus became light-giver, hope-giver, to the world of mankind, and also its life-giver. Praise God for this great light and life provided for a dying world; and altho it is true that the light shone amidst the darkness of

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human depravity without being generally comprehended or appreciated, it is also true, nevertheless, that "that was the true [antitypical, the real, genuine, not counterfeit or typical] light, which lighteth every man that cometh into the world." It matters not, therefore, that this true light was not comprehended and appreciated by the Jews in the days of his flesh, and that he is not comprehended even to-day by the world of mankind; he, nevertheless, is the true light, and in the Father's due time he shall accomplish the great plan of God, of which he is the center, the expression, the Logos;--he shall enlighten every man born into the world. Nor shall any be permitted to languish in darkness, or to fail of eternal life by reason of lack of knowledge; in due time all the blind eyes shall be opened, all the deaf ears shall be unstopped, and the blind shall see out of obscurity the great Light which God has raised up, to be a prince and a Savior for whosoever cometh unto the Father through him.--Isa. 35:5; John 8:12; 14:6.

True, only a minority have yet seen this light, for still "Darkness covers the earth, and gross darkness the people." (Isa. 60:2.) We are waiting, however, for the glorious Millennial Day in which this great light, this true light, shall shine forth as the sun in the Kingdom of the Father, and when his faithful ones, his jewels, chosen and polished during this time of darkness, shall be glorified with himself, and be associated in the great work of enlightening mankind, and as the Seed of Abraham, in blessing all the families of the earth with this enlightenment, and with accompanying opportunities for harmony with God, and eternal life. --Matt. 13:43; Rom. 8:17; Gal. 3:16,29; Gen. 22:17,18.

Nothing in this, however, offers excuses for those catching even a glimpse of this great light in the present time. Blessed are their eyes if they see, and their ears, if they hear, and such will have the graver responsibilities and "stripes," if they do not walk according to the light which they have received.--

Luke 12:47,48.

The Apostle carefully distinguishes between the messenger of the light and the Light itself. Subsequently (John 5:35) our Lord speaks of John the Baptist as a burning and a shining lamp (mistranslated light). A totally different Greek word is used when our Lord is spoken of as being the Light, but this same Greek word, phos, is used with respect to the Church which is the Body of Christ, and with her Lord partaker of the holy spirit. Respecting these members of his Body, members of the ecclesia, the elect, our Lord expressly says, "Ye are the light of the world," using the very same Greek word that in this lesson is used with respect to himself. It is this same word, phos, that is used in the following Scriptures: "If the light that is in thee become darkness;" "The children of the light;" "What union hath light with darkness?" "Put on the armor of light;" "Now are ye light in the Lord;" "Walk as children of the light;" "Out of darkness into his marvelous light;" "Walk in the light, as he is in the light." A similar distinction, as between John and Christ, is to be noted in the fact that our Lord is the Logos, the Word, while John the Baptist was not the Word, but was merely "A voice crying in the wilderness."

When the Logos was made flesh, became the man Christ Jesus, altho he was in a world which he had created by the Father's power vested in him, yet the world did not recognize him, and even his own nation, to whom he specially presented himself, received him not. Nevertheless, some of them received him, and as many of them as did so were blessed--blessed with the power and privilege of becoming sons of God, whereas previously their highest possibility had been to be God's servants and friends. Here we note the change of dispensation from the Jewish to the Christian, and that this change was made possible by something which our Lord did or offered. What he did was to redeem the Jews from the sentence of the Law Covenant, under which they rested, and to redeem all mankind from the death sentence which came upon all through Adam's disobedience.

Until this ransom had been paid to divine Justice, the condemned ones could not be received back to the condition of sonship primarily enjoyed by father Adam, but forfeited for himself and posterity when he became a sinner. The mission of the great Light into world was not only to redeem man's life, but also to enlighten him and to restore as many as may be willing to accept sonship, and this work has not yet been accomplished. Nay, it may be said scarcely to have begun, for only a remnant of his own nation received the true Light; and only a little flock in all, from every kindred, nation or people, have received him and his blessing, as now offered to mankind,--the vast majority being blinded by Satan, and thus hindered from seeing the true Light, as the Apostle explains.--2 Cor. 4:4.

Those called during this time of darkness, when gross darkness covers the people, are called to what the Scriptures denominate a "high calling," a heavenly calling--not merely to a restoration to human nature, and its privileges and blessings lost through sin: they are called to special fellowship with the Logos himself --called to be partakers of his light, and sharers with him in the future work of enlightening and blessing

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the world. These are sons of God in an especial sense --in a sense different from Adam even in his state of innocence. (Luke 3:38.) These are invited to be sons of God on a plane of sonship higher than the angelic sons; viz., as heirs of God, joint-heirs with the Logos, partakers with him of the divine nature, which is far above angelic and all other natures.--2 Pet. 1:4; Rom. 8:17.

This power to become sons of God is not granted to sinners, but to the justified--to those who have been justified by faith, by believing on his name. These are begotten, not after the ordinary manner in which fleshly children are begotten, not by blood, nor has the will of the flesh anything whatever to do with their begetting, as it always has to do with the begetting and character in a fleshly begetting. In their begetting of the spirit of the truth, altho that truth may be presented through human agencies, the begetting cannot be accomplished by the will of man, but only in proportion as the natural will is rejected and ignored, and the will of God received instead. The Apostle James (1:18) explains this begetting, saying, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." These "new creatures in Christ Jesus," sons of God and prospectively joint-heirs with Christ, are expected to receive of the Father's spirit so fully (through the word of his grace) that they will be willing to suffer reproach for his cause and his truth, and like the Logos himself be willing to lay down their lives for the brethren, in harmony with the divine arrangement of this age, as living sacrifices to God, holy, acceptable through Christ. And it is only upon condition that they suffer with Christ that they may hope eventually to be his joint-heirs in the Kingdom and glory and power promised him by the Father.--Rom. 8:17; John 1:11,12.

The fourteenth verse goes back to take up the subject at the same point as verse five, and to repeat the narrative from another standpoint. "The Logos was made flesh, and dwelt among us." This does not teach what is ordinarily called the doctrine of the Incarnation, which is understood to signify that the only begotten of the Father, the Logos, came as a spirit being, and inhabited a fleshly or human body for a time, and was again liberated from that body at or about the time that

the body was crucified. This view of the incarnation of the Logos makes nonsense of much of the Scripture, and beclouds and mystifies the minds of many Bible students. From this standpoint they think of our Lord as really a spirit being, who never ceased to be a spirit being, and who never was in any sense of the word a man, a human being, but who merely appeared to be a human being, but actually was not. From this standpoint of view our Lord's prayers to the Father, his temptations in the wilderness, and his tears and dying cry are all made to appear as so much clever acting; because this false claim makes it appear that he really was so far above human conditions that he could not be tried, tempted, suffer, etc. Furthermore, it implies that he did not really die, but merely appeared to die, and that at the moment the flesh was crucified the Logos merely stepped out, and became a silent invisible spectator of the tragedy of Calvary.

But it was no such farcical sacrifice for sins, and pretended death without dying, that God had typified during the preceding sixteen hundred years, in the sacrifice of bulls and of goats, etc., year after year continually. Adam's death-sentence was a real sentence, a genuine penalty, and the ransom by which we are made free from sin was a no less real sacrifice, which our Lord--"the man Christ Jesus"--gave on our behalf. --1 Tim. 2:5,6.

The Apostle assures us that he who was rich for our sakes became poor: he did not merely pretend to be poor, by merely putting on an outer coat of a lower nature, but he actually became poor, actually left the glory and honor of a higher nature, he actually humbled himself and took human nature;--not, however, fallen human nature, not sinful flesh, but the human nature unfallen, the likeness of humanity free from its blemishes through sin and death.

This is in exact accord with the Scriptures under consideration, "He was made flesh:" literally, "he became flesh." Nothing less than this great stoop or humiliation enabled him to be our Redeemer, and qualified him to give to God the ransom price for man's transgression; as it is written, "By a man came death, by a

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man also came the resurrection." It was a man that was sentenced to death, and neither an angel's life, nor the archangel's life, nor any other life than a man's life could be the "corresponding price" which would release Adam and his posterity from the death penalty. Just so the sacrifice of lower animals could never take away sin; because, altho innocent of sin, they were not of the same identical nature as the sinner, and therefore could not be accepted of divine justice as man's ransom price. The Logos did not die in his change from spirit nature to human nature; but when "the man

Christ Jesus" died, it was the full giving up of life in every sense of the word--nothing was retained; "He gave all that he had" (Matt. 13:44,46),--he gave his life, the life of the man Christ Jesus, which had previously been the life of the Logos. His being ended: "He poured out his soul [being] unto death; he made his soul [being] an offering for sin." This is further testified to by the Lord himself who, after his resurrection, declared, "I am he that liveth and was dead--behold, I am alive forever more." "Christ dieth no more; death hath no more dominion over him."--Isa. 53:10,12; Rev. 1:18; Rom. 6:9.

"We beheld his glory," his grandeur, his perfection, his nobility; it shone out clearly to those who had eyes to see it--those who were not blinded by the prince of this world. These very glories of the man Christ Jesus attest fully that he was not of the sinner race of Adam, but that he was indeed an exception to all mankind; giving evidence of having been begotten of the heavenly Father, in that he was full of grace and truth. "As he was so are we in this world," says the Apostle: and altho we are by nature sinners and children of wrath even as others, yet by grace we have been begotten again to a new nature, and this grace of God operating in our hearts, enlightening, purifying, sanctifying, should, gradually at least, transform us, change us "from glory to glory," bringing us more and more to the likeness of God's dear Son, our Redeemer and Lord, to whom, with God the Father, be praise and thanksgiving now and forever, for "so great salvation, which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him."--Heb. 2:3.

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